

Church sign
draws attention

Service celebrates
human mosaic



Exhibit explores
the Reformation

The Anglican

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Linda Hemerez (front row centre) stands with her family and sponsors at All Saints, King City. At right, her father Elia Aslan gives a blessing at a dinner at the church as his wife Khana and Bishop George Elliott look on. PHOTOS BY MICHAEL HUDSON

Cleaner's dream comes true

Churches join forces
to bring family over

BY STUART MANN

WHEN Linda Hemerez was hired to clean the building of All Saints, King City, she had no idea the turn her life was about to take.

One day while cleaning, she had a conversation with the Rev. Canon Nicola Skinner, who was the incumbent at the time. (Canon Skinner is now the incumbent of Grace Church, Markham and the Rev. Dr. Elizabeth Ann Green is the incumbent of All Saints.)

During the conversation, Ms. Hemerez said she was from Syria and that her parents, brother,

his wife and their child were refugees living in Lebanon after fleeing the civil war in her homeland. Canon Skinner asked if she wanted help in sponsoring them to come to Canada.

"I couldn't believe it," recalls Ms. Hemerez. "I said, 'Are you sure?' and Nicola said yes."

Ms. Hemerez was ecstatic. "I was so happy that I called my whole family – everyone – to say we have help. It was my dream to have my parents here in Canada."

The cost of sponsoring the family was going to be \$45,000, more than All Saints could bear alone, so Canon Skinner reached



out to five other churches – Holy Trinity, Thornhill, All Saints, Collingwood, Sacred Heart Roman Catholic Church, King City, King City United Church and York Pines United Church in Kettleby. They formed the Church Refugee Resettlement Committee and pledged \$48,000.

Canon Skinner left for Grace Church, Markham soon afterwards and Bishop George Elliott, the former area bishop of York-Simcoe, took over as chair of the committee. The group worked with AURA (Anglican-United Refugee Alliance) on the paperwork and raised the necessary funds. The family arrived in

Canada last October and is now living in a townhouse near Ms. Hemerez in Woodbridge.

"It has made me realize there are still good people in the world," she says. "After what happened in Syria and Iraq, I started to wonder what it's all for. But after this, I realize there are so many good people. I really appreciate what they've done. Whatever I do for them, it will be nothing compared to what they did for me."

Ms. Hemerez and her family expressed their thanks by hosting a dinner at All Saints on Feb. 25 for those who took part in the

Continued on Page 9

Station to help seafarers in Oshawa

BY STUART MANN

THE Rev. Judith Alltree can't wait to board the first freighter that comes into the Port of Oshawa this spring and welcome the crew. "When they say, 'Where is the Seafarers' Club?' I'll be able to point up the street and say, 'You're five minutes away.' They'll be absolutely thrilled."

Thanks to a generous grant, the Mission to Seafarers Southern Ontario is installing its first station in the Port of Oshawa. Ms. Alltree, executive director of the mission, hopes to have the building up and running when the shipping season begins in late March.

Ms. Alltree, a priest of the diocese, says the station will make an enormous difference in the lives of the seafarers. The Port of Oshawa is one of the fastest growing shipping terminals on Lake Ontario, with about 150 freighters from all over the world docking from late March to December.

In previous years, seafarers coming off the ships would ask where the nearest "Seaman's Club" was – their nickname for Mission to Seafarers stations around the world – and were disappointed to learn it was 65 km away in Toronto. "They'd look at me like I'd lost my mind," says Ms. Alltree.

With the help of volunteers, Ms. Alltree would arrange to drive the men to the nearest mall in Oshawa, about a 10-minute

Continued on Page 9



A construction trailer arrives in Oshawa, where it will be fixed up and used as a station for seafarers.

Sign draws attention on social media

Church sees increase in visitors to website

BY STUART MANN

A sign outside St. Luke, Peterborough has attracted the attention of not only local pedestrians and motorists but thousands of people on social media as well.

Parishioners George and Kathy Axcell, who have been tending the sign for many years, put up the message in late February at the suggestion of the Rev. Glenn Empey, the priest-in-charge. It read, "Tweet others as you wish to be tweeted," a play on Jesus' teaching to do unto others as you would have them do unto you.

The message was accompanied by the church's Twitter handle and, on the back, the address of its new website.

Local singer-songwriter Carling Stephen liked the sign so much that she took a photo of it and shared it on Twitter, the micro-blogging platform. A digital media company that specializes in social news and entertainment about Peterborough, PTBO Canada, posted the photo on its website and Facebook page.

Within a day, the picture had been retweeted, or shared by others on Twitter, nearly 900 times and "liked" about 2,000 times. Thousands in Canada and the United States viewed it on Twitter and Facebook, and many commented.

As the posting took off, Ms. Stephen sent a Twitter message to the church: "Bravo to you! Thousands of people have been amused and tickled by your



St. Luke's sign has been seen by thousands of people in Canada and the United States. PHOTO COURTESY OF ST. LUKE, PETERBOROUGH

work." Mr. Empey replied with a word of thanks and a posted a video of one of her songs on the church's website, www.stluke-sanglican.ca.

He says he was surprised by the reaction to the sign, located on the church's property beside Armour Road. "St. Luke's has had the sign there since it moved to the site in the early 1960s and there have been messages on it for many years, but I don't think anything has had the impact that

this one has."

He says the message wasn't trying to make a comment on President Donald Trump's use of Twitter. "It had nothing to do with that. The idea was to have a catchy slogan that has a theological connection, and it connects with people on social media."

He saw the message online a few years ago and used it on a sign outside St. Matthew and St. Aidan, Buckhorn, where he is also the parish priest. He suggested it to George and Kathy Axcell to attract people to St. Luke's new website and social media channels.

The strategy worked. In addition to being recognized by Twitter and Facebook users, the church has seen an uptick in the number of visitors to its website, particularly in the 45-50 age group. "I was really surprised by that," says Mr. Empey. "We don't have a lot of people in that age group at St. Luke's, and it's interesting that they followed it on social media and then went to the website."

He says St. Luke's is still working out a strategy for using digital

and social media, something he thinks every parish should be doing. "People don't go to the newspaper anymore to find out where Sunday services are - they go on Google. That's their window on the world. If I was looking for a church, that's what I'd do."

He says a good website is critical to any strategy. "If I went to a website and it didn't look good, that would tell me a lot about the church. But if it's a good, topical, inviting website, then I'm liable to spend a bit of time there. A good website might bring in some people to get involved - whether it's for a project or coming to church."

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God's invitation to fear not



Fear motivates us to do many things. We often fall into the fight-flight pattern. We turn around and put up strong resistance, sometimes more than we thought we were capable of. At other times, we run away not simply in cowardliness but as an act of self-protection. And sometimes fear just freezes us in our tracks.

We have all experienced fear, and I suspect we have all experienced the fight-flight-freeze syndrome. In the Gospels, we see that pattern many times. The disciples run away when Jesus is betrayed. One of them picks up a sword and cuts off the ear of a servant before running. Earlier, unable to face the prospect of what is about to take place, they fall asleep – another way to run and hide. Peter, protecting himself, denies he knows Jesus, and the rooster crows, “Betrayer! Betrayer!” The soldiers guarding Jesus’ tomb are paralyzed with fear when the great rock is rolled away. Why wouldn’t they be! They had participated in killing him and now feared his retribution. Even after hearing that he has been raised, the disciples hide behind locked doors “for fear.” Thomas goes even further away.

Later, the new Christians were terrified of their persecutor, Saul. His sudden conversion frightened them, especially Ananias, who was sent by the Spirit to heal Saul. The young Christian community did not trust Saul, who had to be brought in, introduced and vouched for by Barnabas.

In all these situations, there is a word of the Lord: “Fear not!” That command (or is it

ARCHBISHOP'S DIARY

BY ARCHBISHOP COLIN JOHNSON

an invitation?) is not only spoken but put into flesh – there is a presence and a promise: “I am with you.” Jesus is with us for healing, not judgment, for comfort and challenge, not punishment. On the cross, Jesus does not curse and condemn the soldiers and the high priests – he prays. He offers forgiveness to the people watching (and themselves cursing) at the foot of the cross. He looks with compassion on his mother and the blessed disciple, and forms a new community.

Raised from the dead, Jesus comforts Mary Magdalene in the garden, forgives and re-commissions Peter, strengthens and empowers the frightened disciples, gives the information Thomas needs to overcome his doubt, calls to his service Saul, soon to be renamed Paul, the old enemy of the faith. Later he calls Peter to baptize and welcome the centurion Cornelius, who surely was at the crucifixion.

What do we make of this “Fear not”? The opening chapters of the first book of the Bible, Genesis, tell the story of the betrayal of God’s commandment by Adam and Eve in the Garden of Eden. We call it The Fall of Creation, the first sin of humanity, following our own path rather than God’s. The story tells us that after they ate the forbidden fruit of the Tree of Good and Evil, Adam and Eve hid themselves from God, who was searching for them, because they were afraid. Indeed, there were consequences for their actions, but God did not stop loving and caring for them. In Eucharistic Prayer 1 in the BAS,

we pray to God saying, “When we fell away from you in sin, you did not cease to care for us, but opened a path of salvation for all people.”

In Eucharistic Prayer 4, we say to God, “We turn against you, and betray your trust; and we turn against one another. Again and again you call us to return. Through the prophets and sages you reveal your righteous law. In the fullness of time you sent your Son, born of a woman, to be our Saviour...By his death he has opened to us the way of freedom and peace.”

Freedom and peace!

Joy Kogawa, the renowned Japanese-Canadian author who is a churchwarden in one of our parishes, writes in her most recent book, *Gently to Nagasaki*, “For me, the big difference between Peter’s betrayal and the betrayal of Judas Iscariot is the early-rising rooster, its feet rooted in the night, its voice in the morning crying good news. Take heart, betrayer! You can make amends. You can be forgiven.”

Our fears turn us away from God and from one another – in fight, in flight, in paralysis. We can express it in anger or addiction or indifference or acting out. We may think we are unworthy or that God does not care or that we are abandoned or that we are too small to make a difference. Jesus, the whole of him – his birth, life, death and resurrection – is God’s invitation to fear not, and is his continuing promise to be with us always so we can learn to fear not as we grow in love, following him and serving one another in forgiveness and love.

Christ has been raised from the tomb. We are offered new life in him. Alleluia.



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In the Diocese of Toronto:

A community of 254 congregations in 210 parishes covering 26,000 square kilometers. Of the nearly 5 million people who live within the diocesan boundaries, 376,000 claim to be affiliated with the Anglican Church, with about 80,000 people identified on the parish rolls. The diocese is home to many ethnic and language-based congregations, including African, Caribbean, Chinese, Filipino, French, Hispanic, Japanese, and Tamil. The City of Toronto has the largest population of aboriginal peoples in the country.

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We must be led by God's vision for us



I am writing this shortly after Ash Wednesday, a day when we acknowledge to one another that we need God’s mercy far more than we might care to admit. On Ash Wednesday, ashes – while a sign of our failings, finitude and unwillingness to

live in denial – can point us squarely away from death and toward the new life that is coming on Easter morning. They can set our faces from death to life.

Beginning in 2001, I served in the Diocese of London for five years as the associate vicar at a church re-boot in the heart of the city. During this time, my area bishop was John Sentamu, now Archbishop of York, and my diocesan bishop was Richard Chartres, who has recently retired. Leading the Diocese of London, at least as varied as our own, Bishop Chartres was famous for saying that the only division that actually mattered in the Church was whether a church was dead or alive. The key to growth, in his opinion, was not whether a local church was high or low (or pick any other category you can think of), but whether or not it was alive in Christ, filled with the Holy Spirit. Dead or alive. He encouraged his clergy to pay close attention to nurturing the piety of those who were in their congregations – teaching them how to pray and to read the scriptures. Bishop Chartres recognized that there is no other way to renew the local church but to equip people to encounter Jesus themselves.

Bishop Chartres’ insistence that the only

BISHOP'S OPINION

BY BISHOP JENNY ANDISON

division that matters is whether a church is dead or alive made an impression on me, and I was reminded of it recently when I visited one of the churches in York-Credit Valley that, while small and facing many challenges, is certainly alive and growing. As we live in a context that is post denominational (and, in many senses, post Christian), hardly any of the millions of people who live within our diocesan boundaries wake up on a Sunday morning and think, “I should check out my local Anglican church today.” However, many people would be willing, at the invitation of a friend, to explore a Christian community that is alive and not dead. With this in mind, I recently urged all the clergy in York-Credit Valley to investigate how they could host some form of Christian basics course (there are so many to choose from) after Easter or in the fall. This would not only nourish those already in the congregation, but would also serve as a non-judgmental space for those in the neighborhood who are interested to explore the claims of Jesus, maybe for the first time.

I believe our diocese needs a wide diversity of local churches with varying styles of worship to reach out to our eclectic and growing city and to our changing suburban and rural areas. Confident in God’s unfailing love for us, we should be ready to cast a constructively critical eye over the ways we have strived to share the Gospel in previous

generations and in our current life together, and to ask a number of important questions. Where are we true to the mind of Christ today in our local churches? Where have we forgotten our first love, and where do we now worship our preferences? We must be guided by the tradition of those who have gone before us, but not controlled by traditionalism. The fact that other denominations are effectively planting churches across our province reminds us that the Gospel has not lost its power to transform people’s lives, and this can give us great hope as Anglicans. The Gospel does not change, and yet we must continue to seek fresh and vital ways to proclaim the news that Jesus lived, was crucified and yet was raised in great power by God the Father. We follow a God of the living and not of the dead (Mark 12:27).

Secure in the knowledge of God’s love and mercy displayed for us on the cross, Lent gives us the opportunity to be honest about our finitude and sin. When looking at the renewal of the local church – which every generation of Jesus-followers must earnestly and urgently labour for – we must similarly be led by God’s vision for us and not by our problems and failings. Because of the character of our God, I believe many of our churches can be renewed in their love for God and in their love for neighbour. At the same time, we do not need to fear the death of some of our existing structures, since the death and birth of churches has been going on since St. Paul first went on his missionary journeys. Death to life. Thanks be to God, as we all stumble together toward the joy and hope of Easter.

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BY THE REV. GREG FIENNES-CLINTON

Lenten greetings, everyone!

As a parish priest, I value the richness of our Anglican tradition. One of the ways that rich tradition is expressed is through the rhythm of our liturgical year. A few weeks ago we celebrated two extremes, back to back. Like many parishes, we gathered on Tuesday for pancakes, sausages, sweet maple syrup and ice cream. The following day when I got to church, I went to the kitchen to put on a pot of coffee. The faint smell of pancakes and sausages lingered in the air as we prepared to begin our journey through Lent.

That night, I led our congregation through the Ash Wednesday liturgy. During the Litany of Penitence, we confessed that we have not loved our neighbours as ourselves. We asked God's forgiveness "for all false judgments, for uncharitable thoughts toward our neighbours, and for our prejudice and contempt toward those who differ from us." On the altar lay a shell-shaped bowl filled with the ashes of

last year's palm branches; I would use it to place a small cross-shaped smudge on the foreheads of those who knelt at the communion rail. The irony of joining a symbol of our baptism (the shell) and a symbol of our mortality (ash) was not lost on me.

Later on in the liturgy, the words of the Eucharistic Prayer reminded the attentive listener that our faith is anchored in the God of Abraham, Sarah and Moses. As I drove home after church, I considered all the troubling things I had heard in the news lately. Within the last few weeks, several Jewish homes had been vandalized, not far from where I grew up. The previous night, a mosque had been damaged by fire – a fire being investigated as arson. I thought about how our three faiths shared many of the same stories. It almost seemed as though no one was exempt from these kinds of attacks. I wondered how I would react if my place of worship, or my home, was vandalized because of my faith. How do we as people of faith react when we hear such things?

I am reminded of an old joke that asks the listener if they know how to eat an elephant. Like many jokes, the answer is simple – one bite at a time, just like anything else. As individuals, there are many



People hold up signs during a 'ring of peace' outside a Toronto mosque in February after a gunman killed six people and wounded 19 at a Quebec City mosque in late January. PHOTO BY MICHAEL HUDSON

"big issues" that can seem overwhelming until we break them down into bite-sized morsels. Often, people respond with fear to that which is unknown or different. The solution to these feelings may seem overwhelmingly simple: counteract fear by becoming familiar with that which, at first,

seems different; turn the person who is "other" into a person who is "friend."

Last summer, I enjoyed several long walks with our new dog. During one of those walks, I met a wonderful Muslim family who had just moved into the neighbourhood. The family had two young girls, one of whom is the same age as my daughter. As the girls played with my dog, I was invited to join their picnic. Since then, we've exchanged pleasantries; a friendship is slowly developing. As we've begun to know each other, my new friends have taught me a few things. Those who were once strangers have become friends.

As we journey together through Lent, I encourage you to build new relationships that will enrich your life experience and knowledge of the world. We can counter acts of hate and violence by building communities of compassion and trust. Together, we can choose to be passive spectators as fear and ignorance impact our neighbours – or can we courageously step out in faith and, in the words of our Baptismal Covenant, "seek and serve Christ in all persons, loving your neighbours as yourself"?

The Rev. Greg Fiennes-Clinton is the diocese's interfaith dialogue officer.

Can you give one per cent more?



THE STEWARD

BY PETER MISIASZEK

I want to share some exciting, promising news. We have all heard, time and again, that the church is in crisis, that attendance is down across the board and that the Anglican "brand" is as good as done. This has been proclaimed in the media and supported by our own experience of hollowed out Sunday schools, lots of grey hair at church and parishes passing deficit budgets at vestry time.

The contrarian in me sees a slightly different picture in our diocese: rural congregations investing in expanded ministry in Fenelon Falls and Minden; a wealth of volunteer talent being honoured through the annual Order of the Diocese of Toronto; generous giving in some of the most challenged economic environments; and most excitingly, 25 per cent of our parishes are actually growing in their financial stewardship and in the numbers attending Sunday worship.

The growth cuts across a variety of categories – rural and urban communities, wealthy and not-so-wealthy neighbourhoods, and conservative and liberal congregations. We have a church in Markham where the average annual gift on the collection plate is nearly \$4,000. That's right, from each giver. We have a church along the lakeshore, in west-end Toronto, where the neighbourhood is beset by a host of challenges, yet each giver donates close to five per cent of their income to that church. A small church in mid-town Toronto boasts that 100 per cent of its givers use Pre-Authorized Remittance to support parish ministry. A rural congregation in Nottawasaga has grown its average gift to more than \$2,000 per giver and has experienced five successive years of offertory increases. Growth is happening. Seeds planted in good soil are bearing fruit.

There is a common denominator that separates the growing churches from those that are just getting by: discipleship. In his book *Your Church Can Thrive*, Canon Harold Percy identifies the central motif of our God-given mission: "that we are seeking to help people connect with God and become followers of Jesus." That's it; Christ must be the centre of our actions and engagement in church.

We cannot afford a church that is merely comfortable, where showing up on Sunday is a sufficient reflection of our Christian lives. The experience of healthy and growing churches suggests that something much deeper is required. Canon Percy nails it: "As disciples of Jesus, we are called to the lifelong adventure of learning to follow him closely and faithfully." That our healthy churches experience an increase in giving is merely a by-product of living Christianity well.

Canon Percy identifies 10 powerful transitions parishes must make to fully disciple their congregations. Some of the transitions are obvious: teach the Gospel, make reading scripture a daily practice, pray, forgive, attend worship on a weekly basis, and bear witness to one's faith in daily living. Among the transitions is one related to financial stewardship. But he approaches the question of giving not in terms of giving to a need, but rather "how much do I need to give in order to be set free from the lies I have learned from outside our secular culture about the importance of money?"

If we are to grow in our relationship as disciples of Christ, we need to become extravagant givers. The story of the widow's mite has a powerful lesson for us. The woman in her poverty gave all she had –

two small coins – to the ministry of the church. She trusted God so much that she was able to lavishly give away what she had. Could we do the same? In our abundance, can we give extravagantly?

Amid the examples of generosity I noted above is an interesting observation. Even with giving at these levels, it pales when compared to our brothers and sisters in the evangelical church. Their giving levels are much closer to the standard set in the Old Testament to give 10 per cent of one's income. If you ever wonder why those churches have the myriad of programs, ministries, small groups and Bible studies that they do, it is because they have the financial resources necessary to make investments that expand ministry.

Here are some sobering facts: the average gift per donor (including gifts on the offering plate or through Pre-Authorized Remittance) in 2015 in our parishes was \$1,290 per year, or about \$25 per week. This translates to roughly 1.4 per cent of gross family income of our parishioners. (This information is based on Statistics Canada data for households in the Diocese of Toronto). That's it – 1.4 per cent. Overall, \$32,190,000 was given to support the operations of our parishes in 2015. So consider this: what if we all tithed? If we did, the annual giving across our diocese would have been \$228,297,872 that year. That is nearly a quarter of a billion dollars.

What could we do with a quarter of a billion dollars? What would our churches look like? Would we have unlimited ministry opportunities? Would we be lamenting the noise level caused by raucous kids during church services? Would our clergy be more concerned about doing ministry than worrying about balancing a budget?

We have the capacity to be extravagantly generous stewards. We can see how other churches have grown because their

members believe passionately in a Gospel that liberates people from consumerism and the insatiable monotony of wanting more. We can see that when people truly believe in Jesus, believe in his Word, live it and make prayer a part of their daily lives, their disposition changes. We can be that church. We can choose to believe in a theology of abundance where our giving models that of the poor widow.

Here's a challenge to Anglicans everywhere: Start with one per cent. If you are not in a pattern of regular giving, start today by giving one per cent of your gross family income to your parish and another one per cent to charity. Make it real, reliable and realistic by doing it through PAR. If you are a regular giver, up your annual gift by one per cent. If your gross family income is the diocesan average – \$92,000 from all sources – give an extra \$920 this year. Give from your net income if you think that is more practical. Even if your family income is lower, or you are on your own, you are encouraged to give one per cent more. Can you do it? Aspire to shift your giving to the standard set in Deuteronomy.

If we all gave one per cent more tomorrow, much would change. Everyday worries would become a thing of the past, and most of our parishes would have more than they could ever ask for or imagine. With one per cent more, our church would experience our own version of Freedom 55 and so much would be different, so much would be possible. For most parishes, this would essentially lead to a doubling of their budgets. All this is possible by leaning on God and embracing discipleship. Let us become extravagant givers – not to meet a budget but because it reflects our own faithfulness.

Peter Misiaszek is the diocese's director of Stewardship Development.

I felt like no one saw the real me

Beck Schaefer is a member of St. Stephen in-the-Fields, Toronto, where he is the treasurer and a reader. He co-facilitates workshops in the diocese on transgender issues and experiences.

My transition began two and a half years ago, shortly after I moved to Toronto to pursue a masters' degree. I met a number of trans people. At school, I was encouraged to develop a professional image and network. In practical terms, this meant wearing skirts and being much more sociable. I also went back to church after about 15 years away. This brought me closer to God and better able to listen to Him. A few months after starting school, I became depressed. I found myself jealous of the trans people I knew and constantly ill at ease in social situations. I felt like I was pretending to be someone else and doing a really bad job of it. I also felt like no one saw the real me. It became increasingly hard to get dressed in the feminine clothes I was wearing to look "professional." One day it hit me that I needed to acknowledge my masculinity, and my mood improved immensely for a couple of days. Almost immediately, I started wearing men's clothes and got my hair cut short. This happened just before Holy Week. The Holy Week services gave me a lot of opportunity to pray. By Easter, it was clear to me that God was calling

me to be a good man in the world. In the following months, I changed my name and pronouns, asking people to refer to me as he or him instead of she or her. In early 2016, I legally changed my name and gender. I have also started the process of medically transitioning. Being able to live an authentic life has made me much more confident.

When I was growing up, my family was active in the church. When I left home for university, I drifted away from the church. During this time, I was sometimes interested in spirituality and read widely on it. A few years ago, I found myself more and more drawn back to Christianity. As a result, I started attending St. Stephen in-the-Fields. At U of T, I participated in the Ecumenical Chaplaincy's Queering Religion program and joined the Student Christian Movement. In these spaces, I became familiar with a queer- and trans-affirming Christianity that prioritized social justice as a Christian vocation. At St. Stephen's, I learned about a Christianity that acknowledges that the world and humanity are deeply troubled and urges us to find God in that brokenness and to love ourselves and others from a place of vulnerability. Having a regular religious practice allowed me to hear and listen to God again and be open to what He was saying



Beck Schaefer

to me. Since my experience of being trans is an important part of my faith journey, I wanted to mark my legal name and gender change in the church. The Rev. Maggie Helwig suggested a reaffirmation of my baptismal vows, including a blessing of my new name and gender. This gave me a chance to publicly express my new understanding of my relationship with God and to commit to living it out.

I've started co-facilitating workshops with the Rev. Margaret Rodrigues. The workshops are designed to introduce

people to trans issues and experiences. We also provide some suggestions for ways that parishes can be more trans-friendly. Other than the workshops, I try to be open about being trans and raise awareness about trans issues and experiences in a more informal way.

The first step (that the church or parishes can take to be more accepting of trans people) is to learn about trans issues, preferably from trans people. If you don't know any trans people, look for books, websites and movies created by trans people. Once a parish feels it can be openly welcoming and supportive of trans people, there are a number of concrete things that can be done. Churches should have at least one gender-neutral washroom. Single-user washrooms are already gender-neutral, so those just require new signs. If your church doesn't already have single-user washrooms, you may want to consider designating a multi-user washroom as gender-neutral or making a gender-neutral washroom part of a renovation project. Include prayers for both the difficulties and joys that trans people experience because we are trans. Try to reduce your use of gendered terms. For example, say "children" instead of "boys and girls" or "friends in Christ" instead of "brothers and sisters in Christ." If you have a state-

ment in your leaflet welcoming different groups to the church, include trans people in that statement.

What I find most welcoming is being treated as a whole person rather than having my gender identity be the only part of me that people see. Regardless of how welcoming the parish is as a whole, people in certain roles within the parish (priests, youth leaders, parish nurses, etc.) should become familiar with trans issues and be able to refer trans people and their families to appropriate services.

Trans folks are a diverse group of people who bring a variety of gifts to the church. Speaking personally, my experience being trans and transitioning has led me to experience exclusion and fear in ways that I never had before. I hope I can use these experiences to work towards inclusion and to still some of the fears that divide us from each other.

Five years from now, I would like to continue to be educating people about trans issues and doing more activism in support of trans people, particularly the most vulnerable, since we experience higher rates of homelessness, unemployment and depression than the general population.

This year, care for God's creation in a fresh way

BY ELIN GOULDEN

The Fifth Mark of Mission for the Anglican Communion calls us "to strive to safeguard the integrity of creation and sustain and renew the life of the earth." At Joint Assembly-General Synod in 2013, a vow incorporating the

Fifth Mark of Mission was added to the Baptismal Covenant in the Book of Alternative Services (BAS). Thus, during a baptismal service conducted according to the BAS, every member of the congregation is reminded of their call as Christians to live out their faith by striving to respect, sustain and renew the life of the

earth.

While the original print copies of the BAS do not contain this commitment, the online version of the BAS, which is available for free download from the Anglican Church of Canada, does contain the wording added in 2013. The pages relating to Holy Baptism can be printed as a leaflet for use

during baptismal services.

At Easter, we remember that we are baptized into Christ's death and resurrection. We recall how we have died to the sinful patterns of the world and are raised to new life in Christ – a life that expends itself for others, that restores the goodness God intended for all of God's creation, and that repairs the relationships between humans and God, each other, and the earth, that have been damaged by sin. How fitting, then, that in remembering our baptism we are reminded to take our part in caring for God's creation, which has suffered so much from humanity's sins of greed and waste. And how fitting, as well, that during Eastertide we celebrate Earth Sunday, this year on April 23.

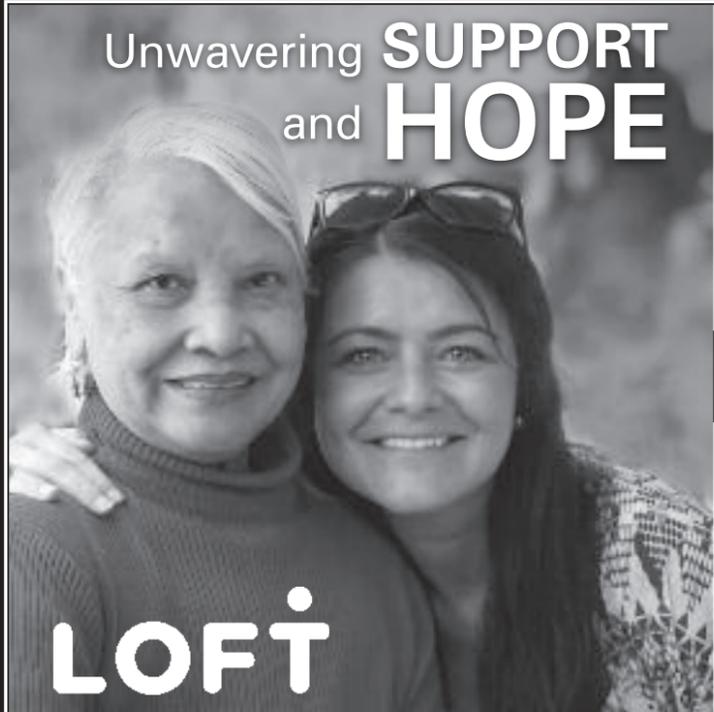
Each year, the diocese's Creation Matters committee produces resources for Earth Sunday, including notes on the lectionary readings aimed at those preparing sermons, as well as a bulletin insert with a reflection and action ideas. You can find these resources by going to the diocese's website, www.toronto.anglican.ca, and searching under "Environmental Resources." This year, we invite you to explore how you and your parish can carry out our baptismal vow to care for creation in

a fresh way.

Perhaps you can follow the example of St. Cuthbert, Leaside, which recently hosted an environment fair to showcase eco-friendly vendors in the community and to give an opportunity for local elected representatives to discuss environmental initiatives at the municipal, provincial and federal levels. You might look into options for environmentally and economically sustainable investing. Perhaps you can organize a team from your parish to clean up garbage in your neighbourhood, or join efforts to maintain wildlife habitat in a local park or shoreline. Perhaps you can study the impacts of climate change on Inuit communities in the Arctic or villagers in east Africa or island nations in Polynesia. Our treatment of the earth and its resources is inevitably linked with our treatment of our neighbours at home and worldwide.

Through baptism, we are reborn into a living hope – hope in Christ whose resurrection gives life to the entire world. Let us go forth into the world as bearers of that Easter hope.

Elin Goulden is the parish outreach facilitator for York-Credit Valley and chair of the diocese's Creation Matters committee.



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Constance Kendall of the Black Anglicans Coordinating Committee thanks the Rev. Canon Stephen Fields, the incumbent of Holy Trinity, Thornhill. Canon Fields was one of the founders of the annual service.



CELEBRATE

Children and youth carry Canadian flags at the diocese's 22nd annual Black History Month service of celebration at St. Paul, Bloor Street on Feb. 26. The theme was 'From the Heart of Africa to the Soul of the Caribbean: Celebrating a Mosaic of Peoples.' The service included worship, music, dance and spoken word. PHOTOS BY MICHAEL HUDSON



Jamelia Williams leads the Procession of the Flags, representing the countries of origin of those in attendance.



Aliya Whyte gives a reflection, "Child of the Diaspora - I am Canadian."



Soloist Joseanne Job sings with the Combined Diocesan Choir.



Members of the Combined Diocesan Choir sing.



Bishop Peter Fenty, the area bishop of York-Simcoe, addresses the congregation.



Constance Kendall with Bishop Riscylla Shaw, the area bishop of Trent-Durham.



Dancers from the Caribbean Dance Theatre perform during the service.

Service celebrates diversity of God's kingdom

Black History Sunday is key part of parish life

BY ROBERT KNETSCH

BLACK History Sunday at St. Paul, L'Amoreaux, Toronto, is a momentous occasion to celebrate the diversity of God's kingdom that is reflected in the Anglican Church. It is an especially poignant time for the church to celebrate the presence of African-Canadians, who are so important to our history, and a reminder of where we need the constant reconciliation of Christ.

The history of slavery and segregation in the past, in addition to societal suspicions and poor treatment by the police in the present, continue to be reminders that there is still much room for heal-

ing. While the Anglican Church in the past has often been complicit in the negative treatment of black people, Black History Sunday is a time to recognize the deep importance of the spirituality and commitment to Christ that so many black people have to offer.

At St. Paul, L'Amoreaux, a large proportion of the congregation is of West Indian or African heritage. Celebrating Black History Sunday is a joyous occasion of music, with a full steel pan band, a contemporary music group, a junior and senior choir, and an "angel" choir of very young children. All participated in the celebration on Feb. 19, and the preacher was the Rev. Vernal

Savage, OHC, of St. Peter, Scarborough. In his homily, he touched on systemic racism that often pervades the community and the wider church, even in multicultural Toronto. He urged the Anglican Church to accept its role in systemic racism and to begin the process of repentance that will lead to reconciliation. In so doing, the Anglican Church can find reconciliation between all the races.

"Black History Sunday is an important part of St. Paul's," says the Rev. Canon Dean Mercer, incumbent. "It is now one of the four or five largest services of the year." He notes that the West Indian community comprises the largest community in the parish.

Singer Delicia Raveenthirarajan performed an original solo piece. "One Word" was commissioned by the "Me to We" program, and she was sent to perform it at the opening of a new high school in Kenya this past December. It contained the powerful lyrics, "There are obstacles that seem impossible/But with strength in numbers we are unstoppable/Who's to judge what we can and cannot do."

After the celebration of the Eucharist, a moving and dramatic reading of quotes from the letters and speeches of Nelson Mandela, arranged by Ian Stuart, was read, reminding everyone of the struggle that he went through for decades during apartheid rule in

South Africa. There were quotes such as, "Reconciliation is central to that vision that moved millions of men and women to risk all, including their lives." The readings showed how his Christian values informed his deep desire to see reconciliation between the black and white people of that country. It was a reminder that the fight for equality can be done in non-violent ways that respect the humanity of people on each side of the conflict.

"The world has come to St. Paul's," says Canon Mercer. "In Christ, we are all stronger and richer as a result."

Robert Knetsch is a member of St. Paul, L'Amoreaux, Toronto.



St. Paul, L'Amoreaux's steel pan band plays at the church's Black History Service. At right, Delicia Raveenthirarajan sings. PHOTOS BY LEILA KNETSCH

EASTER AT ST. JAMES CATHEDRAL

HOLY WEEK HIGHLIGHTS

A COMPLETE LISTING OF HOLY WEEK LITURGIES IS AVAILABLE ONLINE

APRIL 13 | MAUNDY THURSDAY

7:00pm Institution of the Lord's Supper and Stripping of the Altar; Watch at the Altar of Repose until 10:00pm

APRIL 14 | GOOD FRIDAY

The Three Hour Devotion
12:00noon Choral Mattins
1:00pm Ante-Communion & Reading of the St. John Passion
2:00pm Choral Evensong & Veneration of the Cross

APRIL 15 | IN THE HOLY NIGHT

9:00pm The Great Vigil of Easter

APRIL 16 | EASTER DAY

8:00am Said Eucharist
9:00am Sung Eucharist
11:00am Procession & Choral Eucharist
4:30pm Choral Evensong

LITURGIES

LECTURES

Truth & Reconciliation THE REV'D LEIGH KERN

WEDNESDAY, APRIL 26

"Civilizing the Wild: Entitlement, Colonialism, and Race at the Red River"

6:00pm Service of Light in the Cathedral
6:30pm Light Supper (Cathedral Centre)
7:00pm Lecture, Q&A (Cathedral Centre)

MUSIC

GUSTAV MAHLER'S SYMPHONY II: THE RESURRECTION

WEDNESDAY, APRIL 19 | 7:30 PM

Transcribed for Organ and Performed by David Briggs with the Cathedral Choir of St. James and soloists Julia Morson (soprano) and Christina Stelmacovich (mezzo-soprano). Further details online. Tickets: 416-364-7865x*245; ciocm.org

THE LAST NIGHT OF THE PROMS

FRIDAY, MAY 26 | 7:30PM

The Cathedral Choir of St James
The Band of The Royal Regiment of Canada



Bishop George Elliott spends time with a youngster at a dinner at All Saints, King City, to thank sponsors for bringing over the family of Linda Hemerez, who provides cleaning services for the church. At right, Syrian food and pizza are on the menu. PHOTOS BY MICHAEL HUDSON



Group hopes to sponsor more refugees

Continued from Page 1

sponsorship. The dinner wasn't the only occasion at which the family expressed its gratitude. At a Lessons and Carols service at the church last December, Ms. Hemerez's father, Elia Aslan,

who does not speak English, surprised everybody by walking to the front of the church and singing a Christmas blessing in Arabic.

"It had everybody in tears," re-

calls Bishop Elliott. "We were absolutely stunned. It was one of those God moments."

The moment was particularly poignant because Mr. Aslan's father fled to Syria to escape the Armenian genocide in Turkey in the 1920s. "He went to Syria where his family could live peacefully, and now his son and his family have come to Canada to find a place where they can live in peace," says Bishop Elliott.

The family, which is Chaldean Eastern-Rite Catholic, has been

warmly received by the participating churches. The senior Mr. Aslan is a regular worshipper at All Saints and follows the service using an Arabic prayer book.

The work of the sponsorship committee isn't over. It's currently working on sponsoring eight cousins of a resident of King City. The cousins, originally from northern Iraq, are currently living in Turkey while they wait for an interview with Canadian officials.

Bishop Elliott started helping refugees while serving as a cu-

rate at St. Thomas a Becket in Mississauga in 1979-80, when he was the local coordinator of Operation Lifeline. The program helped more than 120 Vietnamese families settle in Canada.

He says there are strong parallels between then and now. "You're dealing with people who have been through a tremendous amount of trauma and when they get here are unbelievably grateful and thankful for the opportunity that's been provided for them."

Oshawa station needs helpers

Continued from Page 1

drive away. If a ride wasn't available, they'd have an expensive taxi ride ahead of them.

These on-shore visits are crucial, she says, because the men are desperate to talk to their families after weeks at sea. "The first thing they want is WiFi. They've been on a journey across the Atlantic or up the coast and they want to get in touch with their families. They need to hear their wives' or their girlfriends' or their mothers' voices." The station will be the only place in the port where the seafarers are provided with free Wi-Fi.

The chaplaincy tried to provide free mobile Wi-Fi in the port but it was too expensive. As the number of seafarers arriving in Oshawa increased over the years – more than 3,000 arrived last year – it became clear that a more per-



The Rev. Judith Alltree on a freighter in Toronto harbour in 2014. PHOTO BY MICHAEL HUDSON

manent solution was needed.

The situation took a turn for the better last year when the mission received a £10,000 grant from Seafarers UK, an organization that supports missions to seafarers in Commonwealth countries. The chaplaincy used the money to buy a used Miller construction trailer, which it transported from Burlington to the Port of Oshawa.

Ms. Alltree admits that the trailer needs to be fixed up. As of early March, it needed new doors, floors, walls and windows. It also needed to be hooked up to hydro. But she's thrilled that at long last there will be a station for the seafarers.

"This way, they can walk from the foot of the gangway to the station in five minutes and we'll have

the coffee on and a Wi-Fi code for them. They can sit down in an easy chair and put their feet up. We might even be able to get a big-screen TV. They'll have place to get away from the ship, especially the noise."

Ms. Alltree is looking for local volunteers to help out. The job includes staffing the station and going on the ships to welcome the crews. Ideally, volunteers would be able to commit to two to six hours a week. Training will be provided. "Going on board the ship is a huge thrill," she says. "I never get tired of it."

The Mission to Seafarers Southern Ontario has two other stations, in the ports of Toronto and Hamilton. It is part of the Canadian branch of the worldwide Missions to Seafarers, founded in 1856 as an Anglican outreach ministry.

Ms. Alltree says the support from parishes and individuals over the years has been remarkable. "We're incredibly grateful for the amount of support that we continue to receive from so many churches in the Diocese of Toronto. Every dime of their support is vital to us. From small churches to big churches – it is astonishing who still remembers us."

For more information about the station in the Port of Oshawa or the work of the Mission to Seafarers Southern Ontario, contact Ms. Alltree at glutenfreepriest@me.com.

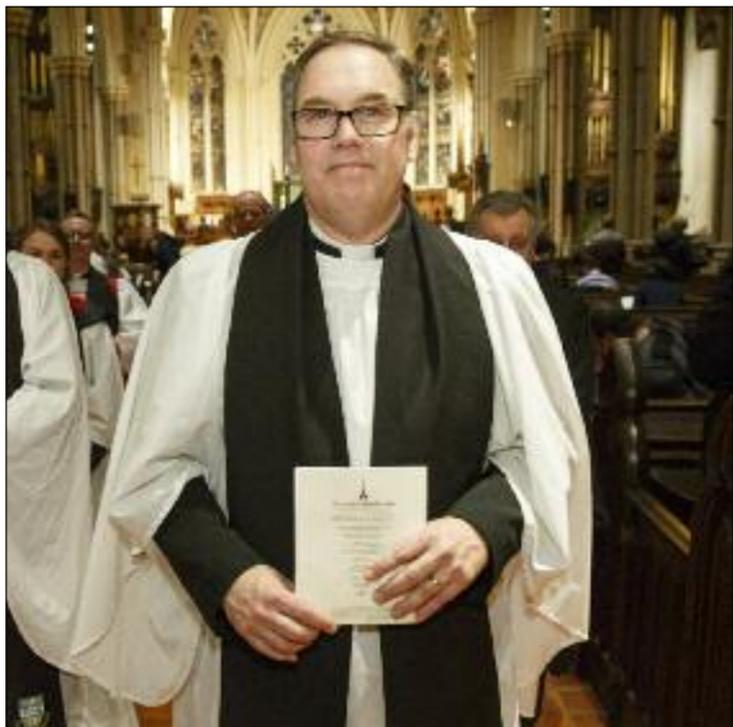
BRIEFLY

Refresher day planned for lay anointers

All lay anointers are encouraged to attend the annual Lay Anointers' Refresher Day on April 29 from 9 a.m. to 3 p.m. at Trinity Church, Aurora. The speaker will be Dr. Shelley Tidy, pastoral care associate at St. Paul, Bloor Street. The cost is \$20, payable at the door. Space is limited, and registration closes on April 23. To learn more, visit the diocese's website, www.toronto.anglican.ca and search under "Lay Anointers."

Teams invited to liturgy conference

Liturgy Canada presents "Real Presence: Proclaiming the Word," the second of five conferences on renewing Eucharistic worship from gathering to sending. This conference will take place on April 1 from 9:30 a.m. to 3:30 p.m. at St. George the Martyr, Parkdale, 197 John St., Toronto. The event is designed for parish worship teams, including all who serve in the liturgy. The cost is \$35 per person, or \$125 for a parish team of up to five. Lunch is included. For more details and to register, visit the Liturgy Canada website, www.liturgy.ca.



NEW START

The Rev. Chris Harper is inducted as the diocese's Indigenous Native Priest and the Rev. Canon John Anderson is installed as the diocese's Canon Pastor at St. James Cathedral on Feb. 12. Clockwise from top right: Mr. Harper with the Rev. Evan Smith of the United Church of Canada (holding feather) and the Rev. Leigh Kern of the cathedral; Mr. Harper hugs Bishop Riscylla Shaw, the area bishop of Trent-Durham, after the service; First Nations drummers; Canon Anderson. Mr. Harper ministers to the diocese's Indigenous population while Canon Anderson as Canon Pastor is responsible for handling complaints and investigations under the diocese's Sexual Misconduct Policy. Canon Anderson is also the incumbent of the Church of the Ascension, Port Perry. PHOTOS BY MICHAEL HUDSON

LOOKING AHEAD

To submit items for Looking Ahead, email editor@toronto.anglican.ca. The deadline for the May issue is April 3. Parishes can also promote their events on the diocese's website Calendar at www.toronto.anglican.ca.

Music & Worship

APRIL 2 - Passiontide concert, 4 p.m., parish choir of St. Peter and St. Simon-the-Apostle, 525 Bloor St. E., Toronto. J.S. Bach's St. John Passion with members of the Canadian Sinfonietta orchestra, conductor Robin Davis. Tickets \$30 and \$25. Visit www.stsimons.ca.

APRIL 9 - Performance of Handel's Messiah (Parts II & III) by the choir of St. Peter, Erindale, with orchestra, 7 p.m., 3041 Mississauga Rd., Mississauga. Tickets \$30 and \$25. Visit www.stsimons.ca.

APRIL 9 - Bach vespers, 7 p.m., Church of the Redeemer, Bloor Street and Avenue Road, Toronto.

APRIL 9-16 - Palm Sunday of the Passion, 8 a.m., a quiet traditional Eucharist, and modern Eucharist with music, choir and children's program at 10:30 a.m.; a potluck dinner and celebration of the Last Supper and Jesus' call to love one another, on Maundy Thursday, April 13, at 6:30 p.m.; a celebration of the Lord's Passion with Easter egg painting and activities for the children, on Good Friday, April 14, 10:30 a.m.; the Great Vigil, paschal fire, renewal of baptismal vows, and the first Eucharist of Easter on Easter Eve, April 15, 8 p.m.; Easter Day, April 16, 8 a.m., sung Eucharist; 10:30 a.m. with procession and sung Eucharist with Guild-

wood community Easter egg hunt for children at noon. All at Holy Trinity, Guildwood, 85 Livingston Rd., Toronto. Call 416-261-9503.

APRIL 12-JUNE 21 - Kingsway Organ Recital Series, 12:30 p.m. to 1:15 p.m., free, All Saints, Kingsway, 2850 Bloor St. W., Toronto. April 12, Simon Walker of St. Jude, Oakville; April 26, Richard Birney-Smith, playing music for Holy Week and Easter; May 10, Richard Spotts of Westminster Choir School, Princeton, New Jersey; May 24, Mark Himmelman of St. John's Evangelical Lutheran Church, Waterloo; June 7, Andrew Adair of St. Mary Magdalene, Toronto; June 21, Manuel Piazza, Bevan Organ Scholar at Trinity College and director of the Senior Choir at Our Lady of Sorrows Roman Catholic Church, Toronto. Visit www.organixconcerts.ca.

APRIL 22 - Healey Willan Singers presents Spring Romance, an evening of music of love to celebrate the choir's 10th anniversary, 8 p.m., St. Martin-in-the-Fields, 151 Glenlake Ave., Toronto. Tickets available at the door: \$20 for adults, \$15 for students and seniors. Call 416-519-0528.

APRIL 23 - Choral evensong for St. George, 4 p.m., followed by St. George's Tea, 5 p.m., then St. Olave's Arts Guild and their guests present poetry, prose, music and songs from Shakespeare onwards, St. Olave, Bloor Street and Windermere Avenue, Toronto. Contributions appreciated.

APRIL 23 - Rock eucharist, presented by Wine Before Breakfast, 7 p.m. Church of the Redeemer, Bloor Street and Avenue Road.

APRIL 30 - Easter carol service, 7 p.m., Church of the Redeemer, Bloor Street and Avenue Road.

APRIL 30 - The Metropolitan Silver Band, a 30-member band founded in 1931, presents an exciting evening of music. Its repertoire includes classics, marches, great musicals, religious music, popular selections and contemporary works written and arranged for brass band. At St. Andrew, Scarborough, 7 p.m. The church is located at 2233 Victoria Park Ave. Tickets are \$20 for adults, \$10 for students and \$5 for children. Complimentary refreshments after the concert. Call 416-447-1481.

MAY 7 - Join the handbells, chimes, band, choir and organ at 3 p.m. in celebrating MusicFest 2017: Around the World in 80 Minutes, at St. John, York Mills, 19 Don Ridge Dr., Toronto. Proceeds aid Sleeping Children Around the World and the church. Tickets are \$15 for adults and \$5 for children. Visit www.sjym.ca, call 416-225-6611 or e-mail musicfest@sjym.ca.

Sales

APRIL 8 - Spring sale and lunch, 9 a.m. to 2 p.m., St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough. Crafts, jewelry, lunchroom and more. Call 416-283-1844.

APRIL 21 - Spring luncheon with fashion show, 12:30 p.m., St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough. Advance tickets only, \$15, are available by calling the church office at 416-283-1844, Monday to Friday, 8:30 a.m. to noon. Last day for sales is April 18. There will be crafts for sale.

APRIL 22 - Semi-annual rummage sale, 8:30 a.m. to noon, Grace Church, 19 Parkway Ave., Markham. Bargains on clothing, linens, household goods and oth-

er items. Call 905-294-3184.

APRIL 22 - Daffodil Tea, 1:30 p.m. to 3:30 p.m., St. John the Baptist, Norway, 470 Woodbine Ave., Toronto. Includes white elephant sale, prizes, books and bake sale. Tickets are \$5, available at the door. Call 416-691-4560.

APRIL 29 - Spring rummage sale, 9 a.m. to noon, Holy Trinity, 140 Brooke St., Thornhill. A large selection of clothes, household items, linens, books, games, toys, jewellery and more will be available at great prices. The church will be accepting donations to its sale the week of April 24-28. Call 905-889-5931.

APRIL 29 - Annual spring fair featuring art gallery, baked goods, books, crafts, jewellery, a barbecue on the green, a snack kiosk, free activities for the children and more, 11 a.m. to 2 p.m., St. Cuthbert, Leaside, 1399 Bayview Ave. Free admission. Call 416-485-0329.

Workshops & Gatherings

APRIL 1 - Real Presence: Proclaiming the Word, a rediscovering liturgy conference designed for parish worship teams, for all who serve in liturgy, 9:30 a.m. to 3:30 p.m., St. George the Martyr, 197 John St., Toronto. \$35 per person or \$125 for a parish team up to five (\$25 for each person beyond the first five), \$25 for students. Lunch included. To register, visit realpresence1.eventbrite.ca. For more info, visit www.liturgy.ca.

APRIL 14 - Ecumenical Good Friday Walk for Justice in downtown Toronto, 2 p.m. to 5 p.m., theme is Breaking Barriers. For details, visit www.holytrinitytoronto.org. **APRIL 22** - Spring Tea Party, 2

p.m. to 5 p.m., Grace Church in Scarborough, 700 Kennedy Rd., Scarborough. Refreshments, parade of "crazy" hats, entertainment, games, prize draws, Dutch auction. Tickets for adults, \$15; for children under 12, free. Call 416-261-6762 or the church at 416-755-5316.

APRIL 26-MAY 17 - The Gospel of Thomas, beginning with evening prayer at 6 p.m. followed by light supper and book study with the Rev. Dr. Schuyler Brown, St. Olave, Bloor Street and Windermere Avenue, Toronto. Contributions appreciated. For more info, call 416-769-5686.

APRIL 28-29 - The Monks', Cell Steakhouse, a unique dining experience that includes salad, fresh rolls, New York Strip steak or chicken cooked over an open hearth by professional chefs, potato, apple pie and wine - all for \$40 - at St. Theodore of Canterbury, 111 Cactus Ave., Toronto. Call 416-222-6198 or email monks-cell@hotmail.com for reservations. Seating available Friday from 6 p.m. to 10 p.m. and Saturday night from 5 p.m. to 10 p.m.

MAY 13 - The Toronto Diocesan Anglican Church Women will be holding their 50th anniversary celebration, annual general meeting and luncheon at Christ Church, Stouffville. Details to follow. For tickets, call 416-363-0018 or email acw@toronto.anglican.ca.

MAY 13 - Mother's Day Brunch, fellowship and fine food, grandmothers-to-grandmothers marketplace and speaker, door prizes, 10 a.m. to 1 p.m., St. Timothy, Agincourt, 4125 Sheppard Ave. E., Toronto. Tickets \$15. Call 416-293-5711.

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CANADA BRIEFS

Church, gallery offer religion and art

EDMONTON – An Anglican church and faith-based art gallery are teaming up to explore the intersection of religion and art through a range of projects aimed at the wider community.

St. Faith Anglican Church and Bleeding Heart Art Space, located across the street from each other in an eclectic downtown neighbourhood, have already worked on a number of projects together. The church, for example, offers a Bleeding Heart service once a month, weaving creative and sensory elements into the liturgy. This May, Bleeding Heart, together with the Diocese of Edmonton's Indigenous ministries office and with funding from the Anglican Foundation of Canada, will curate a public art installation featuring a large tree, based on a Métis story, that will serve as a focus for stories of healing.

Dave Von Bieker, Bleeding Heart's artistic director, says art shows can provide a way of sharing ideas about God and other topics that are sometimes challenging to discuss. "Theology, reconciliation, sexuality, gender identity...there are a lot of issues we don't know how to have a good dialogue about," he says. "Art and story are keys to having those conversations. That's what Jesus did with the parables."

The Messenger

Speak up in hospital, says chaplain

SAINT JOHN - If you want an Anglican chaplain to visit you when you're in the hospital, you should make sure hospital staff are aware of this, a New Brunswick chaplain says.

The Rev. Canon David Barrett, who has served as chaplain at two Saint John hospitals for more than a year and a half, says both he and his predecessor have experienced "daily frustration" because hospital staff often do not ask patients their denomination, and whether they want a clergy visit, when they are being admitted.

ted.

Privacy regulations forbid Canon Barrett from searching for patients to visit. Instead, he gets a list every morning that shows all the Anglicans reported in the hospital that day, and another one of all the Anglicans recorded as having requested a clergy visit. But the lists may not always be complete; he says he himself was not asked these questions when admitted to hospital last fall for kidney stones.

Canon Barrett says a lot of the patients he sees get few or no visitors. He once visited a woman in palliative care who cried, saying she did not want to be alone.

"Every time I moved in my chair, she thought I was leaving," he says. He stayed with her for an hour, reading psalms and praying with her. As he was leaving, she said, "I needed something spiritual. You're just what I needed today," Canon Barrett says.

The New Brunswick Anglican

Mission struggles with deficit

MONTREAL - For the first time, St. Michael's Mission, which provides warming stations for the homeless, among other services, is grappling with a deficit and hoping for donations. The Montreal-based mission is facing the shortfall partly because of a recent loss of \$70,000 in government support and a drop in donations from private sponsors. For this reason, executive director George Greene says he is especially grateful the mission was chosen to be one of the beneficiaries of this year's Bishop's Action Appeal, an annual call for donations to the diocese.

In addition to the warming stations, the mission also offers meals, showers, crisis intervention, legal advice and other services for some of the estimated 3,000 people without a home in Montreal's downtown core.

The mission has traditionally had a close relationship with the diocese. It is located in St. John the Evangelist Anglican Church and has had considerable support from Anglican parishes and individual Anglicans over the years, Mr. Greene says.

Last year, more than half of the 13 deaths reported among Montreal's homeless population were weather-related. In the first month of 2017 alone, five died.

Anglican Montreal

PRAYER CYCLE

FOR APRIL

1. St. Giles, Barrie
2. Diocesan Regional Deans
3. Good Shepherd, Stayner
4. AURA (Anglican-United Refugee Alliance)
5. St. John, Craighurst
6. St. Luke, Creemore
7. St. Margaret, Barrie
8. St. Paul, Innisfil
9. Sunday of the Passion
10. Monday in Holy Week
11. Tuesday in Holy Week
12. Wednesday in Holy Week
13. Maundy Thursday

14. Good Friday
15. Holy Saturday
16. Easter Sunday
17. St. George, (Clarke) Newcastle
18. St. George, Grafton
19. St. John the Evangelist, Port Hope
20. St. John, Bowmanville
21. St. John, Harwood
22. St. Paul, Perrytown
23. Durham & Northumberland Deanery
24. St. Paul, Brighton
25. St. Mark, Port Hope
26. St. Peter, Cobourg
27. St. Saviour, Orono
28. Christ Church, Bolton
29. Christ Church, Brampton
30. North Peel Deanery

IN MOTION

Appointments

- The Rev. Canon Dr. Andrew Sheldon, Associate Priest, St. George on-the-Hill, Toronto, Feb. 7
- The Rev. Mary Florence Liew, Honorary Assistant, St. Peter, Scarborough, Feb. 19.
- The Rev. Kenneth Roguszka, Interim Priest-in-Charge, St. Paul, Innisfil, Feb. 27, while the Incumbent is on leave.
- The Rev. Ruth Knapp, Honorary Assistant, St. John the Evangelist, Peterborough, Feb. 28.
- The Rev. Ronald Meacock, Honorary Assistant, St. John the Evangelist, Peterborough, Feb. 28.
- The Rev. Terry Noble, Honorary Assistant, St. John the Evangelist, Peterborough, Feb. 28.
- The Rev. David Howells, Interim Priest-in-Charge, Church of the Transfiguration, Toronto, March 1.

- The Rev. Robin Peasgood, Interim Priest-in-Charge, the Parish of Georgina, March 1.

Vacant Incumbencies

Clergy from outside the diocese with the permission of their bishop may apply through the Diocesan Executive Assistant, Mrs. Mary Conliffe.

Trent-Durham

- Bobcaygeon, Dunsford & Burnt River
- St. Paul, Uxbridge

York-Credit Valley

- Christ Church, Bolton
- St. Philip, Etobicoke

York - Scarborough

- Christ Church, Deer Park
- St. Clement, Eglinton
- St. John the Baptist, Norway
- St. Timothy, Agincourt

York - Simcoe

- St. James, Orillia

Ordination

- Marilyn Metcalfe, ODT, will be ordained a deacon at St. George, Pickering Village (Ajax) on March 25.

Retirement

- The Rev. Dr. John Oakes has announced his retirement. His last Sunday at St. Mary, Richmond Hill will be April 16.
- The Rev. Canon David Brinton has announced his retirement. His last Sunday at St. James Cathedral will be May 28.

Death

- The Rev. Canon Murray Porter died on Feb. 13. Ordained deacon in 1961 and priest in 1962, he entered the Diocese of Toronto from the Diocese of Algoma in 1983 and served as chaplain of the Penetanguishene Mental Health Centre. After his retirement in 1993, he served as honorary assistant of St. Mark, Midland. His funeral was held at St. Mark, Midland on Feb. 18.

The Diocese is on Facebook, Twitter and YouTube.

To connect, visit www.toronto.anglican.ca



BRIEFLY

Deadline for OFOH grants coming soon

Parishes and congregations in the diocese are invited to submit applications to receive Our Faith-Our Hope: Re-imagine

Church grants in the following areas: leadership development; pioneering ministry; communicating in a wireless world; enabling parishes to become multi-staffed; and adaptive re-use of parish facilities. Spring applications are due by April 15. Visit the diocese's website, www.toronto.anglican.ca.

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



HONOURED

John Andras (top left), an Anglican from Peterborough, speaks at a reception hosted by Lieutenant Governor Elizabeth Dowdeswell at Queen's Park in Toronto on Feb. 27. The reception celebrated the work of HIP (Honouring Indigenous Peoples), a charity that educates Canadians about Indigenous issues and assists schools in First Nations communities. Mr. Andras, a director of HIP, runs the charity's grassroots supply chain that transports items from southern Ontario to First Nations communities in northern Ontario. During the reception, Danny Beaton of the Turtle Clan, Mohawk Nation (above), speaks to HIP's volunteers and supporters. Lieutenant Governor Elizabeth Dowdeswell (at left) stands with Garry Glowacki, director of The Bridge Prison Ministry in Brampton, Mr. Beaton, Chief Leo Friday of Kashechwanan First Nation, Mr. Andras and Gerald Lue of HIP. The Bridge Prison Ministry, funded by FaithWorks, was one of many organizations that provided items last year. PHOTOS BY MICHAEL HUDSON

Exhibition commemorates the Reformation

BY STUART MANN

ON the 500th anniversary of the start of the Reformation, the Thomas Fisher Rare Book Library at the University of Toronto will be holding an exhibition of books, manuscripts, pamphlets and engravings from the religious revolution that took place in the Western church.

The exhibition, called "Flickering of the Flame: The Book and the Reformation," will run from Oct. 4 to Christmas. Admission is free. The library is located at 120 St. George St., Toronto.

As its name suggests, the exhibition will show how print played a key role in the emergence and development of the Reformation. In addition to some of the more fa-

mous books, such as a first edition Book of Common Prayer from 1549, there will be lesser known items such as pamphlets and caricatures created by Martin Luther, the German monk who officially launched the Reformation in 1517. Another seldom-seen artifact on display will be an indulgence, a printed piece of paper sold by the Roman Catholic Church in medieval times to absolve sins.

The exhibition will have several sections on the reformation of the church in England. There will be an original copy of Henry VIII's "primer," which begins to establish what form of liturgy the Church of England will use. There will be a 1559 Book of Common Prayer, used during the reign of Elizabeth I and her successors for

nearly 100 years. Another part of this section will show how Roman Catholics responded to the changes taking place in the English church.

Propaganda was used extensively during the Reformation. The exhibition will show a first edition of Foxe's Book of Martyrs, one of the most important books for developing the idea of England as a Protestant country. The library has every edition of the book since 1563 – and the Catholic responses to it, urging the English not to abandon their Catholic heritage.

"The exhibition is very much about that struggle that goes on to win over hearts and minds through the official documents, like bibles and prayer books, but

also through propaganda," says Pearce Carefoote, curator of the exhibition and interim head of the Department of Rare Books and Collections at the library. "A lot of the propaganda is illustrated because that was the best way to get people's attention, especially in a time when literacy was not quite up to snuff."

The exhibition looks at the Reformation in Scotland and in Europe. There is also a section of how the Reformation unfolded in North America with the arrival of

the Puritans and Catholic orders such as the Jesuits.

There will be about 100 items on display, giving visitors an in-depth look at the momentous changes in the church – changes that are still felt today. "These documents remind us of where we come from," says Dr. Carefoote. "It's very important to do that – to realize the struggle that was there to reform the church."

For more information, visit the library's website, www.fisher.library.utoronto.ca.



SPECIAL DAY

The Rev. Canon Jerome Khelawan and his wife Isabelle (left) join former Mississauga mayor Hazel McCallion (centre), MPP Amrit Mangat (second from left) and current Mississauga Mayor Bonnie Crombie at the Mississauga Civic Centre on Feb. 14 to celebrate Hazel McCallion Day in Ontario. Ms. McCallion, an Anglican, was the mayor of Mississauga from 1978 to 2014. The Ontario Legislature proclaimed Feb. 14 Hazel McCallion Day in recognition of her long public service. Canon Khelawan is the incumbent of St. Hugh and St. Edmund, Mississauga. PHOTO COURTESY OF THE REV. CANON JEROME KHELAWAN



VALENTINE VISIT

Linden Hutchinson, a member of the Sunday school in the parish of Minden, Kinmount and Maple Lake, delivers flowers to residents of a nursing home in Minden on Valentine's Day. PHOTO COURTESY OF THE REV. JOAN CAVANAUGH-CLARK