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MAY 2016

Episcopal elections coming up

BY STUART MANN

THE diocese's Synod will convene on Sept. 17 at St. Paul, Bloor Street to elect two new suffragan bishops.

Archbishop Colin Johnson has called for the elections after Bishop Philip Poole and Bishop Patrick Yu announced their retirements and Bishop Linda Nicholls was elected coadjutor bishop of the Diocese of Huron.

The ordination and consecration of the two bishops-elect will take place on Jan. 7, 2017, at St. Paul, Bloor Street.

Diocesan Council approved Archbishop Johnson's request for the elections at a meeting on March 31. "It is important to begin the election process as soon as possible to develop a profile, solicit nominations and communicate the information about the nominees to the diocese and particularly to members of Synod," he said.

The announcement comes as consultations are underway in the diocese about a proposal to reduce the number of episcopal areas from four to three. The consultations include a series of town hall meetings that Archbishop Johnson is having with clergy in April and May.

Archbishop Johnson told Diocesan Council that the result of the consultations could have a bearing on the number of suffragan bishops elected. "If the advice from the consultations indicates that we should move to three areas, I will make that determination by early June. If the consultations recommend that we stay at four areas, then I will make a request to Council by June to have an election of a third bishop at the same electoral Synod in September."

More information about the episcopal elections will be published in *The Anglican* and posted on the diocese's website, www.toronto.anglican.ca, as it becomes available.

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CONFIRMED

Thirty-three confirmands have their picture taken with Archbishop Colin Johnson and sponsoring clergy after the diocesan confirmation service at St. James Cathedral on April 10. They came from nine churches across the diocese. More photos, Page 14. PHOTO BY MICHAEL HUDSON

Diocese hosts General Synod

Staff, volunteers prepare for national gathering

BY STUART MANN

IN early July, about 300 people from across Canada and farther afield will be descending on a hotel in Richmond Hill for the 41st gathering of General Synod, the national decision-making body that meets every three years.

Working behind the scenes to help make it all run smoothly is a small but dedicated group of staff and volunteers from the Diocese of Toronto, the official host. They're looking after everything from greeting people at the airport to hosting the opening reception and closing dinner.

"It's a big job," says Laura Walton, chair of the Local Arrangements Committee and a member of Christ Church, Batteau.

Ms. Walton estimates the diocese will need about 50 volunteers to accomplish all of the tasks. Jobs



Laura Walton

include staffing the information desk at General Synod, putting up signage at the event, meeting delegates at the airport and train station and helping out with registration.

There might even be a need for volunteers who are tech-savvy, as General Synod plans to hand out electronic tablets to each delegate.

Cynthia Majewski of St. Clement, Eglinton, is serving as the coordinator of volunteers. She has already started looking for helpers by contacting the churches nearest the hotel.

General Synod will be held July 7-12 at the Sheraton Parkway North Toronto Hotel and Suites, located near the intersection of

highways 404 and 407. The hotel was the site of the diocese's Synod last year.

Ms. Majewski says volunteers are needed. Anyone interested in helping out should read and complete an application form on the diocese's website. (Visit www.toronto.anglican.ca and search for "General Synod volunteers.") The deadline for applications is April 30.

In addition to providing volunteers, the diocese will play a key role in General Synod's opening and closing ceremonies. On the first night, the diocese will host a reception to welcome the delegates and visitors. The reception will highlight the diocese's diversity and missional activities. Archbishop Colin Johnson will address the gathering, and then a video called "Reimagining Our Church in the Public Square" will

be shown.

After the video, guests will be invited out into the foyer to literally taste the diocese's diversity. They will be greeted with food from the various communities that make up the diocese – the Caribbean, Latin America, south and east Asia, to name a few. Accompanying the food will be posters that list the menu items and the parishes they represent.

Food will also feature prominently in the closing banquet. The diocese is hoping to offer a 100-kilometre menu, meaning that all the food and beverage will come from within a 100 km radius of the hotel. The banquet will begin with a jazz vespers band from St. Philip, Etobicoke. The evening will include closing comments from Archbishop Fred Hiltz, Primate, and Archbishop Johnson. It will conclude with a hymn.

Bishop Yu announces retirement

Plans include teaching at Hong Kong seminary

BISHOP Patrick Yu, suffragan bishop of the Diocese of Toronto and area bishop of York-Scarborough, has announced his retirement. In a letter to the clergy of York-Scarborough on March 13, Bishop Yu said he will be retiring at the end of January 2017.

"You may have noticed a certain hesitation in Karen if you have asked about my future plans lately," wrote Bishop Yu, referring

to Karen Isaacs, his administrative assistant. "That is because she is aware of my retirement plan, which, except for the details, is possibly the worst kept secret in the Diocese of Toronto.

"I have written to the Archbishop asking to retire at the end of January 2017. With his concurrence I announced this today at St. John, Willowdale. It was with that congregation that I wor-



Bishop Patrick Yu speaks at a Chinese New Year celebration at St. James Cathedral in February, hosted by the Anglican Mandarin Fellowship. PHOTO BY MICHAEL HUDSON

shipped as a new immigrant in 1970 when they met at the chapel at St. Paul, and it seemed fitting to announce my retirement there.

"It has been a privilege and a joy to work with such a talented and dedicated cadre of clergy and the faithful and delightful people we all serve. After my retirement I plan on teaching at Minghua Theological College in Hong Kong for the spring term, and will continue that ministry each spring for the two following years and perhaps longer. When I am in Canada I will be glad to offer myself in ministry appropriate for my situation.

"Please be patient with the many changes in this great diocese as it undergoes significant transition. I will continue to hold it in prayer, and with it, all of you. Please also pray for me and Kathy as we begin a new chapter in life."

Born and raised in Hong Kong, Bishop Yu was educated at McMaster University and received his Master of Divinity degree from Wycliffe College in 1981, fol-

lowed by a Doctor of Ministry from the Toronto School of Theology in 1997. He was ordained to the priesthood in 1982 and served in four parishes in the diocese before being elected bishop in 2006, the first bishop of Asian descent in the Anglican Church of Canada. He was the chair of Anglican Witness, the evangelism and church growth initiative of the Anglican Communion, until June 2015. He also chaired the Ontario Provincial Commission on Theological Education from 2006 to 2012.

The York-Scarborough episcopal area, located in the eastern part of Toronto, consists of 55 parishes offering services in a variety of languages. The area is also home to Flemingdon Park Ministry, New Hope Mandarin Ministry, All Saints, Sherbourne Street-Community Centre, the Mission to Seafarers and the convent of the Sisterhood of St. John the Divine.

More information about Bishop Yu's retirement will be published as it becomes available.

BRIEFLY

Workshops help parish leaders

Two parish administration workshops are left for those who are leaders in their parish or thinking of becoming one and wondering what's involved. Consider attending one of the following two workshops: April 30 at St. Paul, Innisfil or May 7 at St. Paul, Lindsay. To register, visit www.toronto.anglican.ca.

Youth invited to summer gathering

Registration is open for the 2016 Canadian Lutheran Anglican Youth (CLAY) gathering, an event of fun, learning, worship and spiritual growth. This year's gathering takes place Aug. 17-21 at the University of Prince Edward Island. Youth participants aged 14-19 from the Anglican Church of Canada and the Evangelical Lutheran Church in Canada are invited to attend. Visit www.claygathering.ca.

Patient ombudsman at ACW meeting

Christine Elliott, Ontario's first patient ombudsman, will be the keynote speaker at the diocesan Anglican Church Women's annual general meeting on May 14 at St. Thomas, Brooklin. Tickets are \$30. For more information, phone the ACW at 416-363-0018 or email acw@toronto.anglican.ca.

Needlework director visits cathedral

The executive director of the Royal School of Needlework, from Hampton Court Palace in England, will be speaking at St. James Cathedral on May 27.

Mary G. Griffith B.A., M.B.A., J.D.

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A pastoral letter to clergy and people of the Diocese of Toronto

Easter Week, 2016

To the Clergy and People of the Diocese of Toronto,

We are in the midst of the Easter season, when the death and resurrection of Jesus and the new life we are offered in him are at the forefront of our personal prayers, our public liturgies and our teaching. The issues of life and death are also in the forefront of public discourse, with the violence of war and terrorist attacks killing innocents in so many places, the ecological disasters that lead to sudden death from catastrophe or the slow death of starvation, or the tragic epidemic of youth suicides that devastates too many indigenous communities. It is in these contexts that I write, with the support of the area bishops, about the upcoming changes in Canadian law regarding medically assisted death. (The terminology keeps changing.)

The Anglican Church of Canada has addressed this issue for a number of years. As a church, we have extensive pastoral experience, to add to our biblical, theological and moral traditions, to call upon. I commend to you an excellent resource, "Care in Dying," first published in 1998, to assist our church in reflecting on the debate. It distinguishes between termination of life support, ending treatment and euthanasia (voluntary, involuntary and non-voluntary). As importantly, it puts the discussion of the debate in the framework of the call to care. Caring at the end of life is not only about medical practice, technology and legal doctrine. It raises the moral, ethical and pastoral obligations placed on all of us to respond to individuals, families, professionals and communities in a variety of circumstances.

The Supreme Court of Canada's decision in February 2015 declared unconstitutional existing laws prohibiting physician-assisted dying. It ruled that "a competent adult person who (1) clearly consents to the termination of life and (2) has a grievous and irremediable medical condition (including an illness, disease or disability) that causes enduring suffering that is intolerable to the individual in the circumstances of his or her condition" has this right.

A recent joint parliamentary committee

has recommended extending that even further. The scope of assisted dying moves significantly beyond those who are in the last stages of a painful natural death. This may include options to pre-determine a time of death, extending the option to the mentally ill or to minors.

As Christian pastors and leaders, we find some of these very disturbing.

The Anglican Church made a substantial submission to that committee on Feb. 3, 2016, raising a number of questions that need to be considered in developing legislation and regulations that Parliament is expected to adopt in the next few months.

As archbishop, I have spoken and written publicly about my serious concerns. Among these are the reduction of the definition of "provision of care" to a medical/technical "treatment," the almost exclusive focus on the individual in isolation from their community, and the nearly unquestioned equation of human dignity with the capacity to author independently one's own life (and hence death).

End-of-life matters are complex, with many nuances that are not easily resolved with simplistic solutions. Anglicans hold diverse perspectives on this, but we share a core commitment, echoed in our baptismal vows, "to uphold the dignity of every human being." We are created in the image of God and redeemed by God's gracious love in His Son, Jesus Christ. As Christians, we find the meaning of our life and our death in relation to Jesus' birth, life, suffering, death and resurrection.

A new document, "Living and Dying, We are the Lord's: Resources to Assist Pastoral and Theological Approaches to Physician Assisted Dying," has just been written (to be released shortly) by the Faith, Worship and Ministry Task Force on Physician Assisted Dying. It is worth reading. Along with "Care in Dying," it provides us with a very helpful pastoral resource.

Whatever the outcomes of the ongoing discussions, we must recognize the urgent and ongoing need for pastoral care to the person who is dying (or who is in significant and unrelenting physical or psychological pain), to the caregivers and family, to medical personnel and to the wider community. The church is one of the chief resources for this care, and

we must be prepared to offer it to the very best of our ability.

Two of the glaring gaps in the public discussion are the inadequate provision of palliative care, along with the training of medical personnel in appropriate and effective pain management. If these are not widely available and easily accessible, the impetus for assisted death is much stronger. We urge you to advocate locally, provincially and nationally for comprehensive palliative care that, both short-term and long, will directly affect far more people than medically assisted death. In both advocacy and provision of care, we can call on our extensive practical experience in ministry with the elderly, the dying, and with those who suffer from mental illness.

These are deeply emotional issues. We urge you to deepen your understanding of this matter, to read, think and pray for wisdom, to discuss this with your families and neighbours, particularly with the medical professionals in your parishes. We encourage you also to write and speak with your local Members of Parliament to express your views as they make crucial decisions about the policies, laws and investments that will govern us all for a long time to come.

"Whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord's. For to this end Christ died, and lived again, that he might be Lord of both the dead and the living." Romans 14:8-9

Yours faithfully,

The Most Rev. Colin Johnson, Archbishop of Toronto and of Moosonee along with the Bishops Suffragan of Toronto: The Right Rev. Philip Poole, Area Bishop of York-Credit Valley
The Right Rev. Patrick Yu, Area Bishop of York-Scarborough
The Right Rev. Linda Nicholls, Area Bishop of Trent-Durham
The Right Rev. Peter Fenty, Area Bishop of York-Simcoe

The Care in Dying document can be found on the national church's website at www.anglican.ca/faiht/focus/ethics/care-in-dying/.



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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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Listen with an ear to change



BY THE REV. RISCYLLA WALSH SHAW

Inspiring reconciliation requires going far beyond our reach." For this teaching, I am grateful to Commissioner Marie Wilson of our national Truth and Reconciliation Commission on Indian Residential Schools. While sharing my experiences of the TRC with people in our diocese and expanding our work of reconciliation with our ecumenical partners, it has been a privilege and honour to connect with so many who are asking the questions, "What does reconciliation mean for me? What can be done to promote healing? What do we, as a church and a province, need to do to bring about reconciliation?"

More than saying the right words or simply empathizing, reconciliation is about listening with an ear to changing oneself. It is a willingness and ability to address policies

and economic action, and to recognize and dismantle oppressive governance structures. Much good work is being done at local and diocesan levels to extend the discourses and frameworks of reconciling.

When I speak to local chapters of KAIROS, to parishes and in workshops, a common theme often emerges: "How do I do reconciliation?" From Marie Wilson: "We need people and commitments." Now is our opportunity to pledge our long-term commitment to doing the hard work of partnering, theological reckoning and community healing. We are the ancestors of future generations. What legacy do we wish to leave? To answer this requires individual honesty, community honesty and Holy Spirit wisdom.

At our diocesan outreach and advocacy conferences in 2014 and 2015, we heard the question, "How can reconciliation be integrated into our way of life, especially when First Nations, Inuit and Métis peoples aren't in our spheres of influence?" It is a process: develop the ears to hear, and use them; teach

listening; and invest in building relationships, which takes time. Reading through the 94 Calls to Action will remind each and all of us that we do indeed have a personal connection, no matter the sector in which we work and live. Attend a pow wow, visit a Native Friendship Center; spend time getting to know the first peoples of the land, who have generations of experience, wisdom and concrete ideas about how we can walk together into the future. (Be aware: one might not, at first, be comfortable with the concept of walking together. This will call for mutual respect, personal humility, a giving up of some firm beliefs.)

At a meeting with members of the Archdiocese of Toronto last June, I heard of many connections that our Roman Catholic sisters and brothers have developed for reconciliation – through the Catholic school boards, in parish and community partnerships, and in fundraising and sponsorship programs. Questions arose about ways to move forward

Continued on Page 5

None of us think we are racist



There is great delight in the church when we come to celebrate Pentecost, as we look for creative ways to honour the power of the Holy Spirit in the lives of the disciples. We decorate

our churches and vestments in red; we remember the experience of speaking in other tongues by inviting people of other languages to read scripture or litanies; and we delight in the almost giddy joy the disciples experienced of power to proclaim the Gospel. We know the Gospel is for all people and we will hear the stories in Acts of the missionary journeys of the disciples. As I write this article, the Anglican Consultative Council is meeting in Lusaka, Africa, a sign of the worldwide sharing of the Gospel that has taken place over the last 2,000 years. Our Anglican Communion has members on every continent.

During my years of ministry in the Diocese of Toronto, I have encountered Anglicans who have come to our doors from other parts of the world to worship as brothers and sisters in Christ. I have also

BISHOP'S OPINION

BY BISHOP LINDA NICHOLLS

heard the stories of encounters in some of our parishes that were anything but the welcome the disciples gave on Pentecost – stories of people being ignored, shunned or told they were in the wrong church. Yet when I have travelled around the world, I have been received in churches – Anglican and other – with a warm welcome and delight when I want to worship there, most recently so in Jerusalem at St. George's Cathedral. I have also discovered that I need to learn from my sisters and brothers in Christ who see the Gospel with different eyes than I do.

We live in the most multicultural city in the world! Our diocese has congregations from every part of the globe – China, Japan, Ghana, Sri Lanka, Central America. French, Spanish, Mandarin, Cantonese, Japanese and English in all its forms are found in worship across our diocese. Many parishes have people from places all around the globe. Yet, despite our desire to be a welcoming church, our

clergy and councils do not fully reflect the diversity of our churches. We have work to do.

One of the most difficult aspects of that work is to tackle racism. None of us think we are racist. Yet I know there are subtle ways in which I make assumptions about other people that are based on the colour of their skin, their accent or their behavior, before I have even been introduced to them and know them as a person. Our communities and our social systems struggle with attitudes that reinforce prejudices, and racism lives in our communities and occasionally surfaces in acts of violence or hatred.

Scripture shows us the disciples dismissing a Canaanite woman based on her origins, and Jesus is challenged to heal her daughter (Matthew 15:21-28). Later, they will be shocked that Jesus talks to a Samaritan woman at the well. The conversion of St. Paul shows God specifically calling Paul to reach out beyond his own community to take the Good News to the Gentiles. Our prejudices are often rooted in our upbringing and past history and need to be constantly challenged to ensure that we retain the openness of Jesus

to anyone who joins us in worship and the ministry of the Gospel. The Holy Spirit we celebrate at Pentecost can help us break through the barriers of our prejudices, our attitudes and systemic roadblocks. The Spirit can help us find that new place of shared communication and joy in the Good News of God in Christ – if we will listen! Come, Holy Spirit, come!

By the time you read this article, I will have started my new ministry as coadjutor bishop of the Diocese of Huron. I want to share my deep thanksgiving for more than 30 years of ministry that I enjoyed in the Diocese of Toronto. Thank you to the many colleagues with whom I have shared ministry – deacons, priests and bishops. Thank you to the lay people who have taught me much about faithful ministry in daily life and living in community together in conflicts and in joys. I now look forward to learning, growing and sharing ministry in a new part of God's vineyard in the Diocese of Huron. Please pray for me as I will pray for all of you in our shared call for the sake of God's world.

A Christian legacy can enable new ministry



In the weeks following the birth of our first child, my wife and I had our will drawn up. Being in our early 30s, we had little in the way of material possessions but wanted to be certain that our son's interests would be taken care of. His well-being was our top priority.

Having a will drawn up was no big deal, yet surprisingly only 50 per cent of Canadians have one. In fact, most Canadians are hardly aware of the need for one; many only get a will when they are faced with an overseas trip or unexpected illness.

If a person in Ontario dies without a will, the law determines who receives the accumulated assets and the amount of any inheritance. The distribution of assets may not necessarily coincide with the wishes of the deceased. For example, no gifts will be made to friends or the church or a favourite charity, no matter how much they meant to the individual

THE STEWARD

BY PETER MISIASZEK

during his or her lifetime. By making a will, an individual can choose their own beneficiaries, based on existing and potential financial needs as well as their relationships. Furthermore, items of sentimental value can be given to specific beneficiaries, thus avoiding conflict among family members.

We are all familiar with the gifts we give to the church through our weekly offering, pre-authorized giving or some other special offering or fundraiser. These gifts normally come from our current incomes. We are less familiar with the many ways we can give to the church and its ministry from the assets we have accumulated over the course of a lifetime – assets such as real estate, stocks or life insurance. Gifts made from our accumulated assets are called “legacy gifts,” and they are a wonderful way in which we

can provide additional resources to expand the mission of the church for generations to come.

Legacy giving seems like a relatively new concept in the church, but it is actually as old as the church itself. In the New Testament, Acts 4 tells the story of a man named Joseph, a native of Cyprus who sold a field that belonged to him and gave the proceeds to the apostles for them to distribute as needed. The gift of land from Joseph's assets is what we would call a living-legacy gift. The apostles gave Joseph a new name, Barnabas, which means “son of encouragement” in Hebrew.

Estate planning is something most people approach with apprehension because it forces us to consider the intimate details of our lives, often in discussion with lawyers, financial planners, family members and sometimes our clergy. It is not easy to talk about end-of-life issues, especially the end of our own life. Grappling with matters related to our estate inclines us to confront our own mortality,

and for most of us, myself included, it is something we'd rather put off. Ultimately, we all have to deal with the reality that life in this world comes to an end. As Christians, we believe that there is something beyond the here and now. Planning for how a lifetime of dreams, hopes and memories is properly distributed following our passing is an important part of the legacy we leave behind.

I urge you to make your will if you have not done so, or to review it if you have one. When you do, please consider a gift to your parish, the diocese or Faith-Works. Even a person of modest means often has a considerable estate, when property and insurance are considered. A gift to the church can also help reduce your taxes. More importantly, your gift will help sustain the good work you have supported over a lifetime and enable new ministry to flourish as a result of your generosity.

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

Integrate reconciliation into your way of life

Continued from Page 4

in faith. “How do we bring the message of Jesus, which has the power to transform lives, through the same institution that brought messages of xenophobia and theological superiority?” The legacy that we as a church have inherited is not the same as the one we leave. As part of the colonization of this nation, the church often acted not in wisdom but in confusion and fear. But we share a future, we are bound together. Each and all of us have a role in

realizing reconciliation, and the beauty of our efforts will bless our children's children.

I have been asked, “How can we bring reconciliation into our churches? Into our holy conversations? Into our longing to be missional?” I pray and offer: let us expand our understandings and practices of reconciliation to redress and redistribute. This will require great courage in evolving from the colonial mindset to learning

to trust, value and work for indigenous peoples' self-determination, self-governance, sovereignty. How can we work toward recognizing the rights and responsibilities we each have for the up-building of all of God's peoples, the sacredness of all creation? We remember that this story of our past is important for our healing, important for our national memory, for our church's memory – and very important for our church's future. There are

things we can change. The past is not one of them. We need to address today head-on – and to go beyond reconciliation. In the prophetic voice of Commissioner Marie Wilson: “We are here because we are not finished.”

The Rev. Riscylla Walsh Shaw is the incumbent of Christ Church, Bolton and an Ambassador of Reconciliation for the diocese.

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Grants given for sponsorships

65 parishes helping refugees

BY RYAN WESTON

AS much as \$392,000 in grants will be distributed to parishes across all four episcopal areas to support refugee sponsorship in the diocese. The grants, approved by Diocesan Council in March, are provided through a \$500,000 tithe from the Ministry Allocation Fund. They will help to offset costs associated with the private sponsorship of refugees.

Grants have been approved for 19 parishes in Toronto, Lindsay and Orono, with provisional approval given for an additional six grants in a number of communities, subject to the parishes submitting additional information or clarification to the Refugee Support Allocation Committee. Grants will be distributed to parishes once they have raised a minimum of 80 per cent of their contribution to the sponsorship costs and been matched with a refugee case through the Anglican United Refugee Alliance (AURA).

The amount of the grants ranges from \$5,000 to \$40,000. The proposed sponsorships will welcome as many as 160 people to Canada with financial and community support to help them transition to their new homes. These applications represent only a portion of the more than 65 parishes in the diocese working toward some form of refugee sponsorship.

Ian McBride, executive director of AURA, was happy to receive news of the grants. "I'm exceedingly pleased," he said. "I hope that these very generous grants from the diocese will lead immediately to wonderful refugee sponsorships and help to build fu-



Ian McBride (left), executive director of AURA, speaks at a refugee planning meeting in Stroud, Ont. Beside him is the Rev. Matthew McMillan, incumbent of the Parish of Churchill and Cookstown. Mr. McMillan's parish is working with other local churches to sponsor a refugee family. PHOTO BY MICHAEL HUDSON

ture refugee sponsorships. The grants help parishes, particularly smaller parishes, to have a degree of confidence in going forward that they otherwise may not have."

Sixteen parishes that applied for funding are undertaking sponsorship for the first time. The sponsorship assistance grants are providing strong motivation and support as parishes consider taking on the commitment necessary to welcome refugees to a new life in Canada.

"Sponsorship in the diocese has grown immensely, particularly in the last year," Mr. McBride said. "We applaud those parishes who've been involved for a long time and those who have recently become involved. We salute them for their efforts in this ministry."

The 28 applications received by the March 15 first-round deadline

reflected a variety of creative collaborations between parishes and their wider communities. Eighteen applications involved some form of partnership with other Anglican parishes, ecumenical and interfaith partners, or community groups. Partners included local Lutheran, United Church and Christian Reform congregations, an Islamic centre, and several networks of neighbours engaging with Anglican churches to pursue refugee sponsorship.

The announcement of these grants comes in the midst of significant discussion regarding changes to federal government policy related to the private refugee sponsorship program in Canada that may result in a slowing down of approval for refugee cases. Mr. McBride encourages parishes to be patient, but also to continue to engage in the process

to make sure as many people in need are brought to Canada as possible.

"The current situation is extremely fluid and in some ways more challenging than we thought it might be," he said. "However, it is very important that we continue our work, because our calling to this should not be dissuaded due to bureaucratic challenges. The work is the work is the work."

A second round of applications for parish sponsorship support grants will be accepted until May 15. Information and application forms can be found on the diocese's website, www.toronto.anglican.ca.

Ryan Weston is the diocese's Social Justice and Advocacy consultant.

CANADA BRIEFS

Priest to start indigenous ministry

WINNIPEG - An Anglican priest has been named to the newly created role of urban indigenous ministry developer for the Diocese of Rupert's Land. The Rev. Vincent Solomon of Norway House Cree First Nation in Manitoba will start his new role on May 1. He will develop a ministry for indigenous people in the diocese, focusing on residents and visitors to Winnipeg. Previously, Mr. Solomon was the program coordinator for the Mennonite Central Committee. rupertslandnews.ca

Anglicans sign right-to-life petition

FREDERICTON - The Bishop of Fredericton and one of his predecessors were among the prominent Anglican clergy who gathered here in February to sign a petition against physician-assisted death. Bishop David Edwards, retired Bishop Bill Hockin and several other Anglican clerics joined dozens of their fellow citizens to sign the petition supporting the Declaration on Euthanasia and Assisted Suicide, jointly released by the Evangelical Fellowship of Canada and the Canadian Conference of Catholic Bishops.

New Brunswick Anglican

Diocese funds micro-loan project

HAMILTON - The Diocese of Niagara is hoping to raise money to fund a \$20,000 micro-loan project in Ghana this spring, says Bishop Michael Bird. He's hoping to be able to hand a cheque to Bishop Kobina Cyril Ben Smith, of Asante-Mampong diocese in the West African country, when he travels to Ghana in May. The micro-loans project would provide small amounts of money to people in the diocese to allow them to create small businesses and become more self-reliant.

Niagara Anglican

Donation improves maternity ward

EDMONTON - A Burundi hospital will be growing and upgrading, thanks to funds raised by the Diocese of Edmonton, says the Rev. John Gee, the diocese's community development facilitator. In late February, the diocese presented a cheque for \$47,450 to The Primate's World Relief and Development Fund (PWRDF) to pay for renovation and expansion of the maternity ward at the hospital in the Diocese of Buyé in Burundi. The money will allow the hospital to double the size of the maternity ward, from three rooms to six, add another delivery room, repair the walls, ceiling and roof, and make several other improvements.

The Messenger

LOFT



LOFT Community Services
Annual General Meeting

Tuesday, June 28, 2016

6:30pm - Business Meeting
7:30pm - General Meeting

St. James Cathedral Centre, Snell Hall
65 Church Street (King & Church)
Downtown Toronto

For more information on attending,
please contact: Amy Tran
416-979-1994 ext. 233
atran@loftcs.org

www.loftcs.org
www.facebook.com/LOFTCS

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The Anglican
Give it to a friend.

Tuesdays 10-31 May at 7 p.m.

SHAKESPEARE'S
COMMON
PRAYERS

with Dr. Schuyler Brown
including light refreshments
Join us for an informal look at
Shakespeare's Common Prayers:
The Book of Common Prayer
and the Elizabethan Age
by noted author Daniel Swift.
This continues our Shakespeare
Season of talks marking the
400th anniversary of his death
on St. George's Day 1616.

St. Olave's Church
Bloor and Windermere
416-769-5686 stolaves.ca

JESUS ASKED,
DO YOU
LOVE ME?

The Diocese of Toronto’s 19th annual FaithWorks campaign successfully raised \$1,671,535 in support of Anglican-affiliated ministries throughout our diocese and around the world.

By Susan McCulloch
FaithWorks Campaign Manager

Anglicans and friends throughout the diocese responded with unprecedented generosity to our 2015 FaithWorks Campaign, contributing over \$1,671,000 in support of our shared diocesan ministry to people in need.

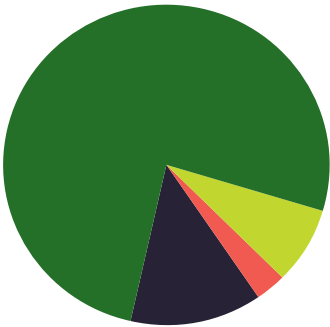
“Thanks be to God for the generosity of our donors,” says Archbishop Colin Johnson. “FaithWorks is a tangible example of Christ’s mission being served in the world, and many people need to be thanked for their commitment – donors, volunteers, and clergy.”

Shelagh McPherson, chair of the FaithWorks Allocations Committee and a parishioner at St. Martin in-the-Fields, adds, “This generous outpouring of support demonstrates the compassion and concern for people in need throughout our community that we, as Anglicans, share. Our committee was pleased to continue to support so many good works throughout our diocese and around the world. With the heightened awareness of the plight of refugees that occurred during 2015, we were also deeply grateful for the flexibility to be able to allocate additional funds to assist our community’s response to this unprecedented humanitarian crisis.”

Peter J. Misiaszek, director of Stewardship Development, says “Due to a healthy reserve fund, in 2015 FaithWorks was able to make a supplemental grant to the Anglican United Refugee Alliance. This funding enabled AURA to hire additional staff to respond to the increased number of Anglican parishes wanting to become involved in sponsoring refugee families.”

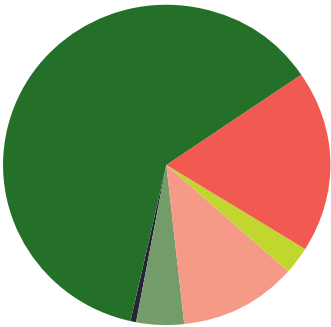
To further expand its support for refugees, the FaithWorks Allocations committee recommended a 2016 allocation to Matthew House Refugee Reception Services, a Toronto ministry that provides safe haven and support to refugee claimants. Ms. McPherson says, “The committee was pleased to be able to provide funding to such an important ministry working on behalf of some of the most marginalized members of our community.”

Another area of ministry that received special emphasis from parishes during the 2015 FaithWorks Campaign is PWRDF’s ongoing efforts in partnership with the Pikangikum Working Group to improve the quality of life for people in the Pikangikum First Nation (see related story). In 2015, parishes designated more than \$73,510 of their overall FaithWorks support to this important initiative.



2016 FaithWorks Distributions

- 2016 Allocations: \$1,197,162
- Parish Retainers: \$118,935
- Area Grants: \$40,876
- Campaign Expense: \$196,605



2015 FaithWorks Income by Source:

- Parishes: \$1,036,531
- Corporations: \$309,000
- Foundations: \$44,447
- Individuals: \$196,296
- Trusts: \$79,272
- Groups/Other: \$5,989

These are just a few of the areas of ministry made possible through the generosity of our FaithWorks donors. Each and every day, FaithWorks ministry partners share the good news of Jesus Christ by reaching out in loving service to people in need. They help youth and young moms know that they are loved, and worthy of love. They provide safe and welcoming environments, hot meals, and counseling to street-involved youth and adults. They provide a non-judgemental community of support that helps ex-offenders avoid past mistakes; they provide transitional housing and support to victims of violence; they provide spiritual care and bereavement support to individuals and families faced with life-limiting illness; and they support Residential Schools Survivors on the long road toward healing and reconciliation.

Archbishop Johnson adds, “All of this ministry to people in need is made possible through the generous financial support, along with the prayers, of our faithful friends of FaithWorks. On behalf of our ministry partners and the people they serve, I offer sincere thanks.”

2016
FAITHWORKS
MINISTRY
PARTNERS

- All Saints Church – Community Centre (Toronto)
- AURA
- The BRIDGE Prison Ministry (Brampton)
- Couchiching Jubilee House (Orillia)
- The Dam (Mississauga)
- David Busby Street Centre (Barrie)
- Downsview Youth Covenant (Toronto)
- Flemingdon Park Ministry (Toronto)
- Giving with Grace (formerly Anglican Appeal)
- Lakefield After-School Program

- LOFT Community Services
- Matthew House Refugee Reception Services (Toronto)
- North House Shelter (North Durham)
- Philip Aziz Centre
- PWRDF
- Samaritan House Community Ministries (Barrie)
- St. John’s Community Outreach Ministry (Peterborough)
- Toronto Urban Native Ministry

THE FACES OF FAITHWORKS



LOFT COMMUNITY SERVICES

FaithWorks supports LOFT Community Services and many grateful clients, like Nikone. This article originally appeared in the March 2016 issue of the LOFT Community Services newsletter. Used with permission.

My name is Nikone and I'm from Laos, a country in Southeast Asia. In the late 1980s we moved to Toronto, and I enjoyed life here. I was an active member of the Buddhist temple and involved with the Lao community in Toronto. I have fond memories of my life with my kids and family. As much as I was enjoying my life in Toronto, my physical and mental health issues started to get worse. A few years later, I lost my job and was involved in multiple motor vehicle accidents. My wife and I got divorced and I blame a large part of it on my mental health issues, including bipolar disorder. My mental health and physical issues were not only hard on me but on her and my family as well. My life was spiralling out of control, I was jobless and suffering from physical ailments. My ex-wife continued to live with our children, and I moved to a small place by myself.

Mental health is not recognized or understood in the Lao community, and I was alone and isolated without support. I lost touch with my wife and kids and extended family. My family doctor did an assessment of my condition and referred me to Hong Fook Mental Health Association, a mental health clinic that specializes in addressing the needs of Asian Communities. I have been receiving psychiatric care from Hong Fook on a regular basis. Because of their support and care, I am doing well now – I don't have pain and I take my medications regularly. I was so fortunate to have found LOFT. The staff at LOFT, like James, my support worker, have been a great help to me. I am no longer isolated, and I take part in a lot of the social activities at LOFT, including the monthly grocery trips and other events. LOFT is my community now. If it weren't for LOFT, I wouldn't have a home or my life back, and I am so grateful for the services of LOFT.



PWRDF – PIKANGIKUM WATER PROJECT

Happy children grateful for the gift of clean water in Pikangikum First Nation. (Photo by Dave Steeves)

By Dave Steeves Currently, only 50 of the 400 homes in Pikangikum have running water, with most water being collected in blue bottles from only eight community standpipes, and mostly by the children. PWRDF, in partnering with the Pikangikum Working Group (PWG) on their "Water Project," has provided significant funding towards the installation of running water to 10 homes of the neediest in 2014, with a plan for a further 10 homes this spring (as funding and donations allow). PWG is a group of volunteers who want to act in solidarity with the people of Pikangikum First Nation to improve their quality of life by addressing significant social, health, infrastructure, economic, capacity and governance deficits. During a visit last year, PWG volunteers had an opportunity to meet

one of the families who had water installed, a family of 13, mostly young children (pictured at left), who are now freshly showered and attending school every day (no longer being bullied due to lack of hygiene or of ill health). The mother said that with water, bathing is most critical! In speaking to the staff at the nursing station, PWG volunteers learned that the lack of running water has led to poor hygiene and skin rashes. In the homes that have been retrofitted with running water, issues of hygiene are no longer seen – to the nursing staff's delight. In addition, six young adults trained in the skills of plumbing and wiring for the project. All now are gainfully self-employed, building bathrooms for themselves and others in the community. (Dave Steeves is a member of the Pikangikum Working Group.)



LAKEFIELD AFTER-SCHOOL PROGRAM

The Lakefield After-School Program provides a safe, fun and caring environment for youth in grades 2-5, with a focus on educational and character development. The program is a joint venture between St. John the Baptist Church and Lakefield Youth Unlimited. (Photo by Michael Hudson)



THE BRIDGE

Executive director Garry Glowacki with staff and volunteers of The BRIDGE Prison Ministry's "Stranger to Stranger" initiative. Over 400 bags of gently used winter clothing and household goods were collected on behalf of Syrian refugees and other people in need. This project was organized by members of the Bridge-to-Work Program, which helps equip ex-offenders for employment in the community. (Photo by Michael Hudson)



DOWNSVIEW YOUTH COVENANT

Constance Kendall, program director (far right), joins youth for a game of bowling during the the Downsview Youth Covenant's 2016 March Break Camp. This year's theme was "Learn to Play." Twenty campers, ages 5-13, enjoyed Bible study, arts, crafts, exercise, table games, and table tennis, as well as cooking and discussions on healthy living. In addition to the bowling outing, proceeds from a recent fundraiser made it possible for campers to take a field trip to Ripley's Aquarium.

Read more “Faces of FaithWorks” stories on our website at www.faithworks.ca.



PHILIP AZIZ CENTRE

Philip Aziz Centre clients and volunteers develop a special bond, based on dignity and respect.

(Photo courtesy of Philip Aziz Centre)

Dear FaithWorks,

We received the great news by mail yesterday – confirmation of FaithWorks’ renewed funding for Philip Aziz Centre’s hospice program supports for clients who have HIV/AIDS, or who are HIV/AIDS-impacted. I’d like to share a brief testimonial provided by one person who has benefitted from your generosity.

“I never thought that I’d fall so far, and lose so much. When I was first introduced to the Philip Aziz Centre it was through the men’s group, led by Jonathan Turtle. We were a group of men with HIV, substance addictions, and other challenges who met regularly to share food and to talk. By being part of this group, my life transformed in every way.

Jonathan would tell jokes and make us laugh. Sometimes he would take Wheel-Trans with me, take me shopping, or to a clothing event

where I could get free clothes. Sometimes we went to the Church in the City and I got free food.

Last year, my PAC volunteer (Dalton) took me to a community event and I met Emily (from Emily’s House, the residential children’s hospice belonging to PAC), and she smiled at me and I went to heaven. I don’t know what she is smiling about, but it was great to be part of everything.

Now, Dalton meets me every week for three to three and a half hours, and we talk about everything under the sun. His visits make me want to be a better person. He helps me physically, mentally and emotionally.”

Thank you, FaithWorks, for your generous support. We are very grateful and blessed.

Jennifer Kroezen
Director of Development



THE DAM

The Dam provides a community of welcome, inclusion and respect for youth and young moms.

Dear FaithWorks,

We are so very grateful for your generous support of The Dam!

A few weeks ago Rachel walked into the Drop-in for the first time. She had heard that The Dam was a good and safe place where should could come to talk to someone. Rachel was able to have a long conversation with one of our staff about mental health concerns. I’m so thankful that The Dam’s reputation in the community encouraged Rachel to come. I am

thankful that there are staff who are trained and able to have conversations without appointments.

It is because of our donors and supporters that The Dam can be that accessible place that is open for youth to walk in and get help when they need it. Thank you for helping to build The Dam’s reputation as a place where youth are welcomed, included and respected.

Carol Reist
Executive Director



NORTH HOUSE

Dear FaithWorks,

Thank you so much for your incredibly generous donation to North House. It is so appreciated! We continue to work in all three north Durham townships to improve the lives of those living in poverty and for whom housing security is a constant struggle.

With your support, we are working to build a community where affordable housing is available to those who need it. There will be a place for everyone in north Durham.

Sincerely,

Ann Watson
Executive Director

As part of a holistic approach to poverty reduction, North House’s community garden provides space for past and present clients, along with members of the community, to grow healthy and nutritious food. (Photo by Michael Hudson)



COUCHICHING JUBILEE HOUSE

The mission of Couchiching Jubilee House is to empower women to improve their quality of life through a program of individualized support and transitional housing.

(Photo courtesy of Couchiching Jubilee House)

Dear FaithWorks,

On behalf of Couchiching Jubilee House, I want to thank you for your ongoing support. Here at Jubilee House, we hear so many heartbreaking stories of women struggling and in desperate need of support. Our waitlist continues to build, and we are working tirelessly to ensure that every homeless woman and child who needs help can turn to our organization for guidance, mentorship, support tools, and housing.

While in our program, women undergo a complete transformation. After their year with us, these women have greater confidence, understand how to access resources, have tools to better care for themselves and their children, and have carved out pathways to education and employment.

We are very proud to be part of the journey these women take while in our transitional home. Today, one of our past residents now sits on our Board of Directors and provides a critical voice in our planning for the future. She is also a reminder that change is possible, with your help.

Please accept our sincere appreciation for your generosity. FaithWorks is helping us make a difference one family at a time, one future at a time. Thank you for empowering us to provide support to those most vulnerable in our community. Your gift is changing lives and building futures.

Sincerely,

Courtney Willis
Development Coordinator

CORPORATE HONOUR ROLL

In 2015, FaithWorks Corporate raised \$309,000. Since its inception in 2004, the corporate appeal has contributed over \$4 million to FaithWorks. “It is wonderful to witness the generosity of our friends in the corporate sector during challenging times” says the Rt. Rev. Philip Poole, area bishop for York-Credit Valley and chair of the FaithWorks Corporate appeal.

\$25,000 and above

BMO
CIBC
The Honourable Margaret McCain
RBC Foundation
Scotiabank
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\$10,000 – \$24,999

New England Company

\$5,000 – \$9,999

Fleck Family Foundation
Foyston, Gordon & Payne, Inc.
Greey-Lennox Charitable Foundation
Letko-Brosseau & Associates
NHI Nursing & Homemakers Inc.

\$1,000 – \$4,999

CanadaHelps
Todd Grierson-Weiler, Investment Arbitration Counsel
Jackman Foundation
Marsh Canada Ltd.
Osler, Hoskin & Harcourt LLP
Smith-Boake Designwerke

Special gifts

isFive
OPG Employees' & Pensioners' Charity Trust

Bequests and Trust Income

Anglican Diocese of Toronto Foundation
Bishop Kenneth Maguire Trust (for LOFT Community Services)
Estate of Doris Blanche Wood

PARISH HONOUR ROLL

Parishioners at 189 churches in the diocese said Yes! to FaithWorks last year, raising \$1,036,531 to support outreach ministry throughout the diocese and around the world.

Of the total amount raised through the FaithWorks parish campaigns, \$118,935 was retained by parishes to support local outreach ministry, with an additional \$40,876 made available for Area Ministry Grants. The parishes listed below deserve special recognition for their efforts.

Parishes contributing 5% or more of total income

All Saints, Kingsway
Christ Church, Batteau
Christ Church, Bolton
Christ Church, Stouffville
Christ Church, Woodbridge
Grace Church, Markham
Holy Trinity, Guildwood
Incarnation
Redeemer, Duntroon
St. Hilda, Fairbank
St. James Cathedral
St. John the Evangelist, Peterborough
St. Leonard
St. Margaret, Wilberforce
St. Mark, Port Hope
St. Martin, Bay Ridges
St. Martin in-the-Fields
St. Matthew the Apostle, Oriole
St. Paul, Singhampton
St. Paul, Uxbridge
St. Philip on-the-Hill, Unionville
St. Saviour, Orono
St. Stephen, Downsview
St. Timothy, North Toronto

Parishes that raised \$10,000 or more

All Saints, Kingsway
All Saints, Peterborough
Christ Church, Bolton
Christ Church, Stouffville
Grace Church, Markham
Grace Church on-the-Hill
Incarnation
Redeemer, Bloor St.
St. Clement, Eglinton (includes bequest)

St. Hilda, Fairbank
St. James Cathedral
St. James, Orillia
St. John the Evangelist, Peterborough
St. John, York Mills
St. Mark, Port Hope
St. Martin, Bay Ridges
St. Martin in-the-Fields
St. Matthew, Islington
St. Paul, Bloor St.
St. Peter, Erindale
St. Philip on-the-Hill, Unionville
St. Thomas a Becket
St. Timothy, Agincourt
St. Timothy, North Toronto
Trinity Church, Aurora

\$5,000 – \$9,999

Christ Church, Woodbridge
Holy Trinity, Guildwood
St. Andrew, Scarborough
St. Cuthbert, Leaside
St. Hilary (Cooksville)
St. John, Ida
St. John the Evangelist, Port Hope
St. Jude, Wexford
St. Leonard
St. Matthew the Apostle, Oriole
St. Paul, L'Amoreaux
St. Paul, Newmarket
St. Peter, Cobourg
St. Stephen, Downsview

\$2,500 – \$4,999

Ascension, Don Mills
Christ Church, Batteau
Christ Church, Scarborough
Epiphany & St. Mark, Parkdale
Grace Church in Scarborough

Holy Family, Heart Lake (Brampton)
Holy Trinity, Thornhill
Redeemer, Duntroon
Resurrection
St. Aidan, The Beach
St. Andrew, Alliston
St. Augustine of Canterbury
St. Barnabas, Peterborough
St. Bride, Clarkson
St. Christopher
St. Cyprian
St. Dunstan le Canterbury
St. Francis of Assisi
St. George, Allandale
St. George, Haliburton
St. George Memorial, Oshawa
St. George, Newcastle
St. George on-the-Hill
St. George on Yonge
St. George, Pickering Village
St. James the Apostle, Sharon
St. James the Apostle, Brampton
St. John, West Toronto
St. John the Baptist, Norway
St. Joseph of Nazareth, Bramalea
St. Luke, East York
St. Luke, Peterborough
St. Mary, Richmond Hill
St. Mary and St. Martha
St. Paul, Brighton
St. Paul the Apostle, Rexdale
St. Nicholas, Birch Cliff
St. Peter on-the-Rock, Stoney Lake
St. Philip, Etobicoke
St. Saviour, Orono
St. Stephen in-the-Fields
St. Thomas, Brooklin
Transfiguration
Trinity – St. Paul, Port Credit

\$1,000 – \$2,499

All Saints, Whitby
Ascension, Port Perry
Atonement, Alderwood
Christ Church St. James
Christ Church, Campbellford
Christ Church, Deer Park
Christ Memorial Church, Oshawa
Church of the Evangelists
Holy Trinity, Toronto
Messiah
Nativity, Malvern
Our Saviour, Toronto
Parish of Georgina
St. Barnabas, Chester
St. David, Lawrence Avenue
St. David, Orillia
St. Elizabeth, Mississauga
St. Giles, Barrie
St. Hugh & St. Edmund
St. John, Weston
St. John, Whitby
St. John the Baptist (Dixie)
St. John the Baptist, Lakefield
St. John the Divine, Scarborough
St. Jude, Bramalea North
St. Luke (Dixie South)
St. Margaret, Barrie
St. Margaret, New Toronto
St. Margaret in-the-Pines
St. Matthew, Oshawa
St. Ninian, Scarborough
St. Paul, Lindsay
St. Paul on-the-Hill, Pickering
St. Paul, Singhampton
St. Peter, Maple Lake
St. Simon-the-Apostle
St. Theodore of Canterbury
St. Thomas, Millbrook
Trinity Church, Bradford

You give and you receive

The Rev. Liska Stefko serves as pastoral minister to the L'Arche Daybreak community in Richmond Hill and associate priest at St. Timothy, North Toronto.

L'Arche is a worldwide network of communities in which people with and without intellectual disabilities share life together. The best part of my bivocational reality? I get to be part of two wonderful communities. The worst part? I can't be in two places at once!

Karl Rahner talks about the task of ministry as "drawing faith out of people rather than pumping it into them... The Holy Spirit is in people. The art is to help them become who they are." I delight in listening for the experience of the Spirit in people's lives and encouraging them to articulate it in creative ways. Children have a wonderful way of doing this. For example, at St. Timothy's we have Messy Church once a month. This is a worship gathering for families with young children. We explore Bible stories through drama, story and crafts. I love watching the faces of children and parents alike as they are drawn into a moment of deep reflection or joy. At our parish Good Friday family service, I was deeply moved as the crowd of young children caught onto the idea of kneeling down and washing one another's feet, exclaiming "That feels nice!" and "I want to try that too!"

In my role at L'Arche, I am working on an educational initiative with the Faith and Culture Inclusion Network to help agencies that support people with disabilities better understand the spiritual dimension of the lives of the people they serve. Persons with intellectual disabilities, particularly those living in group settings, often find it very challenging to form an ongoing, meaningful relationship with a church community. We want to help support staff find ways of doing this well.

I grew up in Pittsburgh, the fourth of seven children. You don't often hear of families of that size these days, but I wouldn't trade that experience for the world. You learn to share and compromise and look out for one another from the get-go. My siblings are incredibly gifted, generous and funny.

In our family, our faith education was embedded in our schooling. My siblings and I all went to the parish school a few blocks from our house. We walked to and from school together and home for lunch each day. We never, ever missed Mass on a Sunday or a holy day. My brothers were altar servers for daily Mass at 7:30 a.m., and I was a lector.

I did my undergraduate degree at the University of Notre Dame, where I first heard about Jean Vanier and Henri Nouwen. Henri had once taught there, and Jean came to visit during my time there. It was through a summer service experience that I came to hear about L'Arche. I decided to spend a year at L'Arche in Italy after graduation. That one year turned into two years, and then a two-month visit to L'Arche Daybreak turned into an 18-year stay.

My faith life has been profoundly shaped by the people I've encountered at L'Arche. There's



The Rev. Liska Stefko celebrates the Eucharist at L'Arche Daybreak in Richmond Hill. At right, with Theresa, a resident.

Silvia, a 12-year-old with Down syndrome, who drew me into my first experience of communion with someone who did not speak with words. There was Tracy, who neither walked nor spoke but could laugh with her whole body. She was always up for a practical joke or a road trip. She wanted to go everywhere, and usually succeeded in convincing her friends to get her there. There was Rosie, a tiny woman who grew up in an institution, confined to a cage. She learned to walk when she was 22 years old, when she came to L'Arche. When Rosie took your hand with her iron grip and wanted you to go someplace, you just went. She had a wisdom, an authority that you just couldn't argue with. And the list goes on. When you're in front of people, day in and day out, who embody God's love and wisdom in such remarkable ways, it changes you. You start seeing grace everywhere you look, most especially as it is revealed to the world through "unlikely" characters.

After a number of years of living in L'Arche, I started studying theology at Regis College. It wasn't long before the question of ordained ministry came up. A good friend of mine, now a Jesuit priest himself, encouraged me to consider how I might discern this vocational context in an Anglican setting. At the time, that idea seemed pretty far-fetched, but he persisted. In fact, it was he who first accompanied me to Church of the Redeemer on a Sunday morning.

Another key person for me was Archbishop Roger Herft, from Western Aus-



tralia, whom I met at a L'Arche international gathering in Italy. Over several years, and at quite a distance, he encouraged me, through prayer and listening, to hear a bivocational call to both L'Arche and church.

Sometimes people will say to me, "Oh, so you became Anglican and got ordained." And I'll say, yes, that's true, but that little sentence took me 10 years! It felt important to me to first discern if I could find a church home in the Anglican Communion, and that took a few years. And then it took a few more years to discern the question of priesthood with the diocese.

You don't become a priest in a vacuum. I've been enormously privileged to have been part of beloved communities that have called, encouraged and nurtured me.

In L'Arche there is a palpable mutuality to the sacramental life. When I offer the Eucharist to someone, it is not unusual to receive a word of blessing or thanks in return... or even a compliment! You give and you receive. It was Elisabeth, and then John, with whom I have lived and travelled and given talks over the years, who presented me at my ordinations. In our community worship, it is our core members who take the lead, welcoming people, voicing heartfelt prayers and gracefully serving at table.

In 1 Corinthians 12:20-23 Paul writes, "There are many members, yet one body. The eye cannot say to the hand, 'I have no need of you,' nor the head to the feet, 'I have no need of you.' On the contrary, the members of the body that seem to be weaker are indispensable, and those members of the body that we think less honorable we clothe with greater honour."

Where are people with special needs in our church communities? Are they present? Welcomed? Included? Called to leadership? I've heard it said that inclusion means, "If you show up, we'll make room for you." But belonging is different. Belonging means, "If you're not there, we'll go looking for you." We are part of a body. We need each other.

DIRECTOR OF MUSIC/ORGANIST

Trinity Anglican Church, Aurora, in the Diocese of Toronto, is seeking a Director of Music/Organist to help us fulfill our mission to *connect spiritual journeys...* Our ideal candidate is an excellent musician and desires to see people spiritually grow. He/she will have experience in traditional church forms while embracing newer, contemporary Christian music. The ability to play the organ and piano, and skills in leading and teaching choral and instrumental music is mandatory.

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The position will be for a minimum of 20 hours per week and remuneration will be commensurate with experience as described in the RCCO Salary Guidelines.

Resumes and covering letter should be forwarded to the Chair, Selection Committee, Trinity Anglican Church, 79 Victoria Street, Aurora, ON L4G 1R3 or to trinity@trinityaurora.ca. The application deadline is June 30, 2016.

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Laity awarded highest honour

Suzanne Lawson of St. Peter, Cobourg and David Stovel of St. John, York Mills have been chosen to receive the Anglican Award of Merit, the national church's highest honour for lay people. The award is given in recognition of their contributions to the life of the church.

BY STUART MANN

SUZANNE Lawson is sometimes introduced at conferences as a “rampant lay woman” because of her passionate support of the laity. It’s a title she is comfortable with.

“I’m not anti-clerical, but I think we have to step up and claim our call to be the church,” she says.

For the past decade, Ms. Lawson has been one of only three Canadians – and the only lay person – to sit on the Anglican Consultative Council, an international body that meets every three or four years and is considered one of the church’s “Instruments of Communion.”

On the national level, Ms. Lawson was General Synod’s executive director of Program in the early 1990s, working with the staff at Church House in Toronto.



Suzanne Lawson

“That was an amazing experience,” she says. “I never thought I would work for pay in the church. I worked with an incredible staff and oversaw some really rich ministries.”

During her first week on the job, she attended the first meeting of General Synod’s working

group on residential schools. Shortly afterwards, she hired two people – one in eastern Canada and one in western Canada – whose primary focus was to listen to the stories of residential school survivors. “We began to hear people’s stories when they hadn’t even told those stories to themselves,” she recalls.

She played an integral role in creating General Synod’s first strategic plan, developed from 1992 to 1995. During that process, a national gathering of indigenous Anglican leaders made a covenant to pursue self-determination within the Anglican Church. The covenant extended “the hand of partnership to all those who will help us build a truly Anglican Indigenous Church in Canada.”

The statement, called “A Covenant and Our Journey of Spiritual Renewal,” became one of the foundational documents in the relationship between Canada’s indigenous people and the Anglican Church of Canada.

“At the time, we didn’t have a clue how valuable and central it would be to the whole future direction of General Synod,” says Ms. Lawson. “That was in 1994, and look where we are now. We

still have a long way to go on our journey together, but to go from being totally separate to committing to walking alongside each other is amazing.”

At the diocesan level, Ms. Lawson was chair of a committee in the 1980s that formed the Logos Institute, one of the Diocese of Toronto’s most successful programs. A school of lay ministry, the institute trained more than 400 course leaders and taught the Christian faith to thousands of people.

“We had no idea what we were going to do,” she recalls. “We were told we needed to find a way to educate adults about the faith. But it worked. For years, it did the job superbly.”

Ms. Lawson has provided extensive training and volunteer management expertise to the church. She was the author of “Discerning, Deciding, Doing – a Process of Transformation: A Call to the Diocese of Toronto for the New Millennium.” Written in the early 1990s, the document recommended ways to improve the diocese’s governance. One of its recommendations was to reduce the size of Synod.

In the early 1980s, she wrote a Bishop’s Paper on volunteer man-

agement for churches, a document that has been widely used ever since by both the Anglican Church and the Evangelical Lutheran Church in Canada.

Ms. Lawson says there are two reasons why she has been so involved in the church over the years. “One is that it’s the place where my faith has grown. It has given me opportunities to understand my faith better, to live it out better, and hopefully to live a better life. The other reason is, I’m very interested in systems and structures. I have felt all along that the church can do better at the way it does its work. It can treat people better. What are the systems we need in place so that we can be better?”

She says she is receiving the award on behalf of all lay people and volunteers. “So many people do their ministry and should share in such honours. All who give of their time and skills make the church a better representative of God’s mission – people like those who organize meals for the marginalized, churchwardens who give so much, leaders of Bible studies and those who visit the sick. I value so much of what lay people do.”

Continued on Page 13



WATER JUSTICE

Aldo Morson of All Saints, Sherbourne Street carries a cross with empty water bottles on it at the start of the Ecumenical Good Friday Walk for Justice on March 25. The walk, which focused on the unjust use of water, began near Toronto’s ferry docks. Carrying water from the lake, walkers stopped along Bay Street to hear of unjust mining practices, the sale of water, contaminated water in indigenous communities and drought and water access in Syria. The walk ended at Holy Trinity, Trinity Square. PHOTOS BY MICHAEL HUDSON





At right, the Rev. Canon Kim Beard, St. Paul on-the-Hill Food Bank Director Margaret Jocz and Pickering Mayor Dave Ryan attend a meeting on April 7 to address hunger problems in Pickering and Ajax. Above and bottom right: Director Margaret Jocz speaks to the gathering while Bill Bradbury records on video. The food bank is an outreach of St. Paul on-the-Hill, Pickering. PHOTOS BY MICHAEL HUDSON

Professor gives talk on Syria

The Syrian refugee crisis has resulted in “unprecedented upheaval,” according to Professor Paul Kingston, director of the Center for Critical Development Studies and associate professor of political science and international development at the University of Toronto.

Prof. Kingston spoke about Syrian refugee resettlement on March 6 at St. Barnabas, Toronto. About 65 people attended. He explained the origin of the crisis and its impact on Syrian society and the Middle East.

The death toll in Syria is about 450,000 people, he said. Five million refugees have left the country and eight million have been internally displaced.

Prof. Kingston said that Syria is a relatively new state, formerly occupied by the French, who cultivated class divisions and economic under-development. As a result, Syria suffered political instability and was socially and economically weakened.

He explained that President Bashar al-Assad sought to transform Syria into a powerful and prosperous nation and to open up its civic and political life. He transformed the military into a “coup-proof” apparatus and developed an extensive network of security forces, while centralizing power around himself and his family. In maintaining control, the Syrian regime has showed a willingness to use extreme force.

Prof. Kingston said market re-

forms supported the top echelons of Syrian society but neglected the rest of the population, particularly in the countryside. Syrians critical of the government were severely repressed, tortured, imprisoned and exiled. Undeterred, citizens have taken up arms and fought back.

Despite a polarized state and weakened infrastructure, Syria is not quite a collapsed state as yet, said Prof. Kingston, as the government currently receives support from Russia and Iran. Syria could become a powerful state in the next 50 years, he added. Syrian refugee camps have sprung up in Lebanon, Turkey, Jordan, and Iraqi Kurdistan.

Sharon Boatwain

Pickering food bank serves thousands

St. Paul on-the-Hill Community Food Bank in Pickering first opened its doors in 1990. It was intended to be a stop-gap measure during the economic crisis at the time, but unfortunately the need has never abated and each year more people turn to the food bank for help. In 2015, it distributed 3,400 hampers, helping to feed more than 9,000 people. Over the past five years, it has seen a 32 per cent increase in client visits. Further growth of 21 per cent is projected for the next three years if current demands continue. The food bank is operated by about 35 dedicated volunteers, with no paid staff. With an operating budget of more than \$64,000 per year, it is totally



supported by food and funds that are donated by the local community. Currently, the food bank occupies 1,800 sq. ft. of warehouse and distribution space, plus 1,200 sq. ft. in separate storage units. An awareness-raising event was held recently to appeal for more support from the business community. The food bank has outgrown its current space and is in need of a larger facility to serve its clients. To help, contact Margaret Jocz, director, at 905-839-9537 or email foodbank@stpaulsonthehill.com. Bruce Hampson

Conference explores Christian healing ministry

The Region 8 (Ontario) chapter of the International Order of St. Luke the Physician is holding a conference open to anyone interested in learning about and being encouraged in Christian healing ministry. The event will take place on May 14 from 8:30 a.m. to 4 p.m. at St. Simon's Anglican Church, 1450 Litchfield Rd., Oakville. Registration costs \$20 and is available at online at www.oslregion8.org. For more information, email editor@oslRegion8.org.





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David Stovel

David Stovel honoured

Continued from Page 12

David Stovel has served the national church and contributed significantly to the growth of pension funds as a trustee to the General Synod Pension Plan, the Lay Retirement Plan, the Continuing Education Plan, the Long Term Disability Plans, and the Employees' Benefits program. He has served as chair of the Board of Trustees from 2000 to 2010, as a member of the Central Advisory Group of the Pension Committee, as chair of the Asset Mix Subcommittee of the Trustees and continues as a member. He was the Pension Committee's representative on the Unit of Public Social Responsibility and the Socially Responsible Investment Group and treasurer for St. John, York

Mills.

Mr. Stovel, vice-president and portfolio manager at RBC Wealth Management, told the *Anglican Journal* he was “truly honoured” to receive the award. He described the board of trustees of the General Synod Pension Plan as “without a doubt the most professional and competent board that I know.”

He added, “My involvement over the past 30 years has been most personally rewarding, and I have appreciated the opportunity to contribute to the financial well-being of the clergy.”

Archbishop Fred Hiltz, Primate of the Anglican Church of Canada, will present Ms. Lawson and Mr. Stovel with the award.

TRINITY ANGLICAN CHURCH Cremation Plots/Interment Rights

Nestled on the East bank of the Credit River in Port Credit, Trinity Anglican Church has a limited number of cremation plots/interment rights for sale.

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FOR FURTHER INFORMATION
CEMETERY CHAIR,
ALAN ZIMMERMAN (905) 274 8078,
alanzimmerman@sympatico.ca
OR CHURCH OFFICE (905) 278 1992

To submit items for Looking Ahead, email editor@toronto.anglican.ca. The deadline for the June issue is May 2. Parishes can also promote their events on the diocese's website Calendar at www.toronto.anglican.ca.

Music & Worship

APRIL 29 - A viola and piano recital featuring Rosemary Shaw of the Montreal Symphony Orchestra and Cody Garrison from Denver, Colorado, 8 p.m., St. Barnabas, 361 Danforth Ave., Toronto. An evening of Brahms, Shostakovich and Bach. Tickets \$20 for adults; \$10 for students and seniors. Call 416-463-1344.

MAY 1 - "MusicFest 2016: 200 years of Musical Memories," 3 p.m., St. John, York Mills, 19 Don Ridge Dr., Toronto. Proceeds to aid Sleeping Children Around the World and St. John's. Tickets are \$15 for adults and \$5 for children. Visit www.sjym.ca, call 416-225-6611 or email musicfest@sjym.ca.

MAY 14 - Messy Church, a children's introduction to church in a friendly environment, with songs, games, a Bible reading, crafts and pizza, 4:30 to 6 p.m., Church of the Incarnation, 15 Clairtrell Rd., Toronto (Bayview Avenue and Sheppard Avenue East). Parents and grandparents, bring your children and grandchildren.

MAY 15 - Jazz Vespers with music by the Lou Pomonti Trio, 4:30 p.m., Church of the Incarnation, 15 Clairtrell Rd., Toronto (Bayview Avenue and Sheppard Avenue East). Reception follows.

MAY 16 - Queer Eucharist, 7 p.m., with guest Bishop Philip Poole, St. John, West Toronto, 288 Humber-side Ave. All welcome. Discussion and dialogue with Bishop Poole.

MAY 27-29 - "First Annual Toronto Bach Festival," presented and performed by musicians in Four Centuries of Bach, St. Barnabas, 361 Danforth Ave., Toronto. 8 p.m. on May 27 and 2 p.m. on May 28 and 29. Location for the May 28 concert is the Oratory of St. Philip Neri, 1372 King St. W., Toronto.

JUNE 3 - Organist Sarah Svendsen, 3 p.m., St. Paul, Bloor Street, 227 Bloor St. E., Toronto. Admission free.

Rummage Sales & Fairs

APRIL 30 - St. Cuthbert's Annual Spring Fair, 11 a.m. to 2 p.m. Celebrate St. Cuthbert's 125th anniversary in the Leaside community. Baked goods, books, and more. Barbecue and kids' entertainment on the green. The church is located at 1399 Bayview Ave., Toronto. No admission charge.

MAY 7 - Annual spring sale, 8:30 a.m. to 1 p.m., All Saints, Kingsway, 2850 Bloor St., W., Etobicoke. Bake sale, clothing, toys, books, treasures and more. Call 416-233-1125.

MAY 28 - Plant sale. 9 a.m. until noon, Christ Church, 254 Sunset Blvd., Stouffville. Perennials, annuals, house plants and garden items. Rain or shine. Call 905-640-1461.

MAY 28 - St. Paul, Innisfil, hosts a spring plant sale, together with



PROUD MOMENT

The Rev. Paul J. Walker applauds the newly confirmed group from St. Hilary, Cooksville in Mississauga at the Diocesan Confirmation Service at St. James Cathedral on April 10. At right, proud parents and relatives takes photos of the confirmands. The confirmands came from the following churches: Church of the Incarnation, Church of the Resurrection, Trinity-St. Paul, St. Dunstan of Canterbury, St. Anne, St. Martin in-the-Fields, St. Bede, St. Christopher and St. Hilary. PHOTOS BY MICHAEL HUDSON



bake sale and barbecue, from 9 a.m. to 2 p.m., corner of Yonge Street and Maplevue Drive, Barrie.

Workshops & Gatherings

APRIL 30 - Lay Pastoral Visitor workshops, 9:30 a.m. to 4 p.m., St. Paul, 227 Bloor St. E., Toronto. Bring a bag lunch. For more, call Shelley Tidy, 416-425-3205.

APRIL 30 - 1950s Sock Hop dance and dinner, beginning at 6 p.m., Christ the King, 475 Rathburn Dr., Etobicoke. \$50 per person. Call 416-621-3630 or email info@christ-thekingetobicoke.ca.

MAY 5 - A feature talk at 7 p.m. by Professor Alan Hayes of Wycliffe College on seven significant movements in the Anglican Church of Canada since 1963, at St. Olave, Bloor and Windermere streets, Toronto. His talk will be preceded by Evensong at 6 p.m. and a light supper at 6:30 p.m. Call 416-769-5686.

MAY 14 - "Spring Fling," a Caribbean dinner and dance, 6:30 p.m., St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough. Tickets

are \$25 per person. All seats must be purchased in advance. For tickets, call 416-283-1844 on Monday to Friday between 8:30 a.m. and 12:30 p.m.

MAY 17 - Laurie Atkins, Gospel singer, composer and musician, presents a musical drama of the story of Mary, at 2 p.m. at St. John the Baptist, Lakefield, in honour of the 150th anniversary of the parish. Tickets are \$15 and available at door. Refreshments included.

MAY 10-31 - "Shakespeare's Common Prayers," with the Rev. Dr. Schuyler Brown, Tuesdays at 7 p.m., St. Olave, Bloor and Windermere streets, Toronto. An informal look at "Shakespeare's Common Prayers: The Book of Common Prayer and the Elizabethan Age" by noted author Daniel Swift.

MAY 31 - A screening of the award-winning documentary "We Call Them Intruders," a film about the impact of Canadian mining projects in Africa, followed by a panel discussion with

experts from the financial, activist, humanitarian, church, and academic worlds, to help find practical steps to address the ethical issues raised in the film, 7 p.m., St. Mary Magdalene, 477 Manning Ave., Toronto.

JUNE 2, 9, 16, 23 - If you or your loved one is dealing with cancer, St. Paul, Bloor Street invites you to join a confidential support group at the church, located at 227 Bloor St. E., Toronto. Ken Curtis leads "You don't have to be afraid anymore: Reflections on Psalm 23 for People with Cancer." Thursday evenings, 7-8:30 p.m. in the church's library. Register online at www.stpaulsbloor.org or email Nancy Truscott at parish-nurse@stpaulsbloor.org or call 416-961-8116 ext. 228.

JUNE 11 - The Royal School of Church Music Canada will be holding its annual general meeting at St. Aidan, 70 Silver Birch Ave., Toronto, preceded by Morning Prayer (BCP) at 10 a.m. All are welcome. Contact Joy Horswill at jolibays@netrover.com.



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READING THE BIBLE

BY THE REV. CANON DON BEATTY

Letter outlines Paul's theology

Let us begin our discussion about Paul's theology. The place to start would be with his Epistle to the Romans. This is Paul's most theological work. It is the only letter addressed to a church that he did not establish. He had never been to Rome and knew very few members of the Christian church there. He probably took great pains to get this letter perfect. He was writing to the heart of the empire and hoping to obtain that church's support for the westward expansion of the Gospel.

He desperately wanted to make it to Rome. His mission work around the Aegean Sea had been completed. All that was left was to return to Jerusalem, taking with him the donations that were collected from the mission churches to help the Jerusalem church. Then he would be free to make the trip to Rome. Little did he know that in Jerusalem he would be arrested by the Romans and end up in Rome in chains, a prisoner of the state.

Paul planned to send Phoebe ahead to act as his financial representative in Rome (Romans 16:1-2) and to start the collection necessary for his mission base there. Meanwhile, he started to lay the groundwork for it with his letter, outlining his understanding of the Christian faith. He realized there was a problem between the Jewish and Gentile Christians. This was probably a universal problem and he addressed the issue. (See Romans 9-11.)

Through the centuries, the Epistle to the Romans has been used by various scholars to develop their theology. Martin Luther concentrated on chapters 1 to 8 because they contained Paul's most explicit teaching on Justification by Faith. John Calvin focused on chapters 9 to 11 because they contained Paul's teaching on divine predestination. Paul's main thesis appears in 1:16-17: the righteous person will live out his faith; the wrath of God is revealed among humans by the opposite of faith, which is sin.

This thesis is more fully developed in 3:21-31, showing how it is the faith of Jesus that saves humans. He then demonstrates this thesis with the example of Abraham as the person who models faith (4:1-25). He completes this argument through an appeal to experience (5:1-21), and then responds to a series of questions raised by this thesis (6:1-11:31).

The questions seem to be, "If the Gentiles have this good news and the Jews are turning away from it, does this mean that God has failed?" Finally, Paul applies this argument to the moral life of the Roman community as exemplary for every community (12:1-15:6).

In chapter 8, Paul says that because we have been empowered by the Spirit, we can do what the law asks of us. In this letter, Paul is writing one continuous rhetorical argument. His final argument is that all Israel will be saved.

Throughout the letter, Paul develops an elegant and powerful argument based on the story of Jesus.

It is in the response of faith that establishes a human in a right relationship with God, as shown by Abraham's faith in God while he was still a Gentile (4:1-11).

Human sin has inhibited the possibility of obedient, trusting faith (1:18-3:20). God has gifted humans with the power to respond with faith through the faithful obedience of God's son Jesus (1:16-17, 3:21-26). Thus Jesus' faithful obedience places humans in a right relationship with God (5:12-21). The power to respond as Jesus did is given by the Holy Spirit (5:1-11, 8:1-39).

God's plan in history is to reconcile Jews with the Gentiles through the principal of faith (9:1-11:36). We can all be righteous by putting on the Lord Jesus Christ (13:14). The Romans demonstrated this transformed mind by the quality of their lives (12:1-21). They especially demonstrated this by the mutual love that respects and welcomes all diversity in the community (14:1-15:13).

Paul is an intensely difficult person to comprehend. We need to remember that he uses the ancient convention of rhetoric as an instrument of persuasion. We should read his letters for argument rather than for a revelation of his personality.

Paul did not create Christianity. He used the stories of Jesus as they were known to the early church in developing his theology. Jesus is the centre of his writings. He used many earlier traditions, such as baptism, the Lord's Supper, the words and the stories of Jesus throughout his epistles. He is also a creative thinker and demands that we think along with him. He provides us with a creative dialogue to stretch our minds and spirit. Enjoy the dialogue.

PRAYER CYCLE

FOR MAY

1. New Curates of the Diocese
2. San Lorenzo-Dufferin
3. St. David, Lawrence Avenue
4. St. George on-the-Hill, Toronto
5. Ascension Day
6. St. John, Weston
7. St. Margaret, New Toronto
8. Etobicoke-Humber Deanery
9. Wycliffe College
10. Trinity College

11. St. Hugh and St. Edmund, Malton
12. St. Matthew, Islington
13. St. Paul the Apostle, Rexdale
14. St. Matthias, Etobicoke
15. Bishop's Working Group on Intercultural Ministry
16. St. Philip, Etobicoke
17. St. Stephen, Downsview
18. Church of the Resurrection, Toronto
19. St. Aidan, Toronto
20. St. Andrew, Japanese, Toronto
21. St. Barnabas, Chester
22. Ecumenical and Interfaith Officers of the

Diocese

23. St. Bede, Toronto
24. St. David, Donlands
25. The Clergy Conference of the Diocese of Toronto
26. St. John the Baptist, Norway
27. St. Luke, East York
28. St. Matthew, First Avenue
29. Toronto East Deanery
30. St. Monica, Toronto
31. St. Nicholas, Birch Cliff

IN MOTION

Appointments

- The Rev. Irwin Sikha, Priest-in-Charge, St. Margaret Tamil Congregation, Toronto, March 4.
- Ken McClure, Assistant Curate, Grace Church, Markham, May 1.
- Donald Beyers, Assistant Curate, Christ Church, Stouffville, July 11.
- Jeff Nowers, Assistant Curate, Christ Church, Brampton, Sept. 1.
- The Rev. Edward Cachia, Interim Priest-in-Charge, St. George, Grafton, April 1.
- The Rev. Megan Jull, Associate Priest, Church of the Redeemer, Bloor Street, May 1.
- Colin Bowler, Assistant Curate, St. Paul, Newmarket, May 1.
- The Rev. James Halmarson, Associate Priest, St. George, Grafton, April 1.
- The Rev. Julian Aldous, Incumbent, Christ the King, April 6.
- The Rev. Carol Langley, Interim Priest-in-Charge, Trinity Church, Campbell's Cross, April 10.
- The Rev. Ian Martin, Incumbent, St. Matthew, Oshawa, April 16.
- The Rev. Jacqueline Daley, Interim Priest-in-Charge, St. Stephen, Downsview, May 8.
- The Rev. Dr. Elizabeth Green, Incumbent, All Saints, King City, June 1.
- The Rev. Martin Giebel (EL-CIC), Incumbent, St. Mark Anglican Lutheran, Midland, June 1.
- Leigh Kern, Assistant Curate, St. James Cathedral, June 1.

- Tyler Wigg-Stevenson, Assistant Curate, Trinity East (Little Trinity), Toronto, June 1.

Vacant Incumbencies

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

Trent Durham

- Parish of Bobcaygeon, Dunsford & Burnt River
- St. George Memorial, Oshawa

York – Credit Valley

- St. Olave, Toronto
- Christ Church St. James, Toronto
- All Saints, Kingsway
- St. John the Baptist (Dixie), Mississauga
- St. Paul the Apostle, Rexdale

York – Scarborough

- St. Luke, Coxwell
- Church of the Redeemer, Bloor Street

York – Simcoe

- St. James, Orillia
- Trinity Church, Bradford

Ordination

- The Rev. Irina Dubinski was ordained a priest at Grace Church on-the-Hill, Toronto on April 17.
- The following will be ordained transitional deacons at St. James Cathedral on May 1 at 4:30 p.m.: Donald Beyers, Colin Bowler, Leigh Kern, Ken McClure, Jeffrey Nowers, Jeffrey Potter, Monique Taylor, Richard Webb, Tyler Wigg-Stevenson and Joan Wilson.

Retirement

- The Rev. A.V. (Terry) Bennett has announced his retirement. His last Sunday at St. James, Orillia will be Aug. 28.

Death

- The Rev. Ann Shorrocks died on March 30. Ordained deacon in 1982 and priest in 1986, she served as assistant curate at St. Mary, Richmond Hill, incumbent at the Parish of Stoney Lake and St. Paul, Innisfil, interim priest-in-charge of St. Timothy, Newmarket, and honorary assistant at All Saints, King City in her retirement. She was a member of the Policy and Planning Committee of the Toronto Diocesan Services Board, chair of the ACW's Social Concern and Action Committee, diocesan ACW chaplain, and member of the diocese's Program and Community Resources Board. Her funeral was held at St. Mary, Richmond Hill on April 9.

Conclusions

- The Rev. Dudley Walker concluded his ministry at St. George, Grafton on March 27.
- The Rev. Michael Clarke concluded his ministry at Trinity Church, Campbell's Cross on April 3. He will be taking up an appointment at St. Stephen, Hornby in the Diocese of Niagara.
- The Rev. Tom Smith will conclude his ministry at St. Bride, Clarkson on May 15. He will be taking up an appointment in the Diocese of Texas.



The Rev. Roger Maggs (left), the Rev. Jack Roney and the Rev. Arthur MacRae receive their diamond jubilee stoles for 60 years of ordained ministry.



Archbishop Colin Johnson and the area bishops present silver, golden and diamond jubilee stoles to clergy at St. James Cathedral on March 22. Receiving silver jubilee stoles for 25 years of ordained ministry are, from left, the Rev. Dr. Stephen Drakeford, the Rev. Canon Prue Chambers, the Rev. Canon Stephen Peake and the Rev. Canon Christopher King. PHOTOS BY MICHAEL HUDSON

BRIEFLY

Premier to speak at church

Premier Kathleen Wynne will be visiting St. John, York Mills on May 9 at 7:30 p.m. to discuss and answer questions about social policy issues. “This is a unique opportunity for parishioners and visitors to learn more about public policy that impacts the quality of life and well-being of hundreds of thousands of our most vulnerable fellow Ontario citizens,” says Scott McDougall, one of the organizers of the event and a member of St. John’s. The event is being sponsored by St.

John’s FaithWorks and Outreach Committee and Voices for a Just Society, an ecumenical group of churches in north Toronto. St. John’s is located at 19 Don Ridge Dr., Toronto, near the York Mills subway station.

Spaces still open for young women

Companions on the Way, the year-long experience in intentional community offered by the Sisterhood of St. John the Divine, is still open for applications. Young women in their 20s and 30s who would like a gap year in their studies, or are in a time of transition in school or job, can apply for this opportunity to deepen their spiritual practice, develop leadership

skills, and share in a new monastic expression within a traditional community. The program is free and includes a balanced rhythm of life, sharing in the Sisters’ prayer, music, recreation, learning, and ministry, both within St. John’s Convent and in neighbourhood volunteer ministries. For those who desire it, some academic credit is available through a partnership with Wycliffe College, at the Toronto School of Theology. Deadline for applications is June 15. For more information, contact Sr. Constance Joanna, the Companions coordinator, at St. John’s Convent in Toronto, companions@ssjd.ca, visit the Companions website and blog, www.ssjdcompanions.org, or phone 416-226-2201, ext. 316.



The Rev. Canon Dr. Jack Roberts (left) and the Rev. Howard Best receive their golden jubilee stoles for 50 years of ordained ministry.



YOUR ESTATE PLANNING GUIDE IS WAITING

Whether you have refreshed your will several times or you have not thought about your will, The Anglican Diocese of Toronto Foundation has an estate planning guide for you. Ensure you and your loved ones have peace of mind during a difficult time.

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