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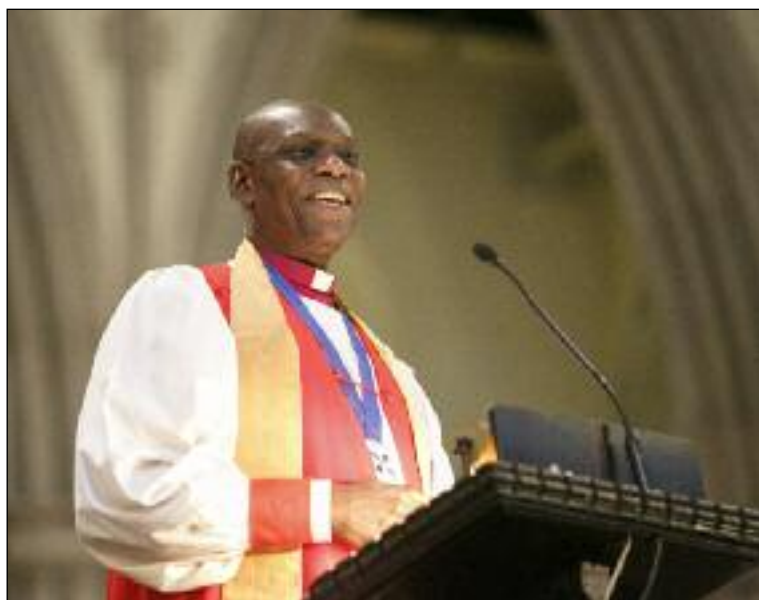
# The Anglican

THE NEWSPAPER OF THE DIOCESE OF TORONTO

A SECTION OF THE ANGLICAN JOURNAL

www.toronto.anglican.ca

APRIL 2015



Clockwise from top right: Glenda Samuels-Greenidge carries the flag of Panama; dancer Kimya Hypolite; Bishop Peter Fenty; Bishop Josiah Idowu-Fearon; Blessing Omere; Rachel Omologe. PHOTOS BY MICHAEL HUDSON

## Town Hall meetings open to all

**THE** diocese's episcopal areas will hold Town Hall meetings in April to prepare for the next Regular Session of Synod.

The focus of the meetings is to present proposed revisions to the diocese's Constitution and Canons – namely, eliminating mandatory retirement and changes to Synod's composition – and to provide an opportunity for Synod members to have their questions answered in a smaller setting. The intention is to provide a full and open process for obtaining feedback on the proposed changes before they are presented to Diocesan Council for recommendation to Synod.

The meetings have been scheduled over two dates, covering the entire diocese, with one session in the morning and one session in the afternoon on each day. Those interested in attending may select whichever session is most convenient for them. Check-in and registration begins 30 minutes before each session.

The date of the first meetings is Saturday, April 11. One session will be held at St. Luke, Peterborough, from 9 a.m. to 11:30 a.m., and another session will be held at St. Andrew, Scarborough, from 2 p.m. to 4:30 p.m.

The date of the second meetings is Saturday, April 25. One session will be held at St. George, Allandale, from 9 a.m. to 11:30 a.m., and another session will be held at St. Stephen, Downsview, from 1:30 p.m. to 4 p.m.

The meetings are open to anyone interested in attending. For more information, visit the diocese's website, [www.toronto.anglican.ca](http://www.toronto.anglican.ca), or contact Pamela Boisvert, assistant secretary of Synod, at [pboisvert@toronto.anglican.ca](mailto:pboisvert@toronto.anglican.ca).

Information about the proposals to be discussed at the Town Hall meetings is published on Page 12 of this issue of *The Anglican*. The information will help people who plan to go to meetings.

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## Black heritage service turns 20

**'We've spread the Gospel, as we're called to do'**

BY STUART MANN

**TWENTY** years ago, Glenda Samuels-Greenidge was a young liturgical dancer at the first diocesan black heritage service, held at St. James Cathedral in Toronto. The crowd was so large that some did not get into the building.

On Feb. 22 of this year, Ms. Samuels-Greenidge was back in the service again, this time carry-

ing the flag of her native Panama and reading the intercessions. "I'm still in shock that so much time has passed," she said. "It seemed like just yesterday."

Indeed, some have literally grown up with the service, which celebrates the Anglican Church's black heritage. For the past 19 years, it has been held at St. Paul, Bloor Street, and has become a major fixture on the diocesan calendar.

Andrea Greenidge started attending when she was 16 and went on to become a member of the choir and a reader. She eventually joined the organizing committee and became its chair. This year, she accompanied the choir on the piano.

"It's almost like a reunion," she said of the annual event. "You don't see many of these people all year and this is the one time you

reconnect with them. It's welcoming and comforting."

The theme of the 20th anniversary service was "Honouring the Past, Celebrating the Present and Inspiring the Future" and featured a powerful sermon by Bishop Josiah Idowu-Fearon of the Diocese of Kaduna in Nigeria. Bishop Peter Fenty, the area bishop of York-Simcoe and the first

Continued on Page 2





### BOOTH AT SHOW

The Rev. Jeffrey Brown, incumbent of St. Francis of Assisi, Meadowvale West, welcomes friends at the Anglican Church's booth at the National Bridal Show in Toronto in January. From left are Rafiena Fudadin, Priya Masih, bride-to-be Melissa Masih, and Michelle Datt. Mr. Brown and other clergy talked to hundreds of people who stopped by the booth to enquire about weddings in Anglican churches. PHOTO BY MICHAEL HUDSON

### ORGANIST & CHOIR DIRECTOR

The Anglican Church of St. John the Baptist, Norway (Toronto) seeks an Organist and Choir Director who will work with the Incumbent to plan and lead liturgy and conduct the parish choir for the 10.30 am Choral Eucharist and other celebrations such as Christmas, Holy Week and some Feast Days.

St. John's ministry in the Beach neighbourhood of east Toronto has a long tradition of choral music. We have a senior choir of men and women (SATB) who sing weekly and a growing junior choir of boys and girls who sing with the adults once a month at the 10.30 am Choral Eucharist. The parish has a 2 manual 1927 Casavant organ and a Heintzman grand piano. The successful candidate will be a creative team worker, willing to enter into the ministry of the parish and keen to encourage congregational participation while building on our choral music ministry. He/she will have a university degree in music and/or its RCCO/RSCM/RCM equivalent and experience in the traditional and contemporary liturgical expressions of the Church. The position and corresponding salary (established according to RCCO guidelines) is 15 hours per week plus weddings and funerals and 4 weeks' holiday.

Prospective candidates should send a letter and CV by May 31, 2015 to:  
**The Anglican Church of St. John the Baptist, Norway**  
 Rector & Wardens, 470 Woodbine Ave., Toronto, ON M4E 2H6  
 416.691.4560 • info@stjohnsnorway.com

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# 'Don't worry, be hopeful,' says bishop

Continued from Page 1

black bishop in the Anglican Church of Canada, celebrated.

Evadne Wilkinson, co-chair of this year's organizing committee along with Constance Kendell, said she never imagined the service would last this long. "I'm really happy to see that we've reached 20 years," she said. "It has done what we wanted it to do – for people to be proud of who they are and their heritage, and to come together to celebrate that within the church."

The Rev. Canon Stephen Fields, one of the founders of the service, said it is significant that several parish churches in the diocese are now holding their own black heritage services. "Our task was to get it out there into the DNA of the diocese. That was our intention. It's a good feeling that we've spread the Gospel, as we're called to do."

In his sermon, Bishop Idowu-Fearon paid tribute to Canon Fields and other members of the diocese's black community who met in 1995 for a visioning conference. Out of that meeting came the idea for the first black heritage service. "What you owe to these 80 brothers and sisters is a deep appreciation for what they have accomplished," he said.

Bishop Idowu-Fearon urged the congregation to extend their appreciation even further back in time, to the missionaries, both black and white, who brought the Christian faith to all corners of

the African diaspora. "We need to keep that sound biblical teaching," he said. "We need to be faithful to the heritage that was passed on to us."

As for the present and future, he told the congregation to rejoice in the Lord. "This is the way of life for the Christian – take courage, rejoice, celebrate! Shake off the shackles! No more lamentations! Don't worry but be hopeful because you have a God who cares. Make the kingdom of God your top priority and you will be given all the things you need."

In a letter printed in the order of service, Archbishop Colin Johnson thanked those who have organized the service over the years and praised the contributions of black Anglicans to the life of the diocese.

"Quite apart from the consecration of our beloved Bishop Peter, I was reflecting on the diversity of candidates that I have been privileged to ordain in the diocese over the past decade, and the contributions that they are making in the leadership of the church," he wrote. "(This year, three of the nine transitional deacons being ordained in May are of African descent.) What a God-given gift! And it is also wonderful to have the increased presence and voice of black Anglicans in lay leadership capacities across the governance of our diocese. We are the richer for it indeed."

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# Grant helps church connect with youth

## Programs get kids involved

BY MARTHA HOLMEN

**ST.** Mary Magdalene, Toronto, is finding new ways to connect with its youngest members, thanks to the leadership of the Rev. Jennifer Schick. Ms. Schick was appointed the parish's part-time associate priest responsible for children and youth work in January 2014.

St. Mary Magdalene received a \$75,000 grant from the Our Faith-Our Hope campaign to help fund the position. The grant will be distributed over three years, with the parish also contributing funds from its operating budget.

Ms. Schick says she has a lot of room to grow in her role. "We're trying to grow our ministry both inside and out. Kids are always asking great questions, which means we have to work hard to have engaging programming that will get across deep theological truths to a wide range of age groups," she says. "As we try to work internally to have the best programming we can, we're also aware that we need to reach out the wider community, too."

One goal of her ministry is to better integrate children and

### OUR FAITH OUR HOPE

*In this series, we look at how the diocese's Our Faith-Our Hope campaign is helping individuals and parishes re-imagine the church. To date, the campaign has raised \$41 million.*

youth into the life of the church by offering more programs for them. Ms. Schick has introduced new events throughout the year, including a Shrove Tuesday party, a family movie night during March Break, a Halloween open house, an Advent wreath-making party, carolling in the neighbourhood, and youth group activities.

She has also started new Sunday School programs, recruiting teachers and regularly reviewing materials. In addition to programs for children aged five to 13, the parish now offers a nursery for toddlers and a one-room school-house during its 11 o'clock service.

The parish has already seen signs of success. This past Christmas, Ms. Schick organized St. Mary Magdalene's first Christmas Eve service for families. "We had 140 people come out to it, which was amazing. Many were people from the community we'd never seen before," she says.

While the parish has welcomed



The Rev. Jennifer Schick is trying new things to integrate children and teens into the life of St. Mary Magdalene, Toronto. PHOTO BY MICHAEL HUDSON

new families, Ms. Schick is less concerned with numbers than with the experiences the children and youth are having. In her ministry, success means that "they like being there, and that they have fun building up a community amongst themselves as well, so it's not just about Sunday School, it's about being part of the life of the community."

Ms. Schick says she also hopes to enrich the lives of adults within the parish. She is working to get more volunteers involved, "having people step up and offer to run these programs, be really enthused and be nurtured themselves in their own faith."

More than a year into her ministry, she is optimistic about the future of children and youth pro-

grams at St. Mary Magdalene. "Last year was my first year, so we tried a bunch of things and we're looking forward to doing them again," she says. "The great thing about the parish and the volunteers I'm working with now is that they're up for almost anything."

For information on Our Faith-Our Hope grants, visit [www.toronto.anglican.ca/ourfaithourhope](http://www.toronto.anglican.ca/ourfaithourhope).



## HOLY WEEK & EASTER

AT ST. JAMES CATHEDRAL

### STATIONS OF THE CROSS

March 30, 31, April 1 | 7pm

### MAUNDY THURSDAY

April 2 | 7pm

### GOOD FRIDAY

April 3 | 12noon, 1pm, 2pm

### EASTER EVE

April 4 | 9pm

### EASTER DAY

April 5 | 8am, 9am, 11am, 4:30pm

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# Death is not the end of the story



We sat at the back of the funeral home where hundreds of people filed past my grandfather's open coffin and paid respects to the family. Our son was almost eight and was watching pensively. To comfort him, I said, "Gram'pa looks peaceful, just as if he's asleep, doesn't he?"

"No," Timothy said, "he looks dead."

Direct, accurate, no minced words, no gentle kirting around reality. Death is death.

On Good Friday, Jesus was dead.

Some early Christian followers couldn't abide that notion – they became known as Gnostics and Docetists – so they taught that he just appeared to have died; he didn't or perhaps couldn't die. So to make the truth clear, the church placed in its creed the clause: Jesus "suffered under Pontius Pilate, was crucified, died and was buried; he descended to the dead."

We know a lot about death, both physically and metaphorically. Loved ones die. Dreams fade. We live in a world that invests heavily in denying death even while perpetrating it. Advertisers ply us with promises of eternal youth, while around the corner poverty, environmental abuse, violence and war obliterate both young and old.

We need to have a serious discussion about death. Each one of us will face it. What are we to do in the face of death? The recent

## ARCHBISHOP'S DIARY

BY ARCHBISHOP COLIN JOHNSON

decision of the Supreme Court removing the total ban on physician-assisted death in some yet-to-be-defined instances has raised the issue more pressingly.

What does a good death mean? What choices do we rightly have legally, ethically and morally? Is suffering an absolute evil to be avoided at all costs or is there ever anything redemptive in suffering? Who decides that? How do we balance individual autonomy and life within community? How do we care compassionately for the dying? What constitutes "dignity" and how does that define a good life and a good death? What are the limits of technology, both to extend life and to end it? What does it say to us that we want and need to have such control?

We need these conversations in the church, among our friends, with our families, with our leaders and with our caregivers. That can be quite practical to start with. Have you got an (updated) will? Have you assigned a power of attorney for personal care and for property? Have you discussed this with your loved ones or anyone other than your lawyer? (I answer "yes" to all of these.) Have you considered what sort of legacy will you leave – not just your money but, as importantly, your contribution to the world

around you?

Death, of course, is not the end of the story. "On the third day, he rose again." The disciples who met their risen Lord might have been mostly skeptical at first but were so changed by their encounter that nothing could stop them from proclaiming the life-changing news. This Gospel upended everything and has transformed individuals and whole cultures ever since.

We are not so experienced with resurrection as with death. Yet it is true and real. The God who calls us into existence and loves in this life, does not abandon us at death but welcomes us into the new creation that fulfills God's eternal intentions for creation. Jesus Christ is the first fruits of that new creation. "For since by a man came death, by a man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive" (I Corinthians 15:21-22).

The resurrection of Jesus and our hope of resurrection in him leads us to have a quite different discussion about death and shapes our perspective on it. For Christians, death is still a real fact we all must deal with. Unfortunately the only way to be resurrected is to have died. But, as the Easter hymn, (which I hope will be sung at my funeral), declares:

Jesus lives! Thy terrors now

Can no more, O death, appal us.

Jesus lives! By this we know

Thou, O grave, canst not enthrall us. Alleluia!

# Jesus is here among us now



It's all because it's empty.

What cathedral, basilica or church hosts an empty tomb? Many cathedrals and basilicas host occupied tombs, but only one, the Church of the Resur-

rection as it is known in the West and the Church of the Holy Sepulcher as it is known in the East, hosts an empty tomb.

In Jerusalem on Holy Saturday, it is the hottest ticket in town. Pilgrims, having made the journey on the pavement that bears the marks of centuries of footsteps, camp out on Good Friday night to ensure a place inside the great cathedral the next day. This is the place reflected in our Stations of the Cross, although in Jerusalem they are not simply symbols on the wall of a church but the living, breathing place on which the stations are patterned.

When the massive doors are unlocked, the pilgrims enter. First, they head up a narrow set of stairs to a place of candles and incense, where they kneel at the foot of a life-sized crucifix. They place their hands through a spot on the floor to touch the rock that many believe to be the exact place of the crucifixion. The next-to-final stop on their stations journey takes them to a slab – marble, I think – that is slightly elevated from the floor. Here, the faithful recall the preparation of the body of Jesus for burial. I have seldom experienced a site of such devotion. People kneel and pray, then wipe a piece of cloth with oil onto the slab to take back home for use in healing.

Then, just a few meters further is a richly decorated chapel, into whose entrance one is forced to bend in order to kneel at Jesus's burial site.

For hours on Holy Saturday, the faithful file into the massive church, cram into every nook and cranny, and wait expectantly for the Holy Fire. The chanting and singing builds and echoes off the wall: "Come, Lord Jesus, Come, Lord Jesus, Come, Lord Jesus." The Greek Orthodox Patriarch, as he has done for

## BISHOP'S OPINION

BY BISHOP PHILIP POOLE

some 1,700 years, processes in and is physically searched by police to ensure he is carrying nothing into the Empty Tomb. He enters, and then the miracle happens. No one seems to know how, but from inside the tomb a small flame mysteriously, miraculously appears. The Holy Fire is then taken from the Empty Tomb and shared with pilgrims, who are holding tapers and are now whipped into a total frenzy. The light of Christ spreads through the crowd. An awaiting car takes the original fire to the airport, where it is flown to Greece.

Quite an event and one which may fill us with skepticism.

Fr. Richard Simon of Skokie, Illinois, writes, "That sort of thing seems a bit much to swallow. After all, we are living in scientific times and know that such displays of the supernatural are nonsense. (It is interesting that the comment 'Nonsense!' – leiros – does appear once in the New Testament. It is the reaction of the disciples to the women's tale of the resurrection on Easter Sunday morning.)"

Fr. Simon continues: "All moderately well-educated moderns know that the Holy Fire must be a fraud. The interesting thing is that if it is a fraud, it goes back at least 1,625 years."

So what is your response? I don't mean to the story of the Holy Fire, although I would be interested in what you think about it – but to Easter? To the resurrection? To the Empty Tomb? Are you excited by Easter? Is there fresh strength for you in the Easter Gospel? For what do you wait expectantly? How does the light shine in you? What is your response to Easter as a follower and disciple of Jesus Christ? What do you make of the resurrection?

I came across a piece by Archbishop Rowan Williams in a book titled *Tokens of Trust: An introduction to Christian belief* (pages 91-92):

"The resurrection is in part about the

sheer toughness and persistence of God's love. When we have done our worst, God remains God – and remains committed to being our God. God was God even while God in human flesh was dying in anguish on the cross; God is God now in the new life of Jesus raised from death. But what is interesting about the stories of resurrection as we read them in the Bible is that they are not a series of general statements as to how the love of God is more powerful than evil or sin. They say that just as people met God's absolute love in the face and presence, the physical presence, of Jesus of Nazareth, so they still do. They hear the call of God and encounter the mercy of God in the same face and form of Jesus – who, in the resurrection stories, does what he always did, calling the disciples to him, breaking bread with them, teaching them what the scriptures say. The resurrection displays God's triumphant love as still and forever having the shape of Jesus. And this is why it won't do to reduce the resurrection to something that was going on inside the heads of the disciples. If we go down that road, we lose sight of the conviction that seems so basic in the Bible, that the disciples meet a risen Jesus who is still doing what he always did, making God present in his actual presence, his voice and touch. I don't see how we can say all that without taking seriously what the New Testament says about the tomb being empty on Easter Day."

I have visited the Empty Tomb on a number of occasions and been profoundly moved each time by the holiness of the place. It is there that the "two men in dazzling clothes" question, "Why do you seek the living among the dead?" and can be answered with faith that Jesus is not confined in a tomb, not shackled by death. He is here among us now. He has taken our guilt and buried it in the tomb and offered us new life. He has risen to remove our guilt, to heal our wounds and to whisper, no shout, "Pilgrim, I adore you!" He is present in the waters of baptism, in the bread and wine given and received, and in the still, small voice. Pilgrim, I adore you!



## TheAnglican

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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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The Most Rev. Colin Johnson

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# Invest in human dignity

Archbishop Colin Johnson and the diocese's Poverty Reduction Subcommittee submitted a written brief to the Ontario government's pre-budget consultations, outlining key social investments they hope to see in the upcoming provincial budget. A condensed version of the brief, titled "Addressing the Dignity Deficit: Investing in Poverty Reduction" is printed below. Anglicans across the diocese are encouraged to reflect on how they might support the requests outlined in the brief. The complete document can be found on the Social Justice and Advocacy section of the diocese's website, [www.toronto.anglican.ca](http://www.toronto.anglican.ca).

Over the course of less than three weeks in early January, four men experiencing homelessness died in the City of Toronto as they tried to survive harsh weather conditions and a lack of effective, available services. The names of these men have been added to the Toronto Homeless Memorial outside the Church of the Holy Trinity, Trinity Square. Unfortunately, they join 2,581 other names of men and women who have died since 1985 while living without a home.

The Government of Ontario, through the development of two poverty reduction strategies, has been clear that it sees improving the ability of Ontarians to live in dignity in their communities as a priority for public policy. Be assured that the Diocese of Toronto shares this priority as we seek to live out our commitment to ensure human dignity for all of our neighbours across the province.

As Anglicans, we are doing our best to support many of our most vulnerable neighbours when they need it most, through drop-ins, food pantries and shelter programs. We know, however, that addressing the root causes of these situations goes beyond the charity we are able to provide through our parishes. Instead, it requires concerted action from government.

This budget can enhance human dignity in our province through four key investments:

**Increase social assistance rates and benefits for low-income Ontarians.** For many of those experiencing poverty in On-



Women take part in a service at the Toronto Homeless Memorial outside Holy Trinity, Trinity Square in January after the deaths of four homeless men. PHOTO BY MICHAEL HUDSON

tario, social assistance programs such as Ontario Works and the Ontario Disability Support Program are vital to their ability to survive, yet we know that for too many these programs provide insufficient support for rising living costs, leaving thousands of people struggling to meet their basic needs. We ask that the government substantially raise social assistance rates for all recipients, including an immediate \$100 per month increase for single adults receiving Ontario Works, and that rates be indexed to inflation. In an effort to fulfill the government's commitment to reduce child poverty rates by 25 per cent, we ask that the Ontario Child Benefit be increased by \$100 per child per year for the lowest income category, and that the benefit be indexed to future inflation rates.

**Invest in good jobs.** In 2014, Anglican parishes throughout the Diocese of Toronto voted at their annual vestry meetings to call on the Government of Ontario to legislate a significant increase to the provincial minimum wage. The current minimum wage, however, still leaves many Ontarians working full-time hours living below

the poverty line. We join with our partners in the 25in5 Network for Poverty Reduction in calling for an increase in the minimum wage to \$15 per hour in 2015, indexed to subsequent inflation. This increase will make the minimum wage a living wage.

**Implement a strong housing and homelessness plan.** The government's commitment to end homelessness in Ontario is certainly the boldest element of the latest phase of the province's poverty reduction strategy. Achieving this goal requires a strong plan and firm timeline, both to address the needs of those currently experiencing homelessness and to prevent those in precarious or unaffordable housing situations from falling into homelessness. We ask that this budget include a sizable investment in the building of affordable housing stock across the province, including safe and supportive housing for those living with mental illness or addiction. In the near term, as we wait for housing infrastructure to be built, we ask the government to implement a monthly housing benefit for Ontarians liv-

ing on a low income that will allow many of them to maintain their current housing situation.

**Improve health services for low-income Ontarians.** Ontarians living on low incomes are often forced to choose between significant ongoing financial demands and important healthcare needs. We are calling on the government to use this budget to fast-track the implementation of the low-income dental care program by 2018. We also ask the government to take significant steps towards the creation of a universal PharmaCare plan.

While the implementation of these requests in the 2015 budget will result in increased spending in these key social infrastructure areas, making these investments in the dignity of Ontarians is an affordable undertaking. In fact, failing to allocate resources to poverty reduction will actually cost Ontario disproportionately more in public spending due to the role poverty plays in increased healthcare costs as well as expensive crisis and emergency support programs. Inaction on poverty reduction, then, is both fiscally irresponsible and ethically unacceptable.

While the government's modest income tax increase on those Ontarians earning more than \$150,000 in the 2014 budget was a welcome step in building revenues, further small increases to income taxes for high income earners are a necessary and fair tool to meet our obligation to take care of the most vulnerable members of our society. Increasing corporate taxation rates to 2009 levels would similarly provide crucial, reliable revenues that could be invested in key poverty reduction strategies.

Anglicans will continue to work to improve our communities and alleviate the struggles of our parishioners and neighbours living in poverty. However, we know that comprehensive, effective change can only come about through government investment in the dignity of all Ontarians. This government has been bold in stating its desire to address poverty in our communities. We hope to see such boldness carried forward into the decisions made for this budget.

## LETTERS

### Registering concern

*Re: Thank you, Marcs Borg (Editor's Corner – March).*

Years ago, a parishioner handed me two books by Marcus Borg. I read portions of these books. At first, I read eagerly, finding them interesting and engaging. After a number of chapters, I began to get quite concerned. It seemed to me that he was teaching a new and different faith, not the Christian faith. Later, I learned that he had been involved in the Jesus Seminar. That was a red flag.

I am very grateful for the mutual respect shown by Marcus Borg and N.T. Wright. Apparently they remained friends despite their theological differences.

It is with respect that I write to Stuart Mann – and in friendship. I admit that my theology (which tends to agree with that of N.T. Wright) may be wrong. I admit that Marcus Borg may be right. However, if I were to change my way of thinking, I would need good evidence.

My goal in writing is to encourage Canon Mann in his walk with Jesus.

Though I am only one of many brothers in Christ, and though many of them might agree with Mr. Borg, I want to register my concern about his legacy. While he may have made Jesus "accessible and attractive to millions of people," I wonder if he was portraying Jesus accurately.

Until we see our Lord face to face, we are seekers of the truth – seeking to know him better.

*The Rev. Rob Sweet  
Newmarket*

### Thank you

Thank you for featuring Marcus Borg in Editor's Corner (March). He's certainly one of my theological champs. He joins N.T. Wright, David Jenkins, Walter Brueggemann, Dorothy Sölle and others as all-time favourites who made the Bible and faith alive for me.

*Willem Hart  
Toronto*

### Providing shelter

I was pleased to read the article in the February issue related to advocacy for the homeless (Anglicans Rally for Homeless). However, I was surprised that the work of St. Simon's Shelter was not included as

part of the advocacy within the diocese. St. Simon's Shelter and the parish of St. Simon-the-Apostle on Bloor Street have provided shelter for the homeless and have been a strong advocate for housing for more than 25 years.

In 1989, the parish financed and provided the volunteers to run the first overnight Out of the Cold program in Canada. With the work and support of the parishioners, this program for the homeless was established in Toronto and operated for many years. In 2001, the City of Toronto asked the parish to consider operating a seven-day shelter for men, and again the parish stepped forward. In 2008, they gave up their parish hall to provide emergency shelter to men and women during a shortage of beds in the shelter system in the city.

Together with the parish of St. Simon-the-Apostle, St. Simon's Shelter continues to provide some 22,000 nights of accommodation and serves 75,000 meals to 650 different guests each year.

*The Rev. Robert Clubbe  
Rosseau, Ont.*

### Going green is good

My wife and I were thrilled to read Bishop Patrick Yu's column (A Happy Green New

Year – January).

He is to be highly commended for all his greenhouse gas saving measures. This subject deserves such urgent attention that we would like to see it on the front page of every publication. Bishop Yu gives us the spiritual foundation, and he inspires us to help "reverse our unsustainable march towards catastrophe" by describing easy energy-saving steps we can all practice.

One item not mentioned by Bishop Yu is geothermal or ground source heating and cooling. Fortunately, our family has been able to install it in our house, thus eliminating the need for fossil fuels. Electrical consumption has increased, but the cost should be recovered over time, and if the electricity comes from a clean, renewable source such as Niagara Falls, we won't be creating greenhouse gases.

Fatih Birol, the chief economist at the International Energy Association (hardly a radical organization), says we have until 2017 to change direction if our grandchildren are to avoid even worse climate disasters than we have seen already. Bishop Yu has given us all a great example of the many things individuals can do – even grandparents!

*Anthony Ketchum  
Toronto*



# I believe we do wonderful work

*Sister Elizabeth Rolfe-Thomas will be installed as the next Reverend Mother of the Sisterhood of St. John the Divine (SSJD) on May 6 at St. John's Convent in Toronto.*

**I am presently the prioress and novice director of the Sisterhood of St. John the Divine.** As novice director, I have the privilege and joy of nurturing the new members of the Sisterhood, and as prioress I assist Sr. Elizabeth Ann, the current Reverend Mother, in whatever ways are helpful to her.

**The Sisterhood of St. John the Divine is a contemporary expression of the religious life for women in the Anglican Church of Canada, living under the vows of poverty, chastity and obedience.** Nurtured by Mother Hannah's founding vision of prayer, community and ministry, we are called to lives of love, prayer and service, thus witnessing to the power of Christ's reconciling and forgiving love. We seek to be open and responsive to the needs of the church and the world. We are probably best known for our Guest House ministry of hospitality, leading retreats and quiet days, preaching, and providing spiritual guidance; for our pastoral care ministry at St. John's Rehab; and for our ministry of prayer and music both in Toronto and Victoria, B.C. Hidden ministries include our library, our beautiful gardens, our infirmary for Sisters with healthcare needs, our outreach ministry, especially in Victoria, and our ministry alongside our associates, oblates and Alongsiders. Currently we have 21 members, three of whom are serving as a praying presence in our house in Victoria.

**The Reverend Mother is elected for a five-year term.** Her primary role is to encourage each Sister to continual growth in Christian living through her loving concern, pastoral care, nurture and guidance. She challenges each Sister to respond generously and faithfully to God's will. She shares her vision and inspiration with the Community and helps to facilitate our decision-making processes. She is the main contact with the leadership of the wider church. She helps to foster vocations to the Sisterhood and sets an example of faithfulness to the Rule of Life in the fullness of its spirit.

**Over the next few years, I want to focus on the gifts and passions of the Sisters and the Community at this time in our**



**Sister Elizabeth Rolfe-Thomas (second from right) waves along with the other Sisters outside St. John's Convent in Toronto last summer. At right, a cake is served at the 130th anniversary celebrations of the Sisterhood of St. John the Divine in February. PHOTOS BY MICHAEL HUDSON**

**history and decide together where and how they can best be used.** What are our core values and where is the church calling us to use them? I also wish to encourage more women to test their vocation in our Community.

**I was born and raised in Vancouver.** I am a cradle Anglican and attended an independent school that had a strong Anglican ethos, but I was always seeking something deeper, a closer relationship with God. As a child, I used to enjoy reading a children's book of Bible stories on Sunday evenings. One side of my mother's family is Quaker and many of my father's forebears were Anglican clergy, so I feel as if I were born with a strong spiritual gene. One summer while at university I worked in a Sunday School by Post van for the Diocese of Saskatoon, visiting children on isolated farms and teaching Vacation Bible School. In my final year of university, I applied to be a Volunteer in Mission with the Anglican Church of Canada. My great desire was to teach in India, so I was thrilled to be accepted to teach history and English at an elementary school in Amritsar. However, it was very difficult to get a visa at that time. After several months of waiting, I was offered a job teaching at Poole



Gakuin Junior College in Osaka, Japan, where I taught English conversation and literature for two years and led the English worship service once a week. This was a pivotal time in my faith journey. When students asked me questions about my faith, I had to respond in very simple English. I couldn't use the theological language I was accustomed to; this meant I had to understand these concepts in a much deeper way. When I returned to Vancouver, I was accepted at Crofton House School teaching English, Bible literature and religious studies at the high school level. The students' questions constantly challenged me to discover what I really believed, so I learned far more than they did.

**While on retreat in Japan in 1969, I had felt called to the Sisterhood, but my parents were against it and I wasn't strong enough to go against**

**their wishes.** Many years later, I married Ben Thomas but in 1992, he was diagnosed with a very aggressive brain tumor and died five months later. I was devastated; our eight years together had been much too short. But life goes on. I became the director of daily administration at Crofton House School. During the summer of 1996, I attended the Women at a Crossroads program at SSJD and again felt the call to the religious life. I was 55 and entered the Community the following April.

**I began my life at SSJD in the kitchen making cookies and muffins and then spent the rest of that summer in house-keeping cleaning bathrooms, doing laundry, and ironing.** In the fall, I assisted Sr. Helena in the chapel for six months and then worked in the Associate Office with Sr. Beryl. During that time, I led my first retreat (on Julian of Norwich). In May 1999,

I was sent to our new branch house near Montreal. This was a rich experience of leading retreats and quiet days, preaching and teaching different forms of meditation. On returning to Toronto, I was asked to be the director of associates (Central Province). In 2003, I became the novitiate director and in 2008 I was asked to be the prioress. Other responsibilities have included publications and spiritual direction. Each year has brought new challenges.

**High points in my community life have included discovering Julian of Norwich (*Revelation of Divine Love*), my two years in Montreal, my Life Profession, being novice director and being asked to serve as chaplain to CoGS (the Council of General Synod).** I am deeply saddened every time a member of the Community dies or leaves, especially if they have been in the novitiate during my time as novitiate director.

**I believe we do wonderful work in our Guest House ministry, providing a variety of quiet days and retreats for people to attend as well as an oasis of quiet for individuals and parish groups who are looking for silence and time to deepen their relationship with God.** We offer pastoral care to all those who come to St. John's Rehab irrespective of their faith tradition or background. We serve in many ways in the diocese and across Canada and we have just published a book of our history, *A Journey Just Begun*. It describes the work we have done over the past 130 years and the importance of the religious life in the Anglican Church.

**Five years from now, I hope I will be retiring as Reverend Mother and will be able to focus on leading retreats and quiet days and doing spiritual direction.**

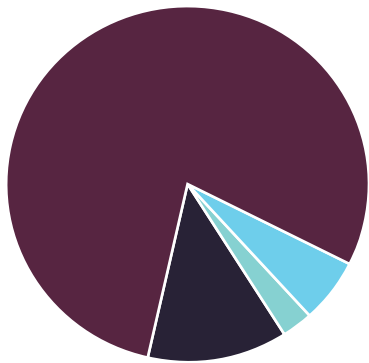
**My favourite passages from scripture are, first, "I am convinced that neither death, nor life . . . nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" (Romans 8:38-39).** This reminds me that nothing whatsoever can separate me or anyone else from God's love. And Colossians 3:12-17 tells me how we are called to live together in community: "As God's chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility, gentleness, and patience" (Col 3:12-17).

**The Diocese is on Facebook, Twitter and YouTube.**  
To connect, visit  
[www.toronto.anglican.ca](http://www.toronto.anglican.ca)





Thank you!



2015 FaithWorks Distributions

- 2015 Allocations: \$1,167,542
- Parish Retainers: \$84,927
- Area Grants: \$39,428
- Campaign Expense: \$183,112

Thank you to our corporate donors

\$25,000 AND ABOVE

Anglican Diocese of Toronto Foundation  
BMO  
CIBC  
The Honourable Margaret McCain  
RBC Foundation  
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\$10,000-\$24,999

Letko, Brosseau & Associates  
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Fleck Family Foundation  
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2014 FaithWorks Results

The Diocese of Toronto’s 18th annual FaithWorks Campaign successfully raised \$1,422,256 in support of Anglican-affiliated ministries throughout our diocese and around the world.

Thanks to a healthy reserve fund set aside from previous years’ campaigns, the FaithWorks Allocations Committee had sufficient resources that will allow them to sustain level funding to FaithWorks Ministry Partners in the coming year. Parishes retained \$84,927 of their FaithWorks revenue to support important outreach ministry at the local level. Other allocations included \$7,763 to the Trent-Durham episcopal area; \$9,610 to York-Credit Valley; \$15,458 to York-Scarborough; and \$6,597 to York-

Simcoe for Area Ministry Grants, representing 5% of the funds raised in parishes in each episcopal area. In addition, gifts designated to agencies with no formal FaithWorks affiliation totalled \$46,541.

Since it was founded as the diocesan annual appeal in 1996, FaithWorks has raised more than \$25 million to support outreach ministry in parishes, throughout the diocese and around the world. For more information, please visit [www.faithworks.ca](http://www.faithworks.ca).

New website launched in February 2015

FaithWorks kicked off its 19th annual Campaign with a new and enhanced website. Designed to be much more user-friendly than previous versions, [www.faithworks.ca](http://www.faithworks.ca) will be regularly updated to share stories from Faces of FaithWorks, news items and more. In addition to the 2015 FaithWorks Campaign

Manual and Parish Reporting Forms, Faces of FaithWorks posts can now be downloaded from the site for inclusion in parish bulletins, newsletters and outreach materials. A mobile version of the site is also available. Check us out at [www.faithworks.ca](http://www.faithworks.ca) and let us know what you think!

The importance of receiving the hospitality of others

By Susan McCulloch

In the course of my duties as the FaithWorks Campaign Manager, I have the opportunity to visit the ministries that are supported by generous Anglicans throughout our diocese. When I first started making these visits, I was surprised at the gracious hospitality I received from people who seemed as if they had little to offer. But over the past five years I have learned the importance of receiving the hospitality of others, especially those who want desperately to be recognized for their humanity.

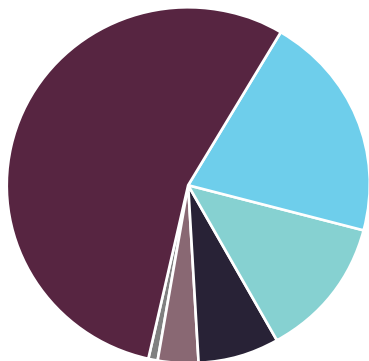
Recently I spent an evening with the men, staff and volunteers of The BRIDGE Prison Ministry. For anyone who might not know The BRIDGE, let me just say that their name pretty much sums up the whole of their ministry. They help men who are incarcerated at the Ontario Correctional Institution come to terms with their shame, their guilt and their responsibility for the harm that they have caused through their offences. After their release from prison, The BRIDGE is there to help these men become healthy, contributing members of society.

As the men shared their stories that evening, it was clear that the shame and the guilt for their past mistakes never go away. But what I heard and saw in that room was a group of men who have truly come to terms with what they have done and the harm that they have caused to their families, their neighbours and the broader community.

As the men shared their stories about the difference that The BRIDGE has made in their lives, there were two common themes: accountability and community. Their stories revealed that they are not only accountable to the people who have been harmed through their actions in the past, but they are also accountable to one another. If a member slips up, as does happen from time to time, he knows that all he has to do is call The BRIDGE and help will be on the way. He knows that he will be welcomed back to the Wednesday night group, with no questions asked beyond a sincere, “how are you doing?”

Now, for someone like me, who might be viewed with suspicion as an outsider — a “suit” from the head office, if you will — the heartbreaking openness and honesty with which these men shared their pain, their humiliation and their struggles to overcome their past mistakes, was truly a humbling experience. But this was just the latest in any number of anecdotes that I could share with you. What I have learned and seen over and over and over again is that the people who are being helped by FaithWorks are eager to extend their hospitality to others.

The best way to share the importance of the ministries you support through your generous donations is by letting some of the people you have helped tell their own stories, in their own words. We invite you to learn more by visiting [www.faithworks.ca](http://www.faithworks.ca) and checking out our “Faces of FaithWorks.”



The final tally included:

- Parish Campaigns: \$815,502
- FaithWorks Corporate: \$303,293
- Individuals and Direct Mail: \$187,024
- Income from Trusts: \$109,628
- From Reserves: \$52,753
- Interest: \$6,809

Parish Honour Roll

PARISHES CONTRIBUTING 5% OR MORE OF OFFERTORY

- Christ Church, Batteau
- Christ Church, Bolton
- Christ Church, Woodbridge
- Grace Church, Markham
- Incarnation
- Redeemer, Duntroon
- St. Hilda, Fairbank
- St. James Cathedral
- St. John the Evangelist, Peterborough
- St. John, Ida
- St. John, West Toronto
- St. Margaret, Wilberforce
- St. Martin, Bay Ridges
- St. Martin in-the-Fields
- St. Paul, Newmarket
- St. Philip on-the-Hill
- St. Saviour, Orono
- St. Stephen, Downsview
- St. Stephen in-the-Fields
- St. Thomas a Becket
- St. Timothy, North Toronto

PARISHES THAT RAISED \$10,000 OR MORE

- All Saints, Kingsway
- All Saints, Peterborough
- Christ Church, Bolton
- Grace Church, Markham
- Grace Church on-the-Hill
- Incarnation
- Redeemer, Bloor St.
- St. Clement, Eglinton
- 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. Paul, Bloor Street
- St. Peter, Erindale
- St. Philip on-the-Hill

The Faces of FaithWorks

Read more “Faces of FaithWorks” stories on our website at [www.faithworks.ca](http://www.faithworks.ca).

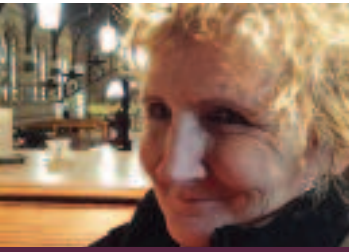


Bobby is proud of being associated with the Busby Centre and he wants the community to know that the centre is a good neighbour.

JOAN ROSE AND BOBBY’S STORY | David Busby Centre

Joan Rose and her husband Bobby can’t say enough about the David Busby Centre. “They helped us find housing and they are always very kind to us,” says Joan Rose. “I like to help out by folding clothes that are donated, and helping to clean up outside. It saves money for the town.” Bobby is also proud of being associated with the Busby Centre and he wants the community to know that the centre is a good neighbour. Every day when he arrives at the centre, Bobby grabs his broom. “I keep the sidewalks clean.”

Helping others comes naturally to Joan and Bobby. Joan has fond memories of her grandfather. “He was Native and he always helped homeless people. Every time I see a homeless person, I think of him.” Next month, Joan and Bobby will celebrate their 34th wedding anniversary by renewing their marriage vows. “We have invited everyone from the Busby Centre to come.” Their daughter Elizabeth will be there with them to share in her parents’ special day.



“After all I have been through...I want to give back and maybe help someone else stuck in a bad spot.”

JANET’S STORY | All Saints Church Women’s Drop In

“It was the luckiest day of my life when I moved into All Saints,” recalled Janet. “Nobody is as lucky as I am because I am safe, secure, and loved. I used to have a \$400-a-day crack habit that I supported by doing sex work. I had been living on the streets and hadn’t seen a doctor in over seven years. Within a month of coming here, I had housing, disability support, and had quit sex work and drug dealing. I had the chance to become involved in a 15-week program that taught me how to become a peer worker. Since then I have been hired to be a part-time peer worker, doing outreach to women who are still on the streets. I go out every Friday morning carrying a backpack filled with clean drug kits, condoms, warm socks, snacks, whatever the women need, and invite them to come to the drop-in for breakfast, to see the nurse, get their hair cut, and just to be with other women who don’t judge them.”

The women’s group at All Saints has also helped Janet reconnect with her family. “They helped me set up my Facebook page and by the next day 33 of my long-lost aunts, uncles and cousins had accepted my “friend” request. When the drop-in is closed in the summer, I go to visit them.”

Janet finds hope in knowing that people have helped her and she can now reach out to help others. “After all I have been through, and all that the people here have given me, I want to give back and maybe help someone else stuck in a bad spot. Now that I don’t have to worry about things like housing and food, maybe I can help someone else move out of the pit.”



“I don’t know where to begin to describe the difference that Flemingdon Park Ministry has made in my life.”

BELKIS’ STORY | Flemingdon Park Ministry

“I don’t know where to begin to describe the difference that Flemingdon Park Ministry has made in my life.” Belkis moved to Canada just two years ago and decided to volunteer to gain Canadian work experience. Since then, she has been hired as the office administrator, working closely with the Rev. MacIvan Rogers in the Food Access Project. “I am grateful for the opportunity to work with the people and to serve them. We teach them about

healthy food and nutrition, we have a community garden, and we share and serve the food that we grow with the members of our community. I’ve made new friends and I am happy to help people build up this community.” Belkis is grateful to have her job: “Now I can take chances to grow as a person and as a professional. But my family is what is most important to me.”



PARISHES THAT RAISED  
\$10,000 OR MORE (CONTINUED)

St. Thomas a Becket  
St. Timothy, North Toronto  
Trinity Church, Aurora

\$5,000-\$9,999

Christ Church, Stouffville  
Christ Church, Woodbridge  
Grace Church in Scarborough  
Holy Trinity, Thornhill  
St. Andrew, Scarborough  
St. Christopher  
St. Cuthbert, Leaside  
St. George, Haliburton  
St. Hilary, Cooksville  
St. Hilda, Fairbank  
St. John the Evangelist,  
Port Hope  
St. John, Ida  
St. Jude, Wexford  
St. Leonard  
St. Mary Magdalene  
St. Matthew, Islington  
St. Paul, L'Amoreaux  
St. Paul, Newmarket  
St. Peter, Cobourg  
St. Stephen, Downsview  
St. Thomas, Brooklin  
St. Timothy, Agincourt

\$2,500-\$4,999

Ascension, Don Mills  
Ascension, Port Perry  
Christ Church, Brampton  
Christ Church, Deer Park  
Christ Church, Scarborough  
Epiphany and St. Mark, Parkdale  
Holy Family, Heart Lake  
Holy Trinity, Guildwood  
Resurrection  
St. Aidan  
St. Augustine of Canterbury  
St. Barnabas, Peterborough  
St. Bride, Clarkson  
St. Cyprian  
St. David, Lawrence Ave.  
St. Dunstan of Canterbury  
St. Francis of Assisi  
St. George Memorial, Oshawa  
St. George on Yonge  
St. George, Allandale  
St. George, Newcastle  
St. George, Pickering Village  
St. Hugh and St. Edmund  
St. James the Apostle, Brampton  
St. James the Apostle, Sharon  
St. John, West Toronto  
St. John, Willowdale  
St. Joseph of Nazareth, Bramalea  
St. Luke, East York  
St. Luke, Peterborough  
St. Mary Magdalene  
St. Mary, Richmond Hill  
St. Matthew the Apostle, Oriole  
St. Paul, Uxbridge  
St. Paul on-the-Hill, Pickering  
St. Peter on-the-Rock,  
Stoney Lake  
St. Philip, Etobicoke  
St. Saviour, Orono  
St. Stephen in-the-Fields  
Transfiguration

The Faces of FaithWorks



“The social workers are here to help us. I have learned problem solving and coping skills. I’m very outgoing and I like to help people.”

KATHY’S STORY | LOFT Community Services, Bradford House

“I have lived other places, but Bradford House is home.” Since Kathy has lived at LOFT’s Bradford House, she has become calmer and better able to handle the stress in her life. “The social workers are here to help us. I have learned problem solving and coping skills. I’m very outgoing and I like to help people. I volunteer in the kitchen and in the administrative office. And now I have a special person in my life. As soon as I saw him, I knew I wanted him to be my boyfriend. We go for walks and have coffee together.” Kathy can’t say enough about Bradford

House. “It’s a beautiful place and everybody here is my friend. Carolyn [Donaldson — Bradford House Program Director] is my best friend!” Kathy has discovered a renewed sense of hope since she has lived at Bradford House. “I have learned how to trust. When you have kind of challenges I have had in my life, it is very hard to trust people. But I know that I can do what I can do to help other people. And that makes me happy. Please let me know if there is anything that I can do to help. I’ll do anything that will help other people.”



“Someone showed an interest in me. I never had someone in my life caring enough and really interested in helping me like you did.”

Photo by Peter Chauvin

SAM’S STORY | Anglican United Refugee Alliance

Sam arrived in Canada during a blinding snowstorm just before Christmas 2013. He was greeted by members of his parish sponsorship team, who quickly arranged for Sam to trade in his lightweight hoodie and running shoes — the clothes he had on his back when he left his homeland of Eritrea as a refugee — for a warm parka, mitts and boots. His sponsorship was facilitated with the help of AURA — the Anglican United Refugee Alliance. AURA staff were enormously helpful to the parish welcoming committee in submitting their application to become refugee sponsors, planning for Sam’s arrival and addressing concerns that came up after his arrival in Canada. Sam has become a member of his parish family in every sense of the word. He has a full-time job and a girlfriend, and attends parish events whenever he can. He is working to improve his English in order to be successful in business. In the meantime, Sam responded to questions with the help of a translator.

1. What difference has the parish’s sponsorship made in your life?  
*That someone showed an interest in me. I never had someone in my life caring enough and really interested in helping me like you did.*
2. What gives you hope?  
*At one point in my life I lost hope. I wondered if I would live.*  
*I was sold twice by smugglers who moved me out of Eritrea to the refugee camps. I never thought I would live (they kill many who can’t pay the ransom; I thought I had a 50% chance of survival).*  
*Even when I came here I wondered if I would survive — I had no hope. Looking back now I realize I cannot just survive but thrive.*
3. What is your hope for the future?  
*All I hope for is peace and love. That is possible in a free country like Canada.*



“My life changed because of the support I received and the educational funding that allowed me to go back to school.”

PAM’S STORY | Couchiching Jubilee House

Eight years ago, pregnant with her second child, Pam realized that she could no longer live with her father and his girlfriend. She wanted to provide a healthy and stable home life for her growing family but she had no idea where to turn. That all changed when she went to spend a year at Couchiching Jubilee House. Pam received wrap-around support from Jubilee House staff and volunteers as well as social workers, pediatricians and others who cared about Pam and wanted to see her succeed. Pam says that “my life changed because of the support I received and the

educational funding that allowed me to go back to school. I graduated with a 98 average and today I work as a full-time personal support worker. I love my job and I am grateful for all of the love and support — as well as the help that my family received through the Children’s Activity Fund.” Pam’s experience has been so successful that she has been invited to join the board of Couchiching Jubilee House. “It’s something that I might consider for the future, but right now, my family comes first.”



\$1,000-\$2,499

All Saints, King City  
All Saints, Markham  
All Saints, Whitby  
Atonement, Alderwood  
Christ Church St. James  
Christ Church, Batteau  
Christ Church, Bobcaygeon  
Christ Church, Campbellford  
Christ Church-St. Jude, Ivy  
Christ Memorial Church, Oshawa  
Church of The Evangelists,  
New Tecumseth  
Holy Trinity  
Messiah  
Nativity, Malvern  
Our Saviour  
Parish of Georgina  
Redeemer, Duntroon  
St. Andrew, Alliston  
St. Augustine of Canterbury  
St. Barnabas, Chester  
St. David, Orillia  
St. John, Bowmanville  
St. George on-the-Hill  
St. Giles, Barrie  
St. James, Caledon East  
St. John the Baptist (Dixie)  
St. John the Baptist, Lakefield  
St. John the Divine, Scarborough  
St. John, Weston  
St. John, Whitby  
St. Jude, Bramalea North  
St. Luke, Creemore  
St. Luke, Dixie South  
St. Luke, Price's Corners  
St. Margaret in-the-Pines  
St. Margaret, New Toronto  
St. Mark, Midland  
St. Matthew, Oshawa  
St. Nicholas, Birch Cliff  
St. Ninian, Scarborough  
St. Paul the Apostle, Rexdale  
St. Paul, Lindsay  
St. Paul, Lorne Park  
St. Peter, Carlton St.  
St. Peter, Oshawa  
St. Peter, Scarborough  
St. Theodore of Canterbury  
Trinity Church, Barrie  
Trinity Church, Bradford  
Trinity Church, Port Credit

The Faces of FaithWorks

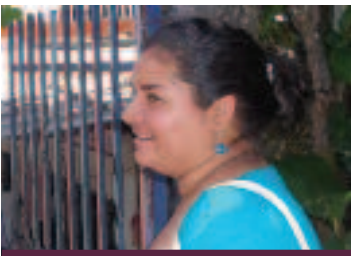


“The church encourages our participation and listens to our concerns. The church brings stability to this neighbourhood.”

DANIEL’S STORY | All Saints Church, Community Centre

Like many of his fellow bakers, Daniel is grateful that the All Saints Church — Community Centre program Take This Bread, gives him a place to go and something meaningful to do with his time. “I’ve been [in this program] three years, and that means a lot. The church encourages our participation and listens to our concerns. The church brings stability to this neighbourhood.” He says that Take This Bread is the best thing that has happened in his community in a very long time. “The tenants get a lot out of it. We bake the bread, we sell it to our neighbours at a fair price, and they get the satisfaction of knowing that the bread was made right here by people they know. We’re all neighbours, getting along, working together to build a stronger community.”

Daniel beams with pride when he talks about his son. “He comes here to help me serve meals after church on Sunday and at the community barbecues in the summer. He completed his 160 hours of community service requirements here. His mother has cancer so I take him on the weekends. We enjoy our time together and his mum feels better to see that he is so happy.” Daniel believes that Take This Bread should be a model for community development. “Food makes people happy. We need more programs like this. We need to stop enabling people, give them the opportunity to give back and share with the community.”



“My hope is to continue growing and learning, to be a better woman, mother, student and worker; to move forward...”

ELIZABETH’S STORY | The Primate’s World Relief and Development Fund

My name is Elizabeth Membreño and I was born in the Mesa Grande Refugee Camps in Honduras. During the civil war, when I was very little, my family returned to their native lands located in the conflictive zone of Cabañas, El Salvador.

When I was 15 years old, I and some of my friends founded the youth organization called the Association CoCoSI. There was no HIV education or prevention in our rural communities, and we saw that we had to do it ourselves. At that time there were no educational opportunities. My family did not believe that an education was important for their children. The only alternatives for us youth were to become mothers, housewives and work in the corn and bean fields.

CoCoSI is where I acquired most of my work experience. I have met and made friends from other communities and countries. CoCoSI has provided me other life’s experiences outside of our communities and outside of El Salvador. I found that I have many abilities that were hidden. I have discovered all the good things I can do. My self-esteem has greatly improved; as a child I lived under a repressive system in the community due to poverty, poor nutrition, the civil war and very little communication between parents and children. All these experiences combined have helped me grow as a person and as a mother.

I believe that if CoCoSI did not exist my life would be totally different; a life without opportunities to develop as a woman, as a mother. CoCoSI allowed

me to see outside of myself, allowed me the opportunity to pursue my education and not be satisfied with being intellectually stagnant. CoCoSI inspired me to create and continue educating myself and others; to look to the future as an empowered woman, with the spirit to go forward, not only in my personal growth, also be able to see growth in other persons with whom I work.

My hope is to continue growing and learning, to be a better woman, mother, student and worker; to move forward, and learn how to overcome each new obstacle. I want a better childhood and future for my son. I want the best possible for the people we work with, the most impoverished and discriminated against in rural Cabañas.

*PWRDF partner Asociación Comité Contra El Sida, Cabañas (CoCoSI) was founded in 1999 by Salvadoran youth born in the Mesa Grande Refugee Camps during the 12-year civil war. Seeing that their communities were deprived of HIV prevention education, they took on the task. They soon realized that HIV prevention is impossible without addressing inequality, gender-based violence, discrimination, bullying and hate crimes against persons of non-conforming genders. Today CoCoSI continues to provide opportunities for youth to develop and implement workshops in rural communities, schools and the local prison. In 2010 CoCoSI received a Red Ribbon Award from the United Nations HIV/AIDS program.*





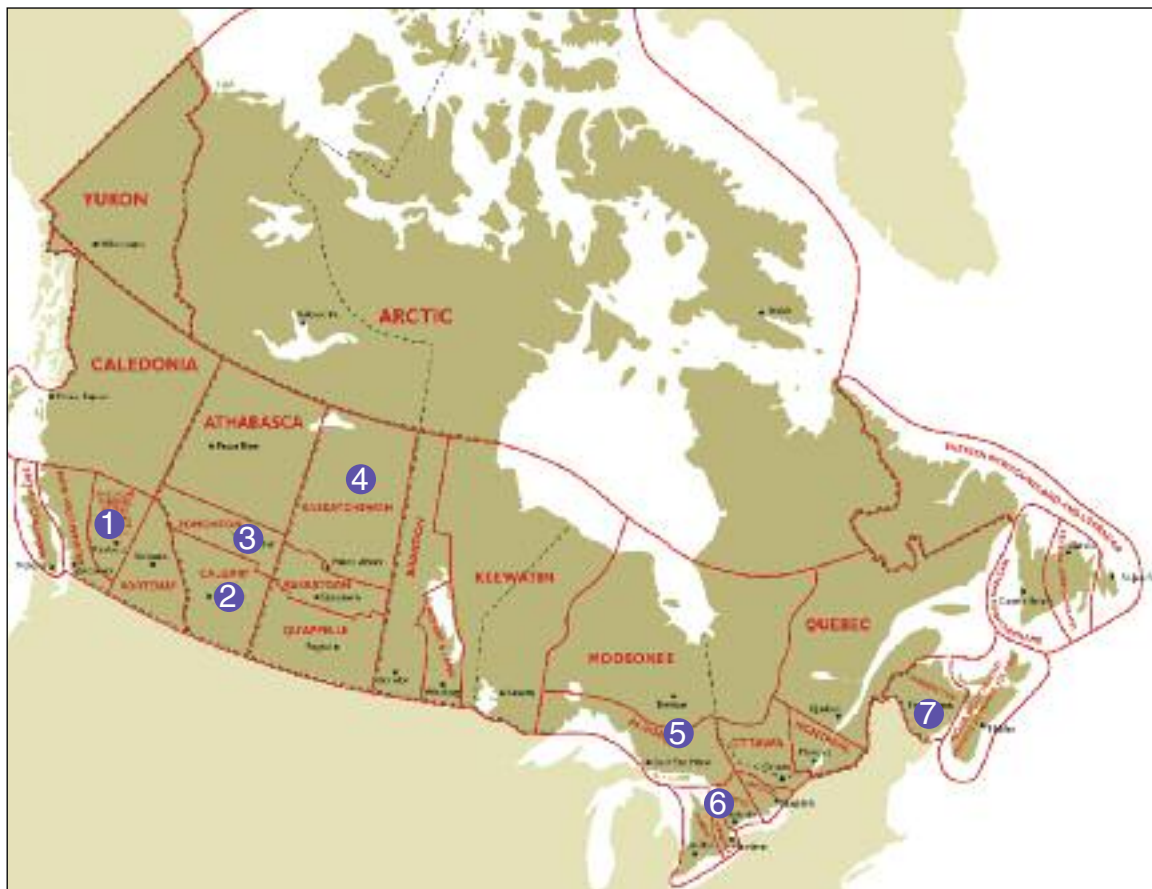
# CANADA BRIEFS

## Mother tells story of daughter's disappearance 1

On Christmas Day, 2005, Glendene Grant, an Anglican residing in B.C., said goodbye to her daughter Jesse Foster at the Kamloops airport. She never saw her again. Jesse had been lured into the sex industry in the United States. A private investigator discovered the last sighting of her was in Las Vegas. Her story was told at a conference in human trafficking held in Kamloops last November, sponsored by the International Anglican Women's Network Canada and the Compass Rose Society of Canada. A number of speakers addressed the problem of human trafficking from a number of perspectives – legislative, enforcement and personal impact. Ms. Grant, the keynote speaker, talks about the problem and her daughter on the video "Stop Human Trafficking" on YouTube. *Dialogue*

## Café provides cooking classes for students 2

A church-run café and after-school drop-in in Calgary is offering weekly classes on cooking and baking for students. The Ohana, which means "extended family" in Polynesian, attracts about 50 students each day from a high school across the street for a hot lunch. For some, it is one of the few hot meals they have during the week. "Our mandate is to provide a safe place for people in the community, especially students – one that is free of pressure, discrimination and judgment," says Aaron Havens, youth coordinator at St. Peter's Anglican Church, where the drop-in and café are housed.



"The relationships we've built have been beyond what we could ever have imagined," he says. "Doors have been opened into people's lives." *The Sower*

## Report shows 'drastic' income gap 3

Bishop Jane Alexander of the Diocese of Edmonton said she was shocked by the "drastic" gap between rich and poor, mapped in a report from the Edmonton Social Planning Council released in January. "I knew it existed, but until I saw the report, I wasn't aware how really bad it is," she said.

According to the report, the top one per cent of taxpayers in the city saw a 50 per cent increase in their after-tax incomes, while the rest of the population gained 7.3 per cent. Many people who are employed, often full-time, are living below the poverty line, according to the report. In 2013, more than 75 per cent of

jobs in metropolitan Edmonton were in low-paying service sectors. The report also found that a disproportionately high number of aboriginal people are living in poverty, including 43.7 per cent of children under six years old. *The Messenger*

## Diocese holds workshop on suicide intervention 4

In a corner of the Synod Office in the Diocese of Saskatchewan is a large bulletin board that is edged in black and covered in funeral cards from funerals of people who have committed suicide. In Saskatchewan, there were 138 suicides in 2011 and many more unreported cases, many involving aboriginal teenagers. In January, the diocese held a two-day workshop on suicide intervention, attended by 24 people. They learned how to spot signs of change in people and took part in role-playing exercises. On the

first night of the workshop, candles were lit during a service at St. Alban Cathedral in Prince Albert to remember the victims of suicide and those thinking of taking their life. *Saskatchewan Anglican*

## North Bay church finds new home 5

Christ Church on Vimy Street in North Bay, Ont., needed to upgrade its building. As renovation plans were being drawn up and fundraising events considered, someone suggested purchasing the Greenwood Baptist Church just two blocks away. The congregation considered the facilities at the Baptist church and then decided to purchase it. It, too, required some renovations, but this past September, the congregation held its first service in its new home, which is now known as Christ Church Anglican on Greenwood. *Algoma Anglican*

## Faiths show solidarity after Christians killed 6

Members of Mississauga's Coptic Christian community joined with Canadian leaders of other faiths in a show of solidarity at a memorial service in February in honour of 21 Egyptian men killed by the terrorist group ISIS. Hundreds of people, including Archbishop Colin Johnson of the Diocese of Toronto, gathered at the Church of the Virgin Mary and St. Athanasius in Mississauga for the two-hour interfaith ceremony and candlelight vigil in memory of the victims. "We felt the best thing that we can do is gather together tonight and offer prayers for the victims and their families, and at the same time pray for the terrorist groups that they stop this kind of violence, because these are crimes against all of humanity," said Father Angelos Saad of the Coptic church. *The Brampton Guardian*

## High percentage of clergy heading to retirement 7

A simple exercise in demographics has produced some stark results for the Diocese of Fredericton. Bishop David Edwards recently asked for a list of clergy who would reach the age of 65 by 2030. "In 15 years, if we have no new clergy and nobody leaves, there will be 13 people left standing," he said. That means that 78 per cent of the diocese's currently active clergy will be retiring in the next 15 years. Bishop David sees the statistic as a catalyst for change rather than a looming disaster. "This gives us an opportunity to review ministry in the diocese and how we shape it going forward," he said. "It may mean we have to look at more flexible ways of providing mission and ministry." *The New Brunswick Anglican*

# WORLD BRIEFS

## Young people invited to live at Lambeth

UNITED KINGDOM – Archbishop of Canterbury Justin Welby has asked young Christians around the world to apply to join a religious community for a year at Lambeth Palace in London. The Year in God's Time program will allow young people aged 20-35 to spend time living in the monastic traditions of St. Benedict, St. Francis and St. Ignatius. Their rule of life will include silence, prayer, worship, study and service to the poor. The community will include 16 full-time resi-

dents and up to 40 more who live in the London area working part-time. Anglicans from throughout the Communion can apply at [www.stanselm.org.uk](http://www.stanselm.org.uk). *Anglican Communion News Service*

## Churches in Selma lead unity walk

UNITED STATES – There were echoes of the civil rights struggle led by the Rev. Dr. Martin Luther King Jr. as church leaders in Selma, Alabama, commemorated a march that took place 50 years ago that ended in violence when state troopers attacked peaceful demonstrators. This year's march covered the same route in reverse to mark "Bloody Sunday" in 1965. The walk included 2,000 people and began on the south side of the bridge where the first march ended, and concluded with a

prayer service of songs in Selma Park. The walk "allows us to look at the bridge and see people of all colours and stories walking in the faith that believes God is making us one," said the Rev. Jack Alvey, rector of St. Paul's Episcopal Church in Selma. *Episcopal News Service*

## Cathedral wrapped in giant red ribbon

NORTHERN IRELAND – St. Patrick's Roman Catholic Cathedral in Armagh was wrapped in a giant red ribbon to highlight the need for organ and blood donations in the Irish republic and Northern Ireland. The ribbon, which was 200 metres long and had a four-metre bow at the front, took four hours to install. The all-Ireland effort was meant to help parishioners see blood and organ donation as part their giving. There are 800 people

awaiting organ transplants and 96,000 in need blood transfusions each year in Ireland. *Anglican Communion News Service*

## Religious violence a global problem: director

UNITED KINGDOM – The Rev. Canon David Porter, appointed by the Archbishop of Canterbury as director for reconciliation, told the World Council Commission on International Affairs that violence in the name of religion is not just an issue for the Middle East but a global problem that defines our generation. "The reality is those promoting such violence are looking deep into their own religious traditions and attempting to find justifications for their actions," he said.

*Anglican Communion News Service*

## T-shirt prompts call for national conversation

NEW ZEALAND – A banned T-shirt that depicts a nun and abuse of Jesus, produced by an English heavy metal band, has provoked debate here, where it is being exhibited at a museum. Archbishop Philip Richardson says the shirt has been described as "aggressive and misogynistic" as well as depicting Christians as inferior. He called for an urgent national conversation on how to live respectfully with diversity, noting that Muslim New Zealanders have also been targets because of events in the Middle East, and Jewish graves have been desecrated. *Anglican Communion News Service*



# Information for Town Hall meetings

THE two articles on this page have been written to help those going to the Town Hall meetings in April understand the proposed changes to the diocese's Constitution and Canons – namely, changes to Synod's composition and eliminating mandatory retirement.

The meetings have been scheduled over two dates, covering the entire diocese, with one session in the morning and one session in the afternoon on each day. Those interested in attending may select whichever session is most convenient for them.

Check-in and registration begins 30 minutes before each session.

The date of the first meetings is Saturday, April 11. One session will be held at St. Luke, Peterborough, from 9 a.m. to 11:30 a.m., and another session will be held at St. Andrew, Scar-

borough, from 2 p.m. to 4:30 p.m.

The date of the second meetings is Saturday, April 25. One session will be held at St. George, Allandale, from 9 a.m. to 11:30 a.m., and another session will be held at St. Stephen, Downsview from 1:30 p.m. to 4 p.m.

The meetings are open to anyone interested in attending. For more information, visit the diocese's website, [www.toronto.anglican.ca](http://www.toronto.anglican.ca), or contact Pamela Boisvert, assistant secretary of Synod, at [pboisvert@toronto.anglican.ca](mailto:pboisvert@toronto.anglican.ca).

# Proposed changes to Synod composition

BY THE REV. CANON PHILIP HOBSON, OGS

In 2012, Diocesan Council set up a working group with membership drawn from all of the episcopal areas. The group's mandate was to review and recommend any required changes regarding the composition and structure of Synod. The review was in response to comments made by many Synod members in recent years, and to the challenges encountered by the Agenda Committee and others in planning for Synod meetings.

In Acts 15, we hear about the apostles and elders meeting together in the Council of Jerusalem to discern the Spirit's leading for the future shape of the church. Our synodical gatherings follow in this tradition as we gather together as the people of God seeking God's will for our diocese. Since the 19th century, Anglican synods have included representatives of both the laity and clergy meeting with the diocesan bishop. They are opportunities to seek the *sensus fidei*, that is, the mind of Christ as expressed in the community of the faithful. With that in mind, it is critical that synods be organized in such a way that there is plenty of opportunity for the members to listen for the Spirit's leading through prayer, worship, the reading of scripture, study, and discussion so that decisions that are taken for the life of the diocese truly reflect the will of God. Due to the present size of Synod (in excess of 1,100 people) this has become a challenge. As the working group reviewed the present situation and thought about possible

changes, their great desire was to ensure that Synod was both representative of the community of the church in the diocese while making sure that it was of such a size that members could truly participate in the decision-making process.

In consultation with Diocesan Council, the working group developed certain guiding principles. The group believed that it was important that each parish be represented with a lay and clerical voice in the councils of the diocese. It further understood that Synod needs to be structured in such a way as to perform effectively, economically and efficiently. It also came to understand that Synod has four different purposes (complying with legal and statutory requirements, electing bishops, making policy, and communicating and implementing the ministry of the diocese) and that Synod could perform these tasks more effectively by being tailored to meet these specific purposes.

After many months of work, recommendations were made by the group to Diocesan Council, which after much discussion accepted the recommendations and referred them to the wider diocese for discussion at Town Hall meetings, to be held in the various episcopal areas.

The suggested reforms are as follows:

- The number of lay members of Synod from each parish will be determined by the average Sunday attendance: one member for attendance of 1-249, a further member for attendance of 250-499, a further member for atten-

dance of 500 and above.

- At regular meetings of Synod, each parish will be entitled to send one cleric.
- Sixteen youth members will be chosen, four from each of the episcopal areas.
- The community of deacons in the diocese will be represented by four members (one per area); chaplains by four members (one per area); and religious communities by one member.
- As in all other Canadian dioceses, retired clergy would not have a vote.

As a result of these reforms, it is estimated that the total number of voting and non-voting members at a regular session of Synod will decrease from 1,131 to 495. (Please note that of the 1,131 voting and non-voting members eligible to attend Synod, between 450 and 700 actually exercise their prerogative to attend now.)

Regular sessions of Synod will be held every other year, as is our current practice, and will begin mid-day on a Friday with the Eucharist and bishop's charge and continuing with the business of Synod until later Saturday afternoon. With this change, the Synod will be able to conduct all of its business with the cost of only one overnight stay and will decrease the need for lay members to take time off work.

For electoral synods, where voting is done by houses (the house of laity and the house of clergy), lay representation will be according to the formula for regular

sessions of Synod. However, all active clergy canonically resident in the diocese and holding the bishop's licence for a regular parochial or missionary charge, will be able to attend and vote.

It is further recommended that Synod Forum Days be held, if needed, to allow for wider and more in-depth discussion of significant issues coming before Synod. These Forum Days, while not legislative, would be part of the synodical process, being held in each episcopal area, and chaired by the bishop or his or her designate. Results of these forums, including any memorials, petitions and intentions, would be fed into the next regular session of Synod. These Forum Days would be open to both regular lay and clerical members of Synod and other interested members of the diocese.

As a result of these proposed reforms, Synod members would be able to engage more directly in the work of Synod. The reduced size and shortened length of a regular session of Synod will allow for major cost savings for the parishes and the diocese and for a broader choice of venues across the diocese. The new schedule will also allow for greater lay attendance from a wider variety of people. The tailoring of Synod to meet its various purposes allows for flexibility so that major issues and decisions can be considered in depth and a wide variety of people can be involved in the decision-making process.

*The Rev. Canon Philip Hobson, OGS, is chair of the Working Group on Synod.*

# Proposed changes to mandatory retirement

BY CANON CLARE BURNS

A motion was brought to Diocesan Council proposing that the matter of mandatory retirement as it relates to members of the clergy be abolished. Currently, such a policy exists in Canon 10, Section 6 and requires clergy to resign at age 70. Thereafter, they can be appointed annually to continue their roles.

In order to assist with the discussion of this issue at the Town Hall meetings, set out below is a brief background with respect to the law as it relates to mandatory retirement in Ontario.

The Ontario Human Rights Code ("Code") prohibits mandatory retirement in relation to all employees of the diocese and of the parishes, whether their employment is professional, technical or clerical.

Section 5(1) of the Code provides: Every

person has a right to equal treatment with respect to employment without discrimination because of race, ancestry, place of origin, colour, ethnic origin, citizenship, creed, sex, sexual orientation, gender identity, gender expression, age, record of offences, marital status, family status or disability.

Section 10(1) of the Code provides: In Part 1 and in this part, "age" means an age that is 18 years or more.

Section 24(1) of the Code provides: The right under Section 5 to equal treatment with respect to employment is not infringed where,

(a) A religious, philanthropic, educational, fraternal or social institution or organization that is primarily engaged in serving the interests of persons identified by their race, ancestry, place of origin, colour, ethnic origin, creed, sex, age, marital status or disability employs only, or gives preference

in employment to, persons similarly identified if the qualification is a *reasonable and bona fide qualification because of the nature of the employment* (emphasis added).

(b) The discrimination in employment is for reasons of age, sex, record of offences or marital status if the age, sex, record of offences or marital status of the applicant is a *reasonable and bona fide qualification because of the nature of the employment* (emphasis added).

There is therefore a legal issue as to whether clergy are "employees" of the diocese such that there can be no mandatory retirement policy in relation to them. The issue is not simple. Historically, a distinction has been made in the law between office holders and employees, and the terms governing the way office holders are selected and/or terminated have not been subject to the Code. An "office" has been described by the courts as a po-

sition of a public nature, filled by successive incumbents, whose duties were defined not by agreement but by law or by the rules of the institution. In that context, clergy have historically been treated as office holders, not employees.

Recently, there has been a move in the United Kingdom and at some human rights tribunals to re-examine the question of whether clergy are office holders or employees. Canadian courts have not addressed the issue in recent years so there is now some doubt as to what they would conclude if asked to address the issue.

In summary, there is not currently a legal requirement that mandatory retirement be abolished in respect of the clergy but the law may be moving in that direction.

*Canon Clare Burns is the chancellor of the diocese.*

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# Organist defined music at St. Clement's

BY JOHN FRASER AND  
ELIZABETH MACCALLUM

**THOMAS** Fitches, the immensely talented and faithful organist and choirmaster at St. Clement, Eglinton, for more than four decades, is apparently retiring in April – “apparently” because no one wanted him to retire, but “apparently” he won’t change his mind. Mr. Fitches has defined music at the church for several generations of choir members and parishioners with a unique and special ministry that sometimes has been the principal glue holding the parish together, especially during periods of transition.

Right now at St. Clement’s, we are going through a whole series of events to celebrate the musical ministry of Mr. Fitches, but our purpose in this article is simply to celebrate the shy, intensely loyal and gifted man who kept the best in the Anglican tradition of choral music alive in one very lucky church. Not just a musician, Mr. Fitches was a crucial key to the spiritual and pastoral life of the church.

St. Clement’s is currently going through a solid revival, with growing numbers of new and younger members, and no small part of the appeal – along, of course, with an energetic and young new rector – has been the evolving constancy of Mr. Fitches’ musical ministry. When someone stays so long at one place, some may assume he had nowhere else to go. In this case, there were many places that wanted him throughout his years. Indeed, the degree of respect he is held in by other organists from Prince Edward Island to Vancouver, B.C. is remarkable.

Less well known, and perhaps even more remarkable, is the esteem in which he is regarded

throughout much of southwest France, where he has a familiarity with many of the extraordinary collection of ancient organs strewn about parishes and cathedrals. He not only has a special gift for French organ music, he also knows organs from the inside out – the old and new instruments, the small and the lofty. He knows the moods of all the pipes, the eccentricities of tracker action and the stodgy dignity of pneumatic action. One of the gifts he gave St. Clement’s was his own practical and highly economical ability to keep its organ in good repair. It was also a gift some very famous French organists cherished highly. Significantly, his French experiences inspired him to create a fine French instrument from an organ in North Toronto of no special note.

As a choir conductor at St. Clement’s, Mr. Fitches took on the responsibility of caring not just for the quality of sound, but also for the quality of the experience of singing in a fine parish choir. He became involved in the lives of his singers, old and young. Under his tutelage, choristers understood their duty in enhancing worship. Few churches so regularly and willingly provide full participation in funerals, where his exceptional skills as a liturgist came to the fore. He became family for many choristers and godfather to numerous future choristers whose parents sang in the choir for decades. And the sounds he got were very good. No, it was not King’s College, Cambridge, but it was as consistently good as any parish church choir in Toronto, for 40-plus years.

He was also, by wide agreement, the best hymn accompanist anyone knew. It is an undervalued talent, we suppose, but when you are singing and Mr. Fitches is playing, he can catch you on the upturn of his swell pedal and get amazing things out of the vocal chords of even the stuffiest Anglican retired stockbroker. His improvisations are something to anticipate eagerly. At a wedding, accompanying a sweet carol that celebrates the “gift to find someone to know and love” (Carol of Beauty), there’s hardly a dry eye in the pews. At a solemn and sad funeral, the way Mr. Fitches pushes the bereaved in “Abide with me, fast falls the eventide...” actually helps those left behind to understand the metaphysical truths behind “the means of grace and the hope of glory.”

At St. Clement’s, we will be giving thanks for the service, loyalty and immense talent of Thomas Fitches. All of his friends are invited to a service of celebration on his last Sunday at St. Clement’s, April 26, at 10 a.m., followed by a party in the church hall.



Thomas Fitches



## WARM HEARTS

Members of St. Mark, Port Hope, take a hot chocolate break at the church during the Coldest Night of the Year walk to raise money for Green Wood Coalition, a local agency that helps people struggling with homelessness, poverty, addiction or mental illness. The church raised more than \$2,000 and provided a warming station for teams on the three kilometre route. More than \$24,000 was raised in total.

## Pilgrim course nurtures disciples

BY HEIDI ALLEN

**THE** parishioners of St. John, East Orangeville, had been searching for several months for something that would bring us together, beyond our usual Sunday morning service or social events. We wanted to offer some teaching about scripture that would also allow for dialogue and growth in our faith journey.

We sensed that parishioners weren’t quite ready for the outgoing and invitational nature of some of the programs that are currently available, such as Alpha or Christianity Explored. We came across the Pilgrim course and thought it was worth a try. The course is a resource of the Church of England to help make disciples of Jesus Christ. It was introduced to our incumbent, the Rev. John Lockyer, at the diocese’s clergy conference last June.

We tossed around many ideas about when and where we should

meet and finally decided on Friday nights. We are a semi-rural parish with a congregation encompassing busy families with young children, commuters, retirees and seniors. We knew that offering a simple dinner before each meeting would be a good way to help people at the end of a busy week. We were quite up front that our first meeting was simply a test, and I was keen not to go ahead with the program if fewer than 10 people arrived.

So began Pizza & Pilgrim night at St. John’s. I admit I was surprised when 17 adults and five kids arrived on the first night. It turned out to be a wonderful cross-generational gathering, the oldest being 89 and the youngest aged four. Dinner was followed by our first meeting and childcare for the kids – an important component so that the whole family could attend.

The Pilgrim course has definitely met our needs. Our second

group has just finished its six-week run, and there is talk about a third group forming later in the spring.

Many participants have commented that the time spent reading and discussing scripture together has been refreshing. Also, the ancient practice of Lectio Divina reading has made old-hat scriptures come alive again for some. Others have been challenged to reflect on their core beliefs. We have begun to think about what it means to listen to the voice of God as individuals and collectively as a parish.

The Pilgrim course has levels for beginners and experienced disciples. Each program has six evening sessions, with short video discussion starters that can be streamed online for free. A leader’s manual for each program can also be downloaded. Participant workbooks are distributed by Novalis through its retail store in Toronto.



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## LOOKING AHEAD

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

### Worship & Music

**MARCH 29** - The Windermere String Quartet performs at St. Olave, Toronto, during the 10:30 a.m. Palm Sunday service. St. Olave's is located at Bloor and Windermere streets.

**APRIL 2** - Holy Communion, 6 p.m. followed by Seder and light supper, St. Olave, Toronto, Bloor and Windermere streets.

**APRIL 4** - Easter Eve family service, 3 p.m. to 6 p.m., Messy Church activities followed by an interactive service designed for families to explore why Jesus died on the cross and the glory of his resurrection, St. Olave, Toronto, Bloor and Windermere streets.

**APRIL 5** - Sunrise service, 7 a.m. outside, weather permitting, followed by services indoors at 8:30 a.m. and 10:30 a.m., reception following, St. Olave, Toronto, Bloor and Windermere streets.

**APRIL 19** - Choral Evensong, 4 p.m., with St. Olave, Toronto's choir, followed by St. George's Tea. At 5 p.m., St. Olave's Arts Guild and Consort present words and music from Shakespeare onwards. St. Olave's is located at Bloor and Windermere streets.

**APRIL 19** - Massed Junior Choir Event, 2 p.m. to 5 p.m. (rehearsal 2 p.m. to 3:30 p.m.), for young girls and boys (unchanged voices), led by Canon Dr. Giles Bryant, followed by public Vespers service at 4 p.m. This event will be held at the Roman Catholic Cathedral of St. Peter-in-Chains, Peterborough, sponsored by the area RSCM Canada Branch. Free to attend, no experience necessary, but registration required through the branch chair: [rmills@tcs.on.ca](mailto:rmills@tcs.on.ca).

**APRIL 24** - St. John, 3191 Penetanguishene Rd., Craighurst, presents an organ recital by Angus Sinclair, accompanist for the Three Cantors, playing St. John's recently-installed Phoenix organ at 7:30 p.m. Reception follows, all welcome. Free-will offering.

**APRIL 25** - Sacred music to lift the spirit, music by Bach, Hayden and Mozart, performed by the choir of St. Simon-the-Apostle, Toronto, with members of the Canadian Sinfonietta. Tickets are \$25, \$20 for seniors, students and the unwaged. At 4 p.m. at St. Simon-the-Apostle, 525 Bloor St. E. Call 416-923-8714.

**MAY 3** - Join our handbells, handchimes, band, choir and organ at 3 p.m. in celebrating MusicFest: A Kaleidoscope of Chords and Colours, a vast range of colourful music covering an array of genres that will entertain all ages. To be held at St. John, York Mills, 19 Don Ridge Dr., Toronto, near Yonge and York Mills (York Mills subway station). Free parking. Wheelchair accessible. Proceeds aid Sleeping Children Around the World and St. John's. Tickets for adults \$15, children \$5. For tickets and information, call 416-225-6611 or email [musicfest@sjym.ca](mailto:musicfest@sjym.ca).

### Conferences

**MAY 1-3** - The AWARE Peterborough Team extends an invitation to all women to join them for the 2015 AWARE conference at Elim Lodge on Pidgeon Lake. A time to relax, renew and enrich your soul, the conference provides a great speaker, uplifting music, plenty of fellowship. Women are also invited to attend the Gathering Day at St. Peter, Cobourg, on April 11 from 9 a.m. to 4 p.m. Visit [www.awarepeterborough.com](http://www.awarepeterborough.com).

### Auction

**MARCH 28** - Auction at Christ the King, 475 Burnhamthorpe Rd., Etobicoke. Wheelchair access through south doors. Tickets \$5 for entry and refreshments. Cash bar. For tickets, email [wmarrett\\_2@bell.net](mailto:wmarrett_2@bell.net). Registration at 6 p.m., auction starts at 7 p.m. You must be registered to participate. Space limited.

### Fundraiser

**APRIL 25** - St. Matthew, Islington, 3962 Bloor St. W., Etobicoke, invites all to a special event to raise funds in support of its community programming and outreach Raise the Roof Campaign, from 4 p.m. to 7 p.m. Includes silent auction, entertainment, wine tasting, bake sale, hors d'oeuvres, 50/50 draw. Child-care available. Tickets \$15 in advance or \$20 at the door. For advance tickets, contact [office@saintmatts.ca](mailto:office@saintmatts.ca) or call 416-231-4014.

### Spring Sales & Dining

**MARCH 28** - Spring sale at St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough from 9 a.m. to 2 p.m. Tea and lunch room and more. Call 416-283-1844.

**APRIL 11** - Spring rummage sale at Christ Church, Deer Park, 1570 Yonge St. (at Heath Street), from 10 a.m. to 1 p.m. Gently used men's, women's and children's clothing, treasures, kitchenware and more.

**APRIL 17-18** - Join us for our annual Monks' Cell, a unique dining experience. Some 500 guests seated, wine and dined in a mediaeval setting reminiscent of a monastery refectory, at St. Theodore of Canterbury, 111 Cactus Ave., Toronto. Dinner includes salad, rolls, New York strip steak or chicken cooked over an open hearth by professional chefs. Tickets \$40. Call 416-222-6198 or email [monkscell@hotmail.com](mailto:monkscell@hotmail.com) for reservations. Seating available Friday from 6 p.m. to 10 p.m. and Saturday from 5 p.m. to 10 p.m.

**APRIL 18** - Spring rummage sale from 9 a.m. to noon at Holy Trinity, 140 Brooke St., Thornhill (near Yonge and Centre streets). Clothes, household items, books, games.

**APRIL 18** - Semi-annual rummage sale, 8:30 a.m. to noon, Grace Church, Markham, 19 Parkway Ave. Bargains galore on clothing, linens, household goods, other items. Call 905-294-3184.

**APRIL 25** - Rummage sale, from 11 a.m. to 2 p.m., St. Cuthbert, 1399 Bayview Ave. (just south of Davisville subway station). Stamps, kitchenware, hand-knit-



### HAPPY BIRTHDAY

David Ptolemy, ODT, enjoys his 85th birthday party with Canon Mary-Anne Nicholls, the diocese's archivist, at the Diocesan Centre in December. Mr. Ptolemy was the secretary-treasurer of the diocese for 18 years and has been a volunteer in the diocesan Archives for the past 20 years. The party was hosted by the Diocesan Centre staff. PHOTO BY MICHAEL HUDSON



ting, electrical goods. Free children's activities on the green beside the church. Coffee, donuts, BBQ.

**APRIL 25** - Wear your Easter bonnet to the Spring Tea Party from 2 p.m. to 5 p.m. at Grace Church, Scarborough, 700 Kennedy Rd. Includes refreshments, fashion show of hats and prize draws. Everyone, including men, welcome. Tickets \$15 for adults and \$5 for children under 12.

**MAY 2** - Flea market and open house from 9 a.m. to 2 p.m. at St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough, 416-283-1844.

**MAY 2** - Spring sale from 8:30 a.m. to 1 p.m., All Saints, Kingsway, Bloor and Prince Edward streets, Toronto.

### Forums & Discussions

**APRIL 12** - Series 20 of the Forty Minute Forum opens with John Cruickshank, Toronto Star publisher, discussing The Changing Model for News in light of citizen journalism on the Internet. Located in the parish hall of St. Clement, Eglinton, 70 St. Clements Ave., Toronto, 416-483-6664, from 10:10 a.m. to 10:50 a.m. All welcome. No charge.

**APRIL 19** - The Forty Minute Forum features former Olympian, world-record holder and broadcaster Perdita Felicien, looking back on her career. Located in the parish hall of St. Clement, Eglinton, 70 St. Clements Ave., Toronto, 416-483-6664, from 10:10 a.m. to 10:50 a.m. All welcome. No charge.

**MAY 1** - Commissioner Murray Sinclair, head of the Truth and Reconciliation Commission, leads an open conversation about the church's role in reconciliation with Canada's indigenous peoples, 7 p.m., Church of the Redeemer, Bloor Street and Avenue Road.

**MAY 10** - The final Forty Minute

Forum features Canadian Mark Rowswell, whose character Dashan has more than half-a-billion fans, telling of his extraordinary career on Chinese television. Located in the parish hall of St. Clement, Eglinton, 70 St. Clements Ave., Toronto, 416-483-6664, from 10:10 a.m. to 10:50 a.m. All welcome. No charge.

## BRIEFLY

### Government seeks input on climate

Parishes across the diocese have been calling for the federal and provincial governments to take action on climate change through their engagement with this year's vestry motion. Now the Ontario government is seeking input from Ontarians regarding the direction of its climate change policy. The government has released a discussion paper and will be gathering comment through in-person consultations and online feedback. "This is a prime opportunity to share the results of your vestry and to provide your own additional input in this important process," says Ryan Weston, the diocese's Social Justice and Advocacy con-

sultant. The discussion document and information on ways to provide feedback can be found on the Ontario government's website, [www.ontario.ca](http://www.ontario.ca).

### Tips help parishes with social media

The diocese's Communications department is launching two new tip sheets to help parishes get started on social media. They include information on how to set up a Facebook page or Twitter account, links to guides and articles for beginners and more advanced users, and a list of helpful tips and tricks. The tip sheets will be updated periodically with new links and information, and tip sheets for other social media platforms will be added over time. The tip sheets are available for download at [www.toronto.anglican.ca/communications](http://www.toronto.anglican.ca/communications).



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## READING THE BIBLE

BY THE REV. CANON DON BEATTY

# Paul preaches in Corinth

**P**aul visited Corinth on his second missionary journey. Corinth was the capital of the Roman

province of Achaia, which comprised most of modern day Greece. The city was located on the Isthmus of Corinth, the narrow stretch of land between Peloponnesus and mainland Greece. It possessed two large harbours and was on the major trade routes of the ancient world. Thus it was one of the more wealthy cities of that era.

Paul probably arrived in Corinth from Athens about 50 CE. Upon arrival, he met Aquila and Priscilla, who had recently been evicted from Rome. As they were tent-makers, Paul resided and worked with them in their mutual trade.

Paul was readily accepted in the local synagogue, where he preached for a number of weeks. He was eventually forced to withdraw from the synagogue but continued to preach to the local God-fearers and other Gentiles. Altogether, he was in Corinth for 18 months, the longest sojourn in any one place during his second journey.

The church in Corinth gave Paul a difficult time, as his letters indicate. The Corinthians questioned his authority, teachings and moral edicts.

Today, let us turn to 1 Corinthians 15, which is our Easter reading. There appears to be some discussion in Corinth about the resurrection of the body; many there were having difficulty with this belief. Paul assures them that there is ample proof of the resurrection of Jesus, as witnessed by Peter, the 12, the 500, by James and finally by Paul himself. A number of these witnesses were alive at that time and would willingly testify to this truth.

In this portion of his letter, Paul is laying the theological foundation for the belief in the resurrection from the dead, first

for Jesus and then for all who believe in Him. This is the message Paul proclaimed to the Corinthians (15:1); this was the kerygma (the proclamation) of the early church. This was fundamental to their faith, as it is for us today.

Paul writes, "For I have handed on to you as of first importance what I in turn have received: that Christ died for our sins in accordance with the scripture, and he was buried, and that he was raised on the third day in accordance with the scripture" (15:3-4). ("Handed on" and "received" are technical terms referring to the passing on of an established tradition.)

Their scripture was the Hebrew Bible, and Paul was thinking of passages from the Prophets such as Isaiah 53, Hosea 6 and Jonah 2. The early Christians read the Hebrew scriptures through Christian eyes!

It is important to read this passage in its context. Thus I would suggest that you read all of this 15th chapter. Indeed, as a Lenten preparation for Easter, you could read all of this first epistle to the church in Corinth. It is a fascinating read and will give you a glimpse into life of the first century church with its struggles and growing pains and all that they encountered.

Each year at Easter, we reaffirm the Good News that Christ has died for our sins and has risen for our salvation, giving us new life in Him. Easter is our story. As Christians, we have been baptized into His death and raised up in new life to follow this Jesus as our Lord and Saviour. We are an Easter people! Praise God for this, his greatest gift to us, the gift of the Risen Christ. Christ has risen indeed, Halleluia! Have a blessed Easter.

*The Rev. Canon Don Beatty is an honorary assistant at St. Luke, Dixie South, Mississauga.*

www.toronto.anglican.ca

## PRAYER CYCLE

### FOR APRIL

1. Wednesday in Holy Week
2. Maundy Thursday
3. Good Friday
4. Holy Saturday
5. Easter Sunday
6. St. Margaret Tamil Congregation
7. St. Mark, Port Hope
8. St. Martin, Courtice
9. St. Paul, Brighton
10. St. Paul, Perrytown
11. St. Peter, Cobourg
12. Durham & Northumberland Deanery
13. The Chapel of St. George, Gore's Landing
14. St. Saviour, Orono

15. St. George, (Clarke) Newcastle
16. St. George, Grafton
17. St. John the Evangelist, Port Hope
18. St. John, Bowmanville
19. All Saints Church-Community Centre, Toronto - The Rev. David Opheim, Priest-Director
20. Christ Church, Deer Park
21. Grace Church on-the-Hill
22. Messiah
23. St. Augustine of Canterbury
24. St. Clement, Eglinton
25. St. Cuthbert, Leaside
26. Eglinton Deanery
27. St. Leonard
28. St. Timothy, North Toronto
29. Transfiguration
30. St. John, York Mills

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## IN MOTION

### Appointments

- Major the Rev. Frank Beasley, Interim Priest-in-Charge, the Parish of Penetanguishene and Waubaushene, March 16.
- The Mary Ryback, Interim Priest-in-Charge, St. Mark, Port Hope, March 1.

### Vacant Incumbencies

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

### Trent Durham

- Lakefield College School
- St. John, Peterborough

### York - Credit Valley

- St. Matthias, Bellwoods

### York - Scarborough

- Christ Church, Scarborough

### York - Simcoe

- St. Mark, Midland

- Parish of North Essa
- Prince of Peace, Wasaga Beach
- St. Margaret, Barrie

### Ordinations

- The Rev. Simon Davis was ordained a priest at St. James Cathedral on March 15.
- The Rev. Jacqueline Daley was ordained a priest at St. Hilary (Cooksville) Mississauga on March 22.

### Conclusions

- The Rev. Veronica Roydon concluded her ministry at the Parish of Penetanguishene and Waubaushene on March 15.
- The Rev. Sharon Johnstone will conclude her ministry at St. Thomas, Shanty Bay, on April 6.

### Retirements

- The Rev. Ronald Duncan has announced his retirement. His last Sunday at St. James the Apostle, Brampton will be April 26.

- The Rev. Canon Gregory Symmes has announced his retirement. His last Sunday at St. Timothy, North Toronto will be April 26.
- The Rev. Catherine Barley has announced her retirement. Her last Sunday at St. Mark, Midland will be June 28.
- The Rev. David Burrows has announced his retirement. His last Sunday at St. Olave, Toronto will be Sept. 13.
- The Very Rev. Dr. Douglas Stoute has announced his retirement, to take place at the end of this year.

### Death

- The Rev. Richard "Dick" Downey died on Feb. 20. Ordained in the Diocese of Toronto in 1973, he served in the parishes of Christ Church, Brampton, Fenelon Falls and Coboconk, St. Barnabas, Peterborough, and Holy Spirit, Dixie North. He retired in 2004. His funeral was held at St. John the Baptist, Dixie, Mississauga on Feb. 28.

# Stewardship is an expression of faith

Continued from Page 16

ing, in addition to receiving. Church leaders do themselves no favours when they avoid conversations about money, generosity and giving. Unless we make a determined effort to educate seekers on the importance

of stewardship in our church, places of work, our home and of God's creation, we cannot expect or presume that they will know why to give, let alone how much to give. I'll tackle that subject next month.

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

# BRIEFLY

## Map shows links around the world

An interactive map on the diocese's website shows where local parishes are involved in mission and ministry across Canada and

around the world. The map is accompanied by a survey, called "Our Diocese Connects," that lists the outreach activities and partnerships of 107 churches in the diocese. The map and survey reveal that local churches support work in Asia, Africa, South America, Central America and North America, particularly with indigenous people. Visit the website at www.toronto.anglican.ca.





## THE STEWARD

BY PETER MISIASZEK

# We shouldn't make assumptions

**A**s a stewardship educator, most of my time is dedicated to teaching – and hopefully inspiring – members of our congregations to embrace a life of generosity and to enthusiastically commit to supporting the ministry of our church through their gifts of time, talent and treasure. All too often, I take for granted that most of those who receive stewardship education are familiar with church life, accustomed to Anglican worship and have been imbued with knowledge of a faith-filled upbringing. This is no longer the norm.

The vast majority of newcomers to our churches have never had any contact with us. They are unaccustomed to our style of worship or how our church is organized. While they may realize that the church operates thanks to the benevolence of its members, they are not familiar with how to give, what to give and how much to give. The concept of Christian stewardship is entirely removed from their life experience.

To help with the orientation, I'd like to reflect on three very broad questions: Why should I give? What should I give? How should I give? The answers to these questions can be addressed by responding to some very specific queries from newcomers.

## What is stewardship?

Quite simply, stewardship is an acknowledgement that everything we have – our life, our talents, our accomplishments, our families and our material possessions – is a gift from God, and that we should cherish and tend to them in a responsible and accountable manner, sharing them with others and returning them with increase to God. We are caretakers of our gifts of time, talent and treasure.

## Why should I practice stewardship?

Practicing stewardship is intimately tied up with who we are as Christians. Stewardship is an expression of faith. It is not simply the church's way of rais-

ing money; rather, it is a spiritual discipline that encompasses our very being as Christians. It is a radical departure from our secular understanding of charity, where we give to an external need.

## What does it mean to be a Christian?

Simply put, a Christian is a follower of Christ. But more than that, it is choosing to model your life on His example. As stewards, that inclines us to be selfless, generous, gracious, humble and disciplined. Being a follower of Christ entails a lot more than simply showing up for church on Sundays; it is a lifestyle to be embraced through our thoughts, words and actions.

## What does being a Christian have to do with money?

It might come as a surprise, but Jesus spoke about money more than anything else except the Kingdom of God. And while he doesn't necessarily condemn wealth, he does caution us about its abuse, our preoccupation with it and how it changes our behaviour. For the most part, Jesus talks about giving money away – to the poor, orphans, widows, the church, and those looked down upon by society – and to avoid becoming a slave to our riches lest they become false gods in our life.

## Why does the church need my money?

Giving should never be taught at church except within the context of doing ministry. The church does not need your money simply for the sake of amassing wealth. Rather, we give through the church so we can passionately support worship, outreach, pastoral care, evangelism, education and fellowship. Since our churches rely almost exclusively on the gifts of our parishioners to ensure vibrant and healthy ministry, we need the support of all our congregants.

Newcomers need to be invited to give generously to sustain our important work. They also need to learn what joy there is in giv-

Continued on Page 15

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

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