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# The Anglican

THE NEWSPAPER OF THE DIOCESE OF TORONTO

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JUNE 2015



## JOYFUL MOMENT

Sixty-three people who were either confirmed, received into the Anglican Communion or had their baptismal vows renewed have their picture taken with Bishop Philip Poole and sponsoring clergy after the Diocesan Confirmation service at St. James Cathedral on April 19. They came from 18 churches across the diocese. PHOTO BY MICHAEL HUDSON

## Expansion a dream come true

Trilingual church needs more space

BY STUART MANN

**ST.** Elizabeth, Mississauga, took another step into the Promised Land on April 12, breaking ground for a church expansion project that will see the current building almost triple in size.

"It's our dream and it has come true," says Dr. Wilson Loo, the rector's warden and co-chair of the church's extension committee.

The church, located at 1051 Eglinton Ave. W., will increase another 7,500 square feet and will be able to seat 230 in the main worship space. It will have a

chapel that can seat 60 and two large rooms for outreach and social functions.

The expansion is necessary to accommodate the church's three congregations and to provide effective outreach and evangelism, says Dr. Loo.

The church has a Mandarin-speaking congregation, a Cantonese-speaking congregation and an English-speaking congregation – all meeting at different times on a Sunday morning. The expansion will give them more space for worship, Bible study and fellowship.

It will also give them the oppor-

tunity to worship together on special occasions. "We'll be able to come together to worship in three different languages," says Dr. Loo.

The expansion will provide more space for social functions such as the church's fellowship lunch and its evangelism meetings, which can draw up to 200 people to hear guest speakers. For really large events, the foyer can be used for extra seating.

In addition to its current outreach activities, the church is thinking about providing a Thanksgiving or Christmas meal for the less fortunate in the com-



A young member of St. Elizabeth, Mississauga, attends the groundbreaking ceremony. PHOTO BY MICHAEL HUDSON

munity. It might also use some of the space for a daycare.

The expansion project will cost \$2.75 million, of which of the dio-

cese will contribute \$1.75 million through grants and an interest-

Continued on Page 2

HOW HAS CHRIST CHANGED YOUR LIFE? - SEE PAGE 5



# Church in prime spot for growth

Continued from Page 1

free loan. The church has raised nearly \$900,000 toward the cost of the project. Construction is expected to be completed by the spring of 2016.

About 180 people attended the groundbreaking ceremony on April 12, including Archbishop Colin Johnson, Bishop Patrick Yu and Bishop Philip Poole, the area bishop of York-Credit Valley. A number of local dignitaries also

attended, including Mississauga Mayor Bonnie Crombie.

In an interview afterward, Bishop Poole praised St. Elizabeth's for its Christian witness and outreach to newcomers to Canada. "It can be a real challenge these days to be the church in society, but there are many places, including St. Elizabeth's, that are not only meeting that challenge but expanding and



Archbishop Colin Johnson (centre) turns the first shovelful of ground to begin the extension of St. Elizabeth, Mississauga. He is accompanied by bishops, clergy, local politicians and members of St. Elizabeth's. PHOTO BY MICHAEL HUDSON

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growing," he said. "I think York-Credit Valley is the most diverse area of the Anglican Church of Canada, and it's very encouraging to see our increasing ability to welcome people from the 164 countries of the Anglican Communion who are coming to the area."

Since the original Cantonese-speaking congregation formed in 1992, it has met in many locations, including St. Elizabeth's church in Etobicoke, which was destroyed by a fire in 1999. With the insurance money from the fire, the congregation purchased 2.73 acres in Mississauga and eventually raised enough money to build a church on it in 2003.

"Looking back, I think it was good to spend some time in the wilderness to develop ourselves both spiritually and fellowship-wise, so that we can really work

together," says Dr. Loo. "We've gone through many bumps over the past 20-odd years, but after each bump we got stronger. We really believe in the guidance of the Holy Spirit."

Since 2003, the church has grown from 60 people on a Sunday to more than 100. Billy Ng, the people's warden and co-chair of the church's extension committee, says the building's location – near a major intersection in central Mississauga – is one of the main reasons for its growth.

"We have the best location in Mississauga, especially for reaching the Chinese population," says Mr. Ng. He credits Bishop Ann Tottenham, the former area bishop of York-Credit Valley, with recommending back in 2000 that the congregation buy a piece of land in a highly visible location.

"There were three pieces of

land for sale at that time, and we never thought we would be able to afford to buy this one. The other two locations were cheaper but smaller and not near a major intersection."

He also credits the parishioners for their faithfulness and dedication. "Whenever there are events or ministry that we want to launch, they don't think about it – they volunteer themselves right away. We don't mind trying things and failing. That's okay."

While he's excited about expanding the church, he says the parish needs to keep focussed on ministry. "We have to look at how to serve the community and spread the Gospel. I don't want to have a building that is only 30 or 40 per cent occupied. This is our challenge – how we can build from 110 people to 200. That should be our target."

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**BIG DAY**

Top right: newly ordained deacons gather on the steps of St. James Cathedral with Archbishop Colin Johnson, bishops, clergy and laity on May 3. From left to right are the Rev. Vernon Duporte, the Rev. Jonathan Turtle, the Rev. Leonard Leader, the Rev. Irina Dubinski, the Rev. Tim Taylor, the Rev. Antoine Rutherford, the Rev. Augusto Nunez, the Rev. Bill Mok and the Rev. Christopher D'Angelo. Friends and family of the new deacons filled the cathedral and spilled out onto the lawn afterwards to congratulate them. PHOTOS BY MICHAEL HUDSON



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# This summer, share a meal



**W**e were looking to buy our first house (now 32 years ago). It was far more expensive than we had imagined. In narrowing the choices of what we could afford, the real estate agent had asked if we wanted a dining room or not. "Not many of the houses have a separate dining room anymore," she added. We had never thought about it, but after some discussion realized that, cost notwithstanding, we needed a dining room. It was important. Our small "starter" house became our home for the next 25 years – and yes, it had a dining room. Our family grew up around the common dinner table.

Cooking is my hobby. I've discovered that there is a difference between cooks and bakers. Bakers measure precisely – ingredients and their proportions are carefully regulated. You get to taste the result only at the end, after it's come out of the oven.

Cooks experiment. I am a cook, not a baker. I follow a recipe – sort of. I check out the flavours, add a soupçon of this, a dash of that, until the result is what I want. Cooking helps with aggression. Onions being chopped up can be named! Frustrations can be worked out. And, unlike many aspects of ministry, you get to see the results of your labours within a few hours, if not minutes. And the results need to be shared. I delight

## ARCHBISHOP'S DIARY

BY ARCHBISHOP COLIN JOHNSON

in cooking for company and frequently try out new recipes on guests.

We value our meals around our large table, which once belonged to my parents. Not only does family gather there but friends and diocesan and international visitors. When Ellen and I travel on behalf of the diocese, it is not sightseeing that is the attraction but the privilege of sitting around a table for conversation over a meal that builds relationship and deepens understanding across cultures and traditions. We listen to each other's stories. We hear the frustrations. We celebrate the joys. We learn new ideas and affirm old ones. We find solace and healing, challenge and dreams. We are bound together in more profound connections where the other is no longer a stranger.

Have you noticed that hospital, hospitality, hotel, hospice and host all have the same root? They come from "hostes," a Latin word meaning stranger or foreigner, hence a guest. Welcome and healing, sharing meals and making whole are intimately linked in both language and experience.

Meals play an important part in Jesus' ministry. The Rev. Dr. Cynthia Briggs Kittredge, the dean of the Seminary of the Southwest and professor of New Testament, presented the Snell Lectures at our cathedral

a couple of years ago. She argues that the Gospel of John is shaped around a series of five meals. In each, an aspect of Jesus' person and teaching is revealed, the Kingdom is effectively proclaimed and the nascent church is built up.

This summer, because of the common lectionary, Anglicans along with Roman Catholics, Lutherans and in fact the majority of Christians around the world will hear, over a five-week period, the reading of just one chapter of this Gospel: John 6, the feeding of the multitude and an extended interpretation of the meaning of that life-giving meal.

For many of us, the hectic pace and fragmented lives we live leave little space for gatherings around a table and shared family meals. For others, loneliness and isolation will rob them of that chance. That is such a great loss!

This summer, whenever you can, gather around a family table, stand around a barbecue, sit around a camp fire, share a table in a nursing home, meet at a restaurant, share a meal and engage in conversation. Consider not only how you are nourishing your body with the food set before you, but how the conversation deepens your relationships, expands your horizons, and enriches your perception of the image of Christ in your neighbour. (And don't forget the cook!)

I am thankful that we chose to have a dining room. It has been a school of discipleship.



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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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# There can be no letting up in this work



**I**n the Old Testament, we see the prophets calling for justice in the communities to which they proclaimed the word. The call for justice in our communities today is equally as relevant and crucial. Wherever there is brokenness in the lives of people,

there must be a desire and will to mend the brokenness. Our lives are integrally connected with the lives of others in our communities. This means that the well-being of our communities is dependent upon how we care for one another – how we love one another.

During the last decade, there has been a significant public outcry for justice around the world. Demonstrations, protests, rallies and public gatherings have taken place to coincide with international gatherings of government leaders and international agencies. The disquiet has been about concerns for the well-being of people – about poverty, homelessness, access to healthcare, affordable housing, work opportunities, equal opportunity for education and care for the environment.

In our diocese, we have been ably assisted by the work of the Social Justice and Advocacy department in raising our awareness about justice issues. Staff and many others engaged in justice and advocacy ministry must be commended for the work they do. We all need to support and participate in this work at the parochial, area and diocesan levels of our church. We are called to share in this ministry and to invite others to join us in this work for the good and well-being of our communities.

Any deprivation of the fundamental rights of people poses a threat to the stability of our

## BISHOP'S OPINION

BY BISHOP PETER FENTY

neighbourhoods and communities. There can be no denying that far too many people are the victims of injustice and discrimination in our communities. Martin Luther King Jr. once said, "Injustice anywhere is a threat to justice everywhere." If our communities are to be just, it is imperative for us who claim "love of God" to join with others who are seeking to bring about changes for a just society.

We should never be tired of advocating for the rights of others, despite the frustration in doing so. There can be no letting up in this work. Many in our congregations may feel that they have no real influence in these matters. I say that they do. All of our voices can be used as powerful instruments for change. Talking to people who are responsible for making policy and enacting change can go a long way. I encourage us to engage the political directorate at every level of government in our communities, in order to bring about the change needed.

Given that Canada is regarded as an affluent society, it is scandalous that we should have the levels of homelessness, poverty, unaffordable housing, drop-outs from school and people living below the poverty line. No one chooses to be poor. Poverty is a clear sign of injustice and brokenness in our communities.

There needs to be a concerted effort by government, the private sector and all social partners to work together in alleviating the unacceptable disparity between those who have and those who do not have. We should be particularly concerned that after young people have completed an education, as they

are encouraged to do, jobs are not available to many upon graduating. The creation of job opportunities for young people by government and the private sector must be a priority in their planning.

Love of God must mean love of neighbour. It is because of the absence of love of neighbour that our societies are plagued with the scourge of people living below the poverty line in Ontario. Prudent and efficient management may make a difference in ensuring that there are adequate provisions for the needs and well-being of the most vulnerable in our communities.

It is not helpful or encouraging to learn of the wastage of resources when many of the fundamental needs of people are not being met. It is equally not encouraging when major corporate businesses are posting huge profits at the end of their financial year while putting some of their employees on the bread-line.

It is unacceptable that the gap between those who have and those who do not have is increasing, with no indication that there will be a reversal of this trend. The vulnerable among us need to be given hope for a better future. This hope can be made real by the implementation of changes that will transform the lives of the marginalized.

Our Baptismal Covenant makes it obligatory for us to do the following: persevere in resisting evil, seek and serve Christ in all persons, love neighbour as self, strive for justice and peace among all people, respect the dignity of every human being, safeguard the integrity of God's creation, and respect, sustain and renew the life of the earth. Love of God compels us to love all of God's creation and to join with others in working towards a just society.

Email your letters to the editor at [editor@toronto.anglican.ca](mailto:editor@toronto.anglican.ca)



# God had a message for me

BY THE REV. RUTH KNAPP



It was pretty much the same each week. There were meetings and classes during the day, and on Thursday nights there was church choir practice and sometimes play rehearsals for little theatre. Weekends were spent parenting and doing the myriad of household chores that are required when one is a working mom who has three kids, two dogs and a changing number of cats, depending on the time of year. In other words, my life was pretty ordinary. Even though I attended church on Sunday, Christ was definitely not a real priority during the rest of the week.

As far as I was concerned, Jesus and the Christ were the same, and I did not know the difference. Their images filled the beautiful stain glass windows, beautifying places of worship, but not doing much else. I suspect that my faith stopped growing sometime after confirmation class at age 12. The early Sunday school stories that I had internalized as literal happenings stuck with me, and as I matured I chose to just set them aside rather than deal with the contradictions, doubts and unsettling questions.

For many years as a child and teen, I felt called to the priesthood, but because of my gender I just brushed those feelings aside. In the 1950s, the church had different standards for girls. The girls' choir at the church I attended had to sit in the balcony, and we were sent off to junior con-

## FAITH JOURNEYS

STORIES OF LIVES THAT HAVE BEEN CHANGED BY CHRIST

gregation with the children; meanwhile the boys, including my twin brother, got to stay up front in the chancel for the service. There was an unspoken message regarding gender in the church. In retrospect, because Jesus was male, I rather suspect I felt I belonged to a second class group.

I chose to enter the field of religious studies at university, becoming a part-time student and working mom during the day. In many ways, I was blown away. Studying the history of the Christian church, particularly its relationship to children and to women, much of it quite abominable, was the initial beginning of more serious introspection. I loved the study of world religions and started to ask myself what it was I actually believed, and did it even really matter. In a eureka moment, it finally made sense that while Jesus was the earthly, bodily existence, the Christ was the cosmic power. Through death and resurrection, and the coming of the Holy Spirit, this cosmic power was available, even to me.

There have been several significant happenings in this continual process of awareness and relationship with Christ. In 1984, I attended a Cursillo weekend in Peterborough. Truly, I had no idea what Cursillo even was. Walking up and down the halls of Kenner Collegiate and admir-

ing the posters, I was approached by the chaplain for the weekend, the Rev. David Sissmore. He told me that this was quite unusual for him, but God had a message for me. David said that he'd prayed about it for a long time and then came looking for me, even though he had had to ask someone my name. The message essentially said that my heart's desire would be fulfilled, but first I had to learn patience. He then asked if I understood. In a stunned way, I nodded yes, because immediately I knew it had to do with the priesthood. Interestingly, 20 years later to the exact month, I was ordained at St. James Cathedral. I am still working on the patience, but I've come a long way. It was this incident that opened my eyes and heart to the fact that God knows me as an individual, and in that 20 years I certainly felt the presence of Christ, particularly when patience was called for.

Now, I have to tell you that the more I study, read and discuss, the more I continue to question. Researching prayer and healing through books on physics and energy is so exciting! I have moved from the simple literalist to realizing that the mystery of Christ far exceeds human ability to put it into words. The creeds answered the questions of the time, but in my opinion they are inadequate to help us grasp, even in part, the wonder and depths of compassion and love that are there for the whole world in Christ. More than we can ask or imagine!

*The Rev. Ruth Knapp is the interim priest at St. Thomas, Millbrook.*

## EDITOR'S CORNER

BY STUART MANN

## Holy moments

The indefatigable and somewhat unlucky Antarctic explorer Ernest Shackleton said somewhere that he was always amazed at how quickly a bad situation can turn into a good one. (I'm a fan of Sir Ernest but I have not been able to find the quote. My apologies to those who know the exact wording.)

I may not have had to navigate through a shifting ice pack or sail a small boat across the South Atlantic, but I do know something of the trials that we humans face in this modern age of ours, and I would have to agree with Sir Ernest – just when you think things are at their most dire and hopeless, they can quickly turn into something beautiful and even transformational.

As a Christian, I put these moments down to Jesus Christ. I have no doubt that he is present in my life and somehow, beyond my understanding, guiding it.

These moments often happen when I encounter other followers of Jesus or take part in the sacraments. On a recent Sunday morning, for example, I felt a profound sense of joy and peace while receiving and giving the bread and wine. During that moment and for some time afterwards, I had no worries at all – no cares or concerns. Just a deep gratitude to God for being one of his children and for the sacrifice of his son who went to the cross for us.

There have been other less solemn moments as well, such as receiving a phone call from an old friend who wanted to know how things were going. I hadn't spoken to her in years. She had moved out of the diocese a long time ago. Her call came exactly at the right time, just as I was grappling with a severe case of writer's block.

"I haven't seen your column in while," she said.

"I've been really busy," I said, which was a lie. The fact was, I could barely string two sentences together, so bad was the blockage. We talked a bit more, and in the days afterwards the words started to come back to me.

Another moment happened the other night on my way home from work. You'll recall that I used to know a man who lived under the bridge at the end of our street. Well, he has gone on to find housing in a nearby apartment, but another man, a younger one, has taken his place under the bridge. We nodded to each other on the sidewalk as he waited for me to pass by so he could hop over the railing. At breakfast the next morning I told my family about it. My daughter said, "Let's get him a Tim's card so he can buy breakfast. That's a start."

These are resurrection moments, and for me they are proof, if one needs it, that Christ is alive. We often look back on the post-resurrection stories from scripture – the encounter with Jesus on the road to Emmaus or the breakfast of fish on the seashore – and think, "If only I could have been there, then I would truly believe." But I can tell you that those moments happen today. They're real. We don't need to go looking for them in scripture. Lives are being changed. Hope is being restored. New courses are being set.

As *The Anglican* takes a break from publishing in July and August, I wish you a peaceful and happy summer. And if you have one of these resurrection moments – well, thanks be to God.

# Keeping good stats can help a lot

BY NORAH BOLTON



In an article in the *Anglican Journal*, General Secretary Michael Thompson asked, "How can we understand what's going on in the lives of our congregations and dioceses, and how can we use that understanding to make good decisions about how to allocate resources and spend energy in ministry?"

These are good questions and probably resonate with any rector or churchwarden who has had to fill out statistical and financial reports. What do the numbers mean and how are they used? Some people in the pews may not realize that such records are obligatory and have to be reported each year. Those who do send them in perhaps never think about them again, until the statistics come back years later when their parish is looking for a new rector.

Sometimes statistics are sobering, but not always. I was glad to read in my church bulletin that our Christmas attendance went from 253 in 2013 to 400 in 2014. That's something to celebrate.

How well do we keep records about the families and individuals in our churches? For many years, those statistics were

probably kept in people's heads. If we were progressive, the records graduated to a spreadsheet. In such a format, a surname was followed by a first name and sometimes a second one. Other family members were listed by first name only. This was better than nothing, but it made it hard to have an accurate count, and if the second person on the list had a different surname, we create mailing labels that read Mr. and Mrs. John and Mary Smith Brown.

As a former small business person, I experienced similar problems and eventually discovered a type of software called contact management. Such software is now customized for church use, and there are many options, varying in sophistication and price. Putting better information in the program means getting better information coming out – not only for reports to be sent to the Diocesan Centre, but also for the parishes themselves. The programs are well worth exploring and using.

These are some of the factors that parishes should look at when producing statistics:

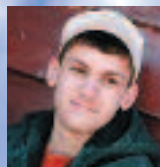
- Does your record system count individuals by full name as well as grouping households or families? (Members living in the same household may

have two or more different surnames. A mother and her children joining us on Sunday may have different last names and we don't even know it.)

- Do you keep track of detailed information, more than just where people live? Can you classify people by age? (If 50 per cent of our parishioners are over 80, this points to the needs of a particular group. If we have over 40 children but no staff addressing their needs, that tells us something, too.)
- Can we communicate meaningfully with people, especially in sub-groups? (If a beloved parishioner has died and we need to assemble servers and a choir quickly for a funeral, is it possible to do so from within the system? If we need help on short notice for any reason, can we get it?)

We are surrounded by businesses and institutions that rely on collecting information and using it – not always to our advantage. Any tool must be used wisely and intentionally. At their best, good parish databases that are well structured and consistently used give us realistic and useful information to learn more about ourselves.

*Norah Bolton, ODT, is a member of St. Mary Magdalene, Toronto.*



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# I see blessings at every step

*Matthew Li is the Wasa-Nabin Urban Aboriginal Youth Program Worker at the Timmins Native Friendship Centre's satellite site in Moosonee. He is the son of the Rev. Simon Li, incumbent of St. John, Willowdale.*

**The Timmins Native Friendship Centre provides a wide range of programs and services to support and improve the lives of aboriginal people living in urban environments.** In my role as the Wasa-Nabin Youth Worker, I work with youth between the ages of 13 and 18. The program focuses on providing at-risk aboriginal youth with support, tools, and healthy activities that build upon their inherent ability to make healthy choices. In practice, this is done through one-to-one support services, as well as facilitation of community programs for youth ranging from sports and recreation to cultural education and activities.

**The best part of my job is being able to connect with youth and witness them discovering their potential and rising beyond their circumstances.** It's been so inspiring to connect with them based on the things that they are interested in, and to see them open up and develop the courage and enthusiasm to believe that they can dream big and contribute in a meaningful way. My time with the youth here so far has confirmed my belief in the value of trusting and truly investing in the potential of youth to be leaders.

**I'm not sure there is a worst part of my job.** If I had to pick any, it would have to be the limited resources and infrastructure here in Moosonee. It's a major obstacle to securing and developing programs for the youth with the lack of resources.



**Matthew Li and youth at a Hip Hop dance workshop he led in Moosonee.**

But at the same time, these very challenges are also at the centre of bringing youth together. Making the best of what we have, collaborating with community members and organizations, getting creative, and being ambitious to develop new things that meet the needs of the youth and community – that's what's most rewarding!

**I grew up in Toronto and lived there my entire life.** A huge influence on my direction in life has been my parents' consistent support and encouragement to develop myself as a person and expand my perspective. Their example of service to others has also been engrained in my worldview of what a good life is. I've been very fortunate to have travelled around the world quite a bit, and that's opened my eyes in so many ways. And of course my wife Sarah, whom I've been with for almost 10 years, has also played an enormous role in shaping me into the person I am today. She has been a reflection to me of all my flaws and strengths, challenging me to be a better person and growing together through all our adventures.

**My wife came to Moosonee on a field study three years ago as a university student.** She was so inspired by the people and culture here that she came back to Toronto determined to eventually re-

turn. Our paths in life truly aligned when I also became inspired to work with the aboriginal community at the Truth and Reconciliation Conference in Toronto that same year. After finishing our post-secondary studies, we were set on working with an aboriginal community, and since Sarah already had connections to Moosonee we decided to come here. That being a highly condensed version of our journey, I can't leave out that I truly believe that our journey here has been a blessing and been guided by powers greater than us.

**Moosonee is drastically different from Toronto in many ways.** There's no road access here, so you have to take a train north or fly. There are no paved roads or traffic lights. You can drive from one end of town to the other, with a population of about 3,000, in about 10 minutes. And food is way more expensive and limited in variety. But the remoteness of Moosonee has also grown on me quite a bit. The culture is much more relaxed than the constant bustle of the city, nature is all around and the bush is literally a few steps from your door. Most people are very welcoming and friendly, and I've been able to meet people and develop relationships more deeply than I had in the big city. Most of all, it has been inspiring to see how resilient and resourceful the youth are.

**My experience here has changed me quite drastically.** I had always planned on becoming a high school English teacher, because a teacher had reached out to me in high school when I was on a bad path, saw my potential, and gave me the support I needed to excel and change my direction. I wanted to give that same kind of support and inspiration to at-risk youth. However, working with the Friendship Centre has shown me a whole other way of connecting with youth through recreation and community initiatives. Though I still believe in the power of education in a classroom, I see that the possibilities to connect with youth and empower them to make tangible changes in their own lives and in the community are way more open and free in a social service position like the Wasa-Nabin program. My experience here has inspired me to change my direction in life towards this path of youth work and community development.

**I absolutely believe that God has played a large role in my experiences.** With all of the doors that have opened for me and my wife, the people who have inspired and supported us, and the experiences we've been so fortunate to have had and been challenged with, our journey has been so beautiful and blessed that it's impossible for me to attribute it to just mere coincidence or fate. I see blessings and providence at every step of our journey, though at times it's not until some time has passed that I'm able to more clearly see how certain challenges or experiences have played their role in our journey.

**I don't have a favourite passage from scripture, but Psalm 23 resonates with me and has been a passage of scripture that I've known for a long time.** I guess throughout my journey, the adventures and the challenges, this passage has related well, and I've been able to find comfort and new meaning in it from time to time.

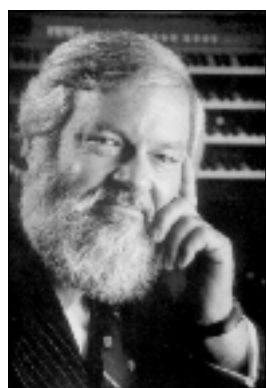
**In five years I could be anywhere! But I want to be in a position where I can continue to work with aboriginal youth and in community development.** In the past couple years, I've begun to learn that life is always changing and the doors of opportunity always opening, at times in the most unexpected ways. So although I do have plans, for me it's more about making the most of where I am and connecting as best I can with the people around me. I try to remain open to the opportunities that present themselves and trust that things will happen in a good way and as they should.

# I became fascinated by the monster in the corner

*Canon Giles Bryant is the organist and choirmaster at All Saints, Peterborough. He will be retiring on Sept. 6. He is also the organist and master of the choristers emeritus of St. James Cathedral, Toronto.*

**After being sent away from home during the 1939-1945 war and spending time at various convents, I went on to the school where my two brothers had been, St. George's College, Weybridge in Surrey.** My parents were both keen singers and my mother played the piano, so from an early age I was singing at home. I was very lucky in that at St. George's we sang folk songs in the classroom every day. I graduated to the chapel choir and developed a reasonable treble voice, encouraged by various teachers. When my voice changed, I continued on as a tenor in the chapel choir.

**Meanwhile, I was taking piano lessons and became fascinated by the monster**



**Canon Giles Bryant**

**in the corner of the chapel.** I was pushed into service quite often as organ-blower, which further encouraged my yen to play the beast. As well as wishing to play, I was intrigued by the mechanics of the organ. After much begging, I started having lessons and was allowed after a while to play for simple services. I practised late at night, much to the distress of the monks trying to pray at that time. However, Fr. Raymond, of whom I was scared, and Fr. Bede, of whom I was not, were very encouraging.

**From school I went into national service in the RAF and had very little music except for Saturday nights in the NAAFI (Navy, Army and Air Force Institutes) and, magically at one point, meeting a chap who wanted to practise flute sonatas.**

**I went on to University College, London, and read English language and literature.** I sang professionally in the choir of St. James, Spanish Place, and also for many groups specializing in Renaissance music. I even earned money singing for television. I also joined the London University Choral Society. I continued with the organ and played for some services here and there.

**I fell madly in love with a Canadian girl, who sadly had to come back to Canada.** My father was in charge of the European buying offices of Eaton's. So I pestered him to help me get to Canada,

and he got me a job at the Eaton's Queen Street store, selling men's shirts. Meanwhile, I sang for Elmer Iseler's Festival Singers and in the choir of Grace Church on-the-Hill in Toronto. After a while, the money situation changed and very boldly I quit Eaton's and supported myself by singing, playing the organ and working for an organ-builder.

**I suppose the highlight of my career was conducting a 1,500-voice choir for the sesquicentennial service of the Diocese of Toronto in what was then the SkyDome.** I was lucky enough to play for a papal visit to the Martyr's Shrine at Midland. At St. James Cathedral, I had the honour of meeting several members of the Royal Family as well as distinguished Canadian figures. People have been kind to me and I have some honorary degrees and am a canon of St. James Cathedral.



# Stewardship program bearing fruit

## Parishes see givings increase

BY STUART MANN

A resource created by the diocese to help parishes with stewardship is showing significant results after only two years.

Of the 16 parishes that took part in the Growing Healthy Stewards program in 2013 and 2014, almost all are seeing increases in their offertory giving, FaithWorks contributions and pre-authorized giving. One church even credits the program with helping boost attendance.

"I would heartily endorse it," says the Rev. Mark Gladding, incumbent of St. Margaret, New Toronto.

Growing Healthy Stewards is a year-round stewardship education program. One of its unique features is that it is coached. Each parish is teamed with an experienced lay volunteer who has a proven track record of leading stewardship in their own parish.

Another important aspect of the program is that each component has been tried and tested by parishes in the diocese. Over the past 10 years, more than 100 parishes have used various parts of the program. Based on their feedback, the material has been revised and collected into one manual.

Assisted by their coach, parishes in the Growing Healthy Stewards program work through the manual, which includes strategies for such things as introducing legacy giving, running an outreach campaign, celebrating gifts of time and talent, preparing a narrative budget and holding an intentional giving campaign. Some of the most innovative strategies, such as a "relay" of pledge cards from house to house, come from the parishes themselves.

"The program has been great," says Mr. Gladding. "It gives you a plan to follow and it's really simple."

After two years in the program, St. Margaret's has achieved considerable success. By the end of 2014, the church's offertory giv-



St. Margaret, New Toronto's stewardship committee stands outside the church on Sunday morning. From left: Charlene Evans, Doug Smith, Terry Grier and the Rev. Mark Gladding. Absent from photo is Cara Wigle. PHOTO BY MICHAEL HUDSON

ings were 14 per cent higher than budgeted and its contributions to FaithWorks had doubled. The average annual gift was \$2,000 – this in a neighbourhood that has an after-tax household income of \$52,663. Participation in pre-authorized giving increased by 36 per cent.

Not only has the church's revenue gone up, but so has its average Sunday attendance, as it puts more time and effort into cultivating new members. "When you begin to focus on stewardship, you want to make sure that everyone has the ability to contribute," says Mr. Gladding. "When a new person comes now, it's not very long before someone is asking them if they would like to become a member of St. Margaret's."

He says the program has given parishioners more confidence to talk about giving and a deeper understanding of the church's mission. Some members have given sermons on stewardship. "That changes how people look at each other, when someone is brave enough to preach a sermon on Sunday morning. That's been a really good thing."

Another church that has bene-

fitted from the program is St. Timothy, North Toronto. Its offertory givings in 2014 were 10 per cent above budget and its participation in pre-authorized giving increased from 28 per cent in 2012 to 54 per cent in 2014 – a considerable increase given that those who sign up for pre-authorized giving usually give about 30 per cent more than they would by using envelopes or the open plate. The church's support for FaithWorks has also increased by 27 per cent.

"The program provides a structure, so you don't have to invent one," says the Rev. Canon Gregory Symmes, incumbent. "Often in stewardship, we know the language but we're not quite sure where to start or have the confidence, and this helps us with that."

He says the program helped the church set realistic and tangible

goals and then work towards them in an intentional way. "I've never gone home after hearing a good sermon and said to my wife, 'Honey, let's increase our givings to the church.' It just doesn't happen that way. But it does when we're asked to consider if we would sign up for pre-authorized giving or increase our donations to hire a new staff person or put in an elevator or accomplish more. Vision inspires."

Gordon Longman, a member of St. Thomas, Brooklin, is one of 14 coaches in the program and enjoys working with the parishes. "When I meet with the parishes, I ask about where they are and what they have done, and then we see what aspects of the program should be done next."

He says the program does not offer a cookie cutter solution. "You can't just impose it on the

church. What I continually say is, 'I am here as a consultant to help you manage your situation. It's your program, not mine. The diocese has ideas and experience and processes that could help you, but it's up to you to decide which ones you want to do.' After that, I'll give them whatever encouragement and follow-up is needed. It's a co-operative process."

Churches that sign up for the program must commit to following the manual as closely as possible, with some minor variations allowed. Each member of the parish's stewardship committee must complete a personal stewardship audit and commit to a life of generous stewardship. All of the committee members, including the incumbent, need to become boosters of the program and lead by example, including speaking from the pulpit about discipleship and the importance of stewardship.

"It is a big commitment, but anything worthwhile requires a commitment," says Peter Misiasek, the diocese's director of Stewardship Development. "If you can muster together, at minimum, four people to do the program, you can do it. When you start seeing the results, that will retain a high level of commitment."

In return for signing up, the parish will be teamed with a coach who will meet with the parish's stewardship committee at least four times a year to evaluate progress, plan activities and answer questions. At the beginning of the process, the parish's current stewardship practices will be assessed, with an aim to improving them over the year. The parish will also have access to Mr. Misiasek and other professionals in the Stewardship Development office.

For more information about the program, contact Peter Misiasek, director of Stewardship Development, at [pmisiasek@toronto.anglican.ca](mailto:pmisiasek@toronto.anglican.ca).

## SkyDome service a highlight

Continued from Page 6

A low point would be teaching combined music and civics at an English comprehensive school when I went back to England for three years in the 1970s. That after being head of music at Upper Canada College in Toronto! But I did have a job playing the organ, and that saved my sanity.

My first wish for five years from now is still to be alive – I think. I would like to have the

use of my fingers and a little of my brain, so that I can continue playing the organ for various churches.

It is very difficult to pick a favourite hymn, but the choice would, according to my mood or the day of the year, lie between "Praise my soul the King of heaven," "O come down O Love divine" and "My song is love divine."



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# Ethiopia a diverse, complex and beautiful

## Church team visits mission to children with disabilities

BY KAREN ISAACS

The air smelled of a unique mixture of dust, smoke, warmth, roasting coffee and incense as we took our first breaths in Addis Ababa, Ethiopia. We had left Toronto on a grey, chilly spring morning and had stepped off the plane 14 hours later into the sunshine and heat of a foreign land.

I had been to different countries in Africa – Mali, Cameroon, Burkina Faso and Malawi – and so I thought I knew something of what to expect in going to Ethiopia with a small team from my parish of St. George the Martyr, Parkdale. But Ethiopia is in many ways unique, and the food, clothing, coffee, traditions and other aspects of life were not what I had come to know as “African.” I found myself challenged, delighted and intrigued by everything I came across.

There were four of us on our team: our incumbent, the Rev. Simon Bell; our community pastor, Dan Brandsma; our churchwarden, Dale Hawke; and me. Of the four, only Dale had never been to Africa, and Ethiopia was new to three of us.

Mission and outreach is a strong focus of St. George the Martyr, and while that generally is expressed in local neighbourhood forms such as a farmers’ market and other initiatives, we also want to have a global outlook. In 2014, the possibility came up for a partnership in Ethiopia with an organization called SIM (Serving In Mission). Dan, our community pastor, went last spring to check out SIM’s projects in Ethiopia. He discovered one called Hidden Abilities, which works with children with physical disabilities. He thought this would be a good fit for St. George’s, so in March we went to explore it further.

Hidden Abilities is run by SIM Ethiopia and is largely staffed by missionaries. It was started by John and Phyllis Coleman, long-time Canadian missionaries in Ethiopia who adopted twin girls, Amy and Abby, now aged 10. Abby’s physical disabilities opened their eyes to the lack of support for children like her in Ethiopia. Just over a year ago, Hidden Abilities was created to help them. It is currently helping 27 children, and there is hope to grow that number to 200 over the next couple of years.

Hidden Abilities is in transition, though: the Colemans will be coming home to Canada soon, and a key Ethiopian staff member, Semret, will be leaving in the fall. While local staff are being hired to replace Semret, more missionary support is essen-

tial at this early stage of the project.

When we arrived in Ethiopia, we didn’t know what to expect or what practical help we could give. Except for Dale, none of us had been trained to work with people with disabilities. But we quickly realized that we had two roles to play: to provide encouragement and pastoral support to the missionaries and staff, and to advocate for the project back home. The project needs financial support and equipment. It also needs people who are trained in physiotherapy, occupational therapy or speech therapy who can go for short periods of time. Prayers and encouragement from churches and individuals are also welcomed.

On our first day at the clinic, we met Emmanuel – a five-year-old boy, very small for his age, who can neither speak nor sit up without help. But his smile is big and his laughter deep. His mother works in the sex trade on the streets of Bahir Dar, Ethiopia. For most of Emmanuel’s life, she was unable to provide him with proper nourishment for him to grow. When he began to attend Hidden Abilities, he was unable to move or make any sounds by himself. With the help of the trained staff, his improvement has been swift: he can now sit up with help. Emmanuel, however, is lucky: after about age eight or nine, the most that the staff can usually do is help a child (and their families) learn to live with their disabilities rather than heal them.

Emmanuel was just one of the many children we were able to meet on this trip. The work that Hidden Abilities does is beautiful and valuable. It is also humble – one stretched muscle at a time and one smile shared with a small child, showing them that they too are precious. It is only over weeks and months that change is visible. Patience is essential.

When people ask me what my favourite part of the trip was, I am at a loss for words. Do I start with these experiences: meeting and laughing with Emmanuel? Blowing bubbles with 8-year-old Rahel and seeing her huge smile? Getting to hear the incredible faith story of Semret?

Or do I speak of meeting with the Anglican bishop of Ethiopia, Grant Le Marquand, and hearing what exciting things the church is up to in Ethiopia? While there is currently only one Anglican church in Addis Ababa – due to a historical understanding of the Anglican Church as a “chaplaincy” to English-speaking expatriates – Anglican churches are flourishing in the province of Gambela, located in the western part of the country. Gambela bor-



Clockwise from top left: the key elements of a coffee ceremony: popcorn, incense and grass; Karen Isaacs with neighbourhood kids during home visits; priest of the Debra Mariam church on Lake Tana; the team from St. George the Martyr in front of St. George Cathedral, Bahir Dar; macchiato, Ethiopian style; Dale Hawke playing with Emmanuel at the clinic; Rahel doing stretches at the clinic. PHOTOS COURTESY OF KAREN ISAACS

ders South Sudan and hosts many Somali and Sudanese refugees who are fleeing conflict. Many of these refugees are finding a spiritual home in Anglican churches in the region. As Bishop Le Marquand remarked, new Anglican churches are springing up every time his back is turned. One newly constructed church in a refugee camp, built to hold 1,000 people, was bursting with almost 2,000 at last year’s Easter

service!

Or maybe I could say that my favourite experiences came during the few days when we explored the tourist side of Ethiopia. We went north to see the city of Gondar, where the kings and queens of Ethiopia built their castles in days gone by. It was fascinating to see the kings’ compound, where each king would construct a new castle when he began his reign. (There



Major the Rev. Canon David Warren (left) and Dr. Phil Burridge will be cycling from Vimy Ridge to Groesbeek Cemetery in the Netherlands.

## Pair ride in Europe to raise funds for soldiers

BY CAROLYN PURDEN

ON June 12, Major the Rev. Canon David Warren, incumbent of St. George, Allandale in Barrie, and parishioner Dr. Phil Burridge, a retired emergency ward physician, will cycle through France and Holland on the 2015 Wounded Warriors Canada Battlefield Bike Ride.

Dubbing themselves “Team Body and Soul,” the pair will join 90 other cyclists on an eight-day,

600-kilometre ride to the major battlefields of the First and Second World Wars.

Each participant is expected to raise \$4,000, the funds going to Wounded Warriors Canada programs that assist ill and injured members of the Armed Forces.

The ride is a continuation of the 2014 Wounded Warriors Canada Battlefield Bike Ride from Normandy to Vimy Ridge, in which Canon Warren and Dr. Burridge also participated.

This year, it starts at Vimy and ends at Groesbeek Cemetery in Nijmegen for the 70th anniversary of VE Day and the liberation of the Netherlands.

Canon Warren, who was chaplain to the reserve forces until his retirement in 2013, says last year’s ride was the first long distance cycling he had done. He has been training for this ride ever since, in the gym for the winter months and on the road in better weather.

“Currently we’re supposed to be road-riding three days a week, and one of those rides should be approximately three hours long,” he explains. Days on the tour begin at 8 a.m. and, with scheduled breaks, end at 4 or 5 p.m.

The biking should be easier this year, he says, as it starts in the hills of France and ends on the flat land of Holland. “Last year it was a lot uphill,” he adds.

Continued on Page 9



# Beautiful land



And how could I be satisfied that I had properly conveyed my favourite experiences if I didn't mention the food and coffee? Anyone who has experienced Ethiopian food knows something of what to expect: multiple tasty dishes served on the sour, spongy flatbread known as injera. But we also enjoyed grilled fish fresh from Lake Tana and an assortment of stews and soups. There was also an Ethiopian take on "Western" food such as pasta and pizzas. The food was very flavourful, often very spicy and, in general, a delight. (But be warned: "green peppers" are actually little hot peppers that are green, not our large sweet variety!)

The coffee deserves a paragraph of its own. Ethiopia is the birthplace of coffee, and Ethiopians take great pride and delight in their coffee heritage. A traditional coffee ceremony involves coffee brewed in a particular pot over a charcoal stove and served in little cups with sugar on the side, accompanied by burning incense for smell, grass for beauty and popcorn for taste. But the Ethiopians wisely took some traditions from the Italians as well before they conquered them and sent them out of the country: among other things, a love of macchiato, the flavour and quality of which I have not seen equalled anywhere else in the world.

One final favourite: the weather was lovely, and sitting out on the second-storey open-air restaurant at our hotel, sipping macchiatos under the stars, is a memory that will warm me for years to come.

We arrived back in Toronto on March 24, landing after a 16-hour flight to another chilly, damp Toronto morning. It was good to come home. We came back enriched by our trip to Ethiopia, with a deep respect for the incredibly diverse, complex and beautiful land and people; and glad to have been able to share encouragement and fellowship with our Christian brothers and sisters on the other side of the world.

*Karen Isaacs is the administrative assistant to Bishop Patrick Yu.*



are 12 castles scattered over the compound.) We also spent a morning visiting ancient island monasteries on Lake Tana, where the Ark of the Covenant was rumoured to be housed in centuries past. It

was humbling to watch faithful monks and nuns working, fasting and praying with such dedication, and to know that some of these monasteries had been in existence since the 14th century. On our way back to

shore, we stopped by the mouth of the Blue Nile (the main tributary of the Nile) and saw a "bloat" of hippopotami swimming.

But to call any of these experiences my favourite wouldn't do justice to the particular privilege of visiting beautiful Orthodox churches and learning something of their rich tradition, which saturates everything one sees and does. Ethiopia was one of the first states to officially adopt Christianity (in the 4th century), and the centuries of deep faith are evident across the country. The iconography is beautiful and powerful (eyes symbolize understanding, so any picture of the 12 disciples shows Judas with only one eye visible). Every action and artifact in Ethiopian Orthodoxy is steeped with symbolism, from the four steps leading into the Holy of Holies (representing the four Gospels), to the vertical movement of the priest's staff, symbolising Christ coming to earth, being raised on the cross, descending to the grave and ascending to heaven.

## Cyclists

Continued from Page 8

"We found the one day of 120 km was just a little too much for everybody."

Canon Warren praises the continuing support for Wounded Warriors that comes from Anglican chaplains in the reserves and regular military. He notes that the organization not only provides programs for the ill and injured, it also provides ongoing support for their families.

## BRIEFLY

### Solidarity walk planned for Toronto

On May 31, communities across Canada will be preparing for the formal end of the Truth and Reconciliation Commission by marching in solidarity with survivors of residential schools. A solidarity walk will take place in Toronto beginning at 2 p.m. at Lord

Dufferin School, located at 350 Parliament St., and ending at Queen's Park. For more information, contact Ryan Weston, the diocese's Social Justice and Advocacy consultant, [rweston@toronto.anglican.ca](mailto:rweston@toronto.anglican.ca).

### 22 days of prayer for reconciliation

The Anglican Church of Canada will be marking the conclusion of the Truth and Reconciliation Commission with 22 days of prayer for continued reconciliation between May 31

(the beginning of the last TRC meeting) and June 21 (National Aboriginal Day). The diocese invites every parish to share in this project. During that time, parishes are encouraged to listen to the story of a residential school survivor; to pray for all those affected by the schools; to ring church bells for murdered and missing aboriginal women and girls; and to renew their resolve for reconciliation. For more information, visit the national church's website, [www.national.anglican.ca](http://www.national.anglican.ca).

### Youth invited to event

The Archbishop's Youth Ministry Committee is hosting Interface, an event for youth under 18 along with their leaders and parents. Interface will take place on Sept. 26 at St. James Cathedral, 65 Church St., Toronto. There is no fee, but participants will need to bring or buy their own lunch, as well as fare for the TTC. Youth under 18 must have a parental consent form signed by a parent or guardian to attend. Contact Jillian Ruch at [yorkscarboroughyc@gmail.com](mailto:yorkscarboroughyc@gmail.com).





## CELEBRATION

The Rev. Gabriel Opoku Ware celebrates his induction as the priest-in-charge of the Ghanaian Anglican Church of Toronto on April 26. At right, Ebenezer Amoah and his band play at the induction. The service took place at St. David, Lawrence Avenue, where the Ghanaian congregation worships. PHOTOS BY MICHAEL HUDSON



## WORLD BRIEFS

### Leaders to publish Book of Joy

INDIA – Archbishop Desmond Tutu and the Dalai Lama met this spring to create what they call the Book of Joy to help people find “enduring happiness in an uncertain world.” Archbishop Tutu travelled to Dharamshala for the Buddhist leader’s 80th birthday. The two spent a week together in what was described as “deep dialogue and playful laughter” as they shared their experiences of finding joy in the face of life’s challenges. *Anglican Communion News Service*

### Small loans lead to big change

GHANA – When 100 women received micro-loans to purchase donkeys, carts and ploughs, the intention was to increase productivity in the agricultural community and provide more income. But when Sara Delaney, an Episcopalian program officer, traveled to Ghana a year later, she found they had achieved much more. The women had gained a sense of independence and no longer relied on help to accomplish basic tasks. One of the women, Anyandebe Ma-

mu, said: “If there is rain, I am not going to rely on any bullock to come to my farm to plough. I will put on the donkey and plough. I have moved from one level to another.” *Anglican Communion News Service*

### Anglicans among dead in earthquake

NEPAL – The Anglican Deanery of Nepal says there has been a devastating loss of life and infrastructure since a massive earthquake hit the country in April. In Nepal, Sunday is a work day, so many were in church on Saturday, April 25, when the earthquake hit. Dean Lewis Lew reports that in the village of Choke, the Rev. Laxman Tamang and 17 members of his parish died when the earthquake struck. Dean Lew said many of the deanery’s churches were located in a district badly hit. Buildings, schools and churches all collapsed. Nothing was left standing, said one of the local clergy. Churches and agencies throughout the Anglican Communion have launched appeals to support the relief effort. *Anglican Communion News Service*

### Churches speak out after disaster

UNITED KINGDOM – A shipwreck off the coast of Italy in April that cost the lives of almost 1,000 Africans seeking refuge from Libya has prompted churches to speak out. The Con-

ference of European Churches asked for prayers for the victims, deploring the loss of life on Europe’s doorstep. The tragedy underlines the need for legal and safe pathways for people escaping desperate circumstances, said Justin Welby, the Archbishop of Canterbury. He said illegal migration must not prevent Europe from “doing what is right” and opening borders to people in need. He said the current crisis is not just the responsibility of Italy but of the whole of Europe, including Britain. *Anglican Communion News Service*

### Aid groups frustrated with delays in Gaza

ISRAEL – Christian Aid is among the relief and development groups that are frustrated with the delays in rebuilding Gaza after the conflict with Israel. Reports indicate that while donors pledged \$3.5 billion towards Gaza’s recovery, none of the 19,000 homes destroyed has been rebuilt, and 100,000 people are still homeless and living in camps or schools. There is no permanent ceasefire agreement, and Israel has continued its blockade of Gaza, the groups say. Only a quarter of the money pledged by donors has been released. Restrictions on getting material into Gaza has prevented the 81 health clinics and hospitals that were damaged during the conflict from being rebuilt. *Anglican Communion News Service*

## CANADA BRIEFS

### Congregation on move during repairs ①

There was a sense of optimism in the air as more than 400 people gathered at Christ Church Cathedral, Vancouver, on April 26 for the last service in the historic building before it would be closed for extensive renovations. The construction will see the replacement of the roof, a renovated and enlarged kitchen and the building of a new bell spire. Before moving to a temporary site a few blocks away, the congregation was treated to a funny, thoughtful and uplifting sermon by the cathedral’s deacon, the Rev. Alisdair Smith. The liturgy was topped off with a postlude by organist Rupert Lang. Mr. Lang played an enthusiastic arrangement of John William’s “Star Wars” themes, which seemed appropriate for a congregation on the move. *Vancouver.anglican.ca*

### Church stays open for Bible reading ②

St. Mark, High Prairie, hosted a Bible Reading Proclamation during Holy Week. For 63 hours between Palm Sunday and Maundy Thursday, the church was kept open as people took turns reading the Bible out loud. As in past years, all the churches in High Prairie were invited to take part. People from five local churches took part, with several coming back to read more passages. “Several people said their experience was awesome and wonderful,” said Peter Clarke, a member of St. Mark’s. *The Messenger*

### Diocese to sponsor Iraqi refugees ③

An Iraqi refugee family will be calling Regina home after the Diocese of Qu’Appelle decided to sponsor them. The family are Orthodox Assyrian Christians who fled from Mosul after ISIS overran the city last year. The family has been living in Turkey for the past six months. Dioc-

san Council voted unanimously to sponsor the family. It will cost about \$40,000 to sponsor the family for a year. The diocese will pay for half of that, with the remainder coming from fundraising events and donations. It will be the second refugee family sponsored by the diocese, which took part in the PWRDF50 initiative in 2011. *Saskatchewan Anglican*

### African bishop at Celtic service ④

Bishop Cyril Kobina Ben-Smith from Ghana will join some 25 fiddlers at a Celtic service at St. Cuthbert, Oakville, in June. “To me, having an African bishop celebrating at a Celtic liturgy with such festive music speaks to the truly global church that we are,” says the Rev. Joseph As-selin, incumbent. Bishop Kobina Ben-Smith will be in the Diocese of Niagara to lead a conference for clergy. While planning his trip to the diocese, he made a special request to visit St. Cuthbert’s. He knew the Rev. John Rye, who was rector of the parish in the early 1960s before going to Ghana as a missionary. *Niagara Anglican*

### Bishop to walk through diocese ⑤

David Edwards, the bishop of the Diocese of Fredericton, plans to walk through the Archdeaconry of St. Andrews in early June. Bishop Edwards plans to walk through all of the diocese’s archdeaconries over the next few summers. The diocese includes all of the province of New Brunswick. “Walking will give me the chance to see the land and meet people whom I would not usually come across,” he says. “As well, there will be time for reflection. Walking will mean I will have to slow down and it will give me time to ponder.” There will be set prayer times along his route and anyone can join in. “There will also be an opportunity to share the good news of Jesus with those we meet,” he adds. “This is not intended solely to be a walk, but also to be a mission.” He invites everyone to join him on his walk through St. Andrews Archdeaconry, which is located in the southwest part of the province. *The New Brunswick Anglican*





# Ten minute talks 'inspiring'

## Speakers share stories of AIDS

BY MARY LOU HARRISON

**THE** social justice team at St. Mary Magdalene, Toronto, hosted a discussion evening in April at which six "table speakers" shared their experiences of HIV and AIDS with an inquisitive audience.

The format for the evening was based on the "Slice of Life" event held by the Rotary Club of Whitby and promoted by RADAR (Rotary Action for the Development of AIDS Responses) as a template for groups interested in learning about HIV and AIDS.

After brief introductory remarks, representatives of Latinos Positivos, the Ontario AIDS Network, Asian Community AIDS Services (ACAS), and the HIV & AIDS Network of the Diocese of Toronto were seated at banquet tables, where they were joined by up to six guests each. Each speaker had 10 minutes to share his or her personal journey as a person living with HIV-AIDS and answer questions. At the end of 10 minutes, a bell was rung and



Christian Hui describes his experience of living with HIV-AIDS to a table group at St. Mary Magdalene, Toronto.  
PHOTO BY MARY LOU HARRISON

there was a short refreshment break before participants moved on to another speaker.

"It was eye-opening to meet people from different countries and cultures and hear their stories of dealing with AIDS," said a St. Mary Magdalene parishioner. "I was saddened to hear about the lack of medical and social support for AIDS patients in Latin America. Even in Canada, we have a long way to go. I learned about grassroots organizations here in Toronto that support peo-

ple of Latin American descent and people of Asian descent. These social support organizations are a powerful movement for caring and inclusion. The people I met were determined, hopeful, and resourceful, and the evening left me feeling totally inspired."

The groups heard that federal cuts to refugee healthcare have meant that some HIV-positive people are unable to afford the medication they need to stay healthy. The situation is so dire

that Latinos Positivos is looking to establish an emergency pharmacy so people will not have to stop their treatment regimens.

Another common theme was the vital importance of a caring and accepting community, especially when family and other traditional supports are no longer available because of the stigma often associated with an HIV-positive diagnosis.

Mary Lou Harrison is a member of St. Mary Magdalene, Toronto.

## BRIEFLY

### Episcopal areas invited to build

The diocese gave \$100,000 to Habitat for Humanity GTA in January to support the building of affordable housing for a family of four in the Brimley Road and Lawrence Avenue area of Toronto. As part of the donation, the diocese can participate in a number of "build days" to assist with the work at the project site. A day has been set aside for each episcopal area, with space for up to 20 participants each day. No construction experience is necessary, and all safety equipment, training and lunch are provided. The dates and contact information are as follows:

- May 23 - York-Scarborough (contact Karen Isaacs: kisaacs@toronto.anglican.ca or 416-363-6021 ext. 253 / 1-800-668-8932 ext. 253).
- June 13 - York-Credit Valley (contact Gina Bearne: gbearne@toronto.anglican.ca or 416-363-6021 ext. 223 / 1-800-668-8932 ext. 223).
- July 4 - Trent-Durham (contact Heather Burton: hburton@toronto.anglican.ca or 905-668-1558).
- July 18 - York-Simcoe (contact Jennipher Kean: jkean@toronto.anglican.ca or 905-833-8327).

Have a happy and safe summer, whatever your plans may be. And please remember those in need with your gift to FaithWorks.

When they had finished breakfast, Jesus said to Simon Peter, 'Simon son of John, do you love me more than these?' He said to him, 'Yes, Lord; you know that I love you.' Jesus said to him, 'Feed my lambs.'

A second time he said to him, 'Simon son of John, do you love me?' He said to him, 'Yes, Lord; you know that I love you.' Jesus said to him, 'Tend my sheep.'

He said to him the third time, 'Simon son of John, do you love me?' Peter felt hurt because he said to him the third time, 'Do you love me?' And he said to him, 'Lord, you know everything; you know that I love you.' Jesus said to him, 'Feed my sheep.'

JOHN 21: 12-17

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# New minister transforms kids' program

## Easter event popular

BY JANICE DOUGLAS

**ST.** Olave, Swansea in Toronto received a \$49,000 grant from the Our Faith-Our Hope campaign last summer to hire a children's and youth minister for the next four years. The selection committee hired Laura Oxley, who came to its attention when she asked if she could start a children's drop-in gardening program on the front lawn of the church.

A fourth-year student in international development at York University, Ms. Oxley has transformed the Sunday morning program for children aged four to 12. The year started with lessons about Moses and the Book of Exodus, followed by rehearsals for the nativity play. By January, Ms. Oxley had engaged parents as volunteer teachers. She had also prepared her own lesson called Bible Basics.

The Lenten and Easter lessons focused on "God's Big Plan for Our Redemption." That was the theme of the Easter Saturday community event, which drew more than 30 children and their parents.

"We organized the day around six stations and areas of the church," she says. "First, we welcomed people onto our parish hall stage to make fuzzy lambs." The children glued cotton balls on a brown egg, turning it into a fuzzy lamb. "That helped us introduce

two Easter ideas – the lamb and the egg."

Next, the group formed a circle in the main hall. Ms. Oxley had set up a wall of cardboard bricks and explained how the wall represents sin, which keeps us separated from God. How do we break down that wall? "This is the whole point of God's big plan for redemption: he sent his son Jesus to pay for our sins on the cross, and to 'punch down the wall,' as the kids like to say."

From there, Ms. Oxley set the scene of Jesus entering Jerusalem and gave all the children palm leaves left over from Palm Sunday. Two children volunteered to dress up as Jesus and the donkey, and the group followed a sign to Jerusalem as the rest of the crowd waved palms and cheered for Jesus. Upstairs in the church's sanctuary, Ms. Oxley had a few surprises waiting for them. In the chancel, mats were set up in the "the upper room," where they assembled for the last supper. The Rev. David Burrows, incumbent, reminded the group how Jesus served the disciples bread and wine, and the kids all munched on pita and sipped grape juice.

At this time, Ms. Oxley explained the deeper meaning of Jesus' sacrifice, which we remember through Communion. "I explained to the kids that in God's plan for redemption, Jesus paid



Laura Oxley welcomes children and parents to the Garden of Gethsemane inside St. Olave's. PHOTO BY JANICE DOUGLAS

### OUR FAITH OUR HOPE

*This series looks at how the diocese's Our Faith-Our Hope campaign is helping individuals and parishes re-imagine church. The campaign has raised \$41 million.*

for every sin – past, present, and future – with his own sacrifice on the cross, and that's what we remember when we eat the bread and the wine."

After the last supper, the group moved to the baptistry, where Ms. Oxley had a miniature Garden of Gethsemane arranged with the help of a parent volunteer. Children added spring blooms to the garden and learned how Jesus was betrayed and arrested there.

Back in the chancel, Ms. Oxley described the story of the crucifixion with the help of Hillary

Eresto, a drummer with the South Sudanese Community Church that worships at St. Olave's. Children each had hand drums to beat along with Ms. Eresto as the story turned darker and darker. The group sang, "Were You There?" The final verse – "Were you there when they rolled the stone away? – hinted at the resurrection. As children learned of the empty tomb, the mood lifted. They learned the hymn, "Sons of God," adding rhythms with drums and other percussion instruments.

Finally, the group returned to the hall for a snack. Ms. Oxley had set up a mixer and ingredients to make "Tomb Cookies," meringues that become hollow after drying out over a few hours in the oven. As each ingredient was added to the bowl, a short Bible passage was read to link it to a symbol from the story.

"All these fun activities were orchestrated with a view to help the children learn about the Easter story," says Sharm Powell, who came with her five-year-old daughter Liesl, a regular Sunday school attendee. "I was amazed at how fun and educational it was. She loved it and so did I. The two hours just flew by – we didn't want to leave."

As the children dove into the cooking demonstration, parents relaxed and socialized. Ms. Oxley was pleased to see a mix of regular St. Olave's attenders and visitors from the community. Part of the budget for the event was spent on advertising, through a community newspaper and putting up posters. Children were also given invitations and encouraged to ask friends to join them.

*Janice Douglas is a member of St. Olave, Swansea.*

# Tree cutting brings church, community closer together

BY CAROLYN PURDEN

**OVER** the past three years, Guildwood Village in Toronto – and Holy Trinity church at the heart of the village – has been devastated by the Emerald Ash Borer.

"Thousands and thousands of trees have been killed," says the Rev. Stephen Kirkegaard, incumbent of Holy Trinity. "We have lost 130 trees on our property alone. It looks like a clear cut."

The trouble for Holy Trinity began in 2012, when a few trees were removed. Since then, a few more have been cut down every year, culminating in a staggering 96 trees cut down in the first four

months of this year. All that is left on the property is four trees.

The cost to the parish has been enormous, too. The bill for tree removal is approaching \$50,000, and that is on top of \$60,000 for a new church roof.

Fortunately, Bishop Patrick Yu, the area bishop of York-Scarborough, became the parish's champion, and the area council gave Holy Trinity a grant of \$15,000 to help pay for tree cutting. Parishioners also responded to a special appeal to cover the tree costs, and two fundraising concerts raised \$29,000.

The loss for the church has also become a loss for the village.

Holy Trinity is situated on a large, unfenced lot right at the village crossroads, and over the years it has sought different ways to engage with the community, outside the church walls.

As a result, the church property has become the village green, hosting concerts, theatre, a farmers' market, an annual garage sale, barbecues, the Seniors Health Fair and Back to Church Sundays.

The Guildwood community has rallied to the church's support, its ratepayers association donating a couple thousand dollars for the tree cutting. Now, as it plans the replanting of the property,

the parish is in talks with the community.

"We've started a Trees Down, Trees Up campaign," says Mr. Kirkegaard. "As we replant, we're speaking to the community about how we can best use the property to serve the community. We want to try and capture a missional vision for it."

He also anticipates financial help from all three levels of government. "I think all levels of government are saying there'd be some willingness to assist in the replanting," he says. "Replanting is much easier to get support for than cutting down."

Although it has been a devas-

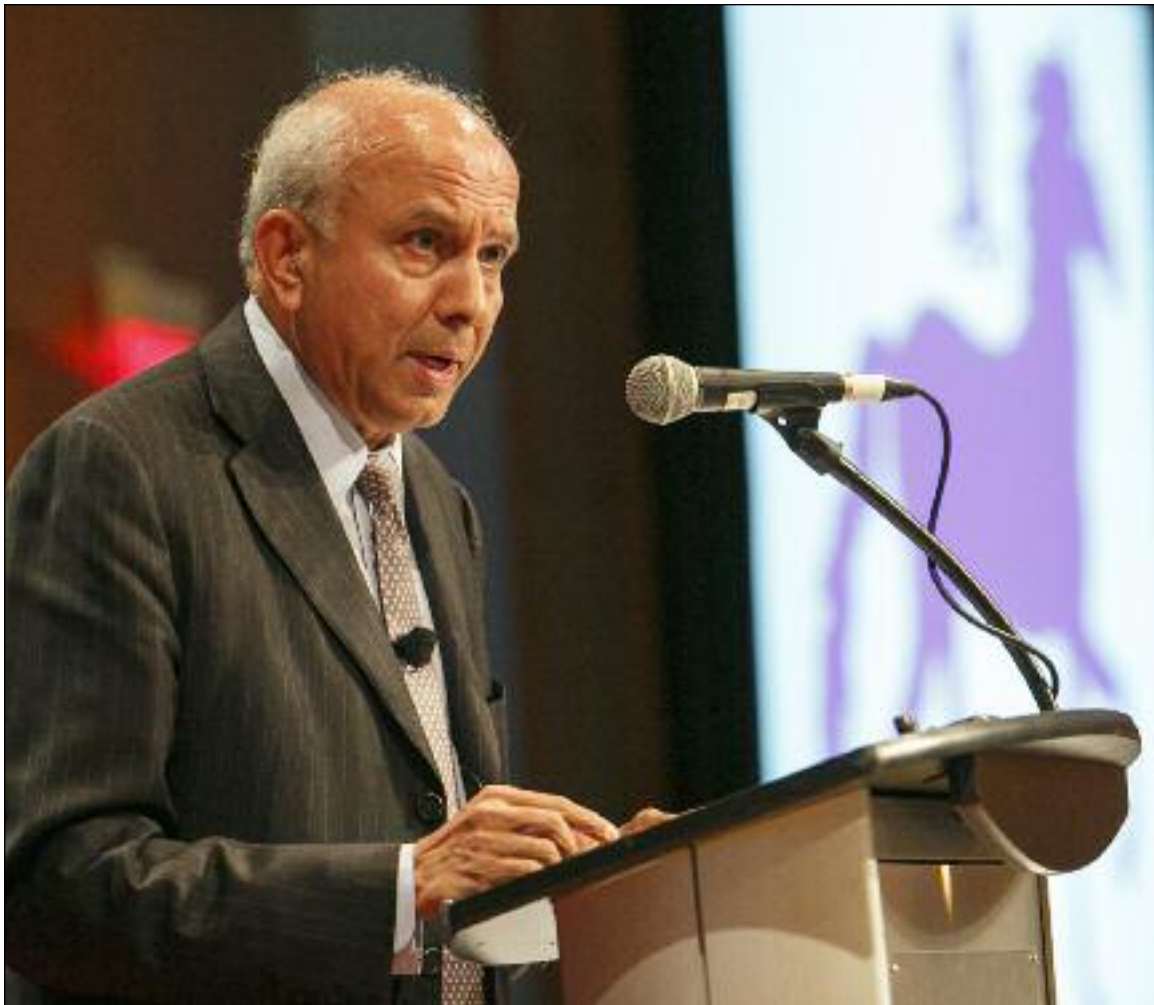
tating loss, parishioners' morale is high. In the Our Faith-Our Hope campaign, Holy Trinity raised \$236,000, exceeding its target by \$91,000, says Mr. Kirkegaard. People felt very encouraged when, after Holy Trinity supported the diocese, the diocese in turn supported it in its time of need.

"For the parish, it was nice to see that immediate loop of support and fellowship from the diocese," he says, adding, "Although we are dismayed by the loss of our beautiful tree canopy, we are excited about the missional possibilities of our Trees Down, Trees Up campaign."

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Prem Watsa speaks about how his faith has shaped his life. PHOTOS BY MICHAEL HUDSON



The Rev. Stephanie Douglas-Bowman thanks the Bishop's Company Dinner as her husband Michael looks on.



Delores Lawrence, chair of the event committee, welcomes guests to the dinner.



The Rev. Jim Houston of Holy Trinity, Trinity Square offers up refreshments for guests at the reception.



From left to right, John and Naomi Sundara and the Rev. Simon and Ashley Davis enjoy the reception.



Archbishop Colin Johnson talks about the life of the diocese.

# Business leader gives thanks to God

Prem Watsa says building company has been a 'labour of love'

BY STUART MANN

**ONE** of Canada's foremost business leaders spoke passionately about his faith at the Bishop's Company Dinner, held May 7 in Toronto.

Prem Watsa, chairman and chief executive officer of Fairfax Financial Holdings Ltd. and a long-time member of St. Paul, Bloor Street, said being a follower of Jesus Christ has shaped every part of his life, including how he built and runs his business.

"I have been blessed my whole life," he said. "When I look back, I see that the most important decisions of my life I had no control of. They have been blessings from above."

Born and raised in India, Mr. Watsa immigrated to Canada in the early 1970s and settled in Lon-

don, Ont., where he attended the Ivey Business School. In 1985, he took control of a small trucking insurance company and, two years later, re-organized and renamed it Fairfax Financial Holdings Ltd. The company today has assets of about \$40 billion.

"Fairfax has been a labour of love for many people in our company," he said. "We have a fair and friendly culture, treating all people well. We have prospered, but not at the expense of our founding principles."

Those principles include valuing the company's employees and their families. "We don't want our employees to work at the expense of their families," he said, adding that employees often have long careers at the company.

He said Fairfax donates one to two per cent of its pre-tax profits

to the communities in which it does business. Last year, it donated \$19 million to those communities. Over the years, it has donated \$130 million.

"When a business does well, its customers benefit, its employees benefit, its shareholders benefit and also the communities benefit," he said. "At Fairfax, we have a saying – Doing Good by Doing Well. We never forget that we have to do well over the long term so that we can do good in our communities."

He added: "Business has a huge impact in the world, and with the good Lord's help it can be a calling."

The 54th annual Bishop's Company Dinner began with a reception at Holy Trinity, Trinity Square, followed by dinner and a silent auction at the nearby Marriott hotel. It was attended by 425

people and raised \$150,000 to help clergy and their families in need and to provide scholarships for theological students.

The Rev. Stephanie Douglas-Bowman, the incumbent of Christ Memorial, Oshawa, and her husband Michael spoke about how funds from the Bishop's Company Dinner had helped them pay for the educational testing of one of their children in preparation for a move to a new church and a new city.

Standing at the podium, Ms. Douglas-Bowman thanked the audience for its support, saying, "What makes the Bishop's Company so remarkable is the recognition that clergy care doesn't just mean supporting the priest. It means caring for their families, too."

As in previous years, scholar-

ship recipients were announced at the dinner. Allison Dean and Vinaya Sagar Dumpala received the Terence and Alice Jean Finlay Bursary, which is given to two students, one each from Trinity and Wycliffe colleges, who are engaged in studies that celebrate and enhance the understanding of the diversity of the church. Mary-Catherine Garden was awarded the Kirubai Scholarship, given to a Trinity College divinity student who is specializing in liturgy and worship. Donald Beyers and Monique Taylor received the William Kay Bursary, which aids students who are engaged in theological education that will lead to ordination. John Sundara and Rebecca Spellacy received the George & Eileen Carey Bursary, awarded to Anglicans pursuing post-graduate theological studies.



## LOOKING AHEAD

To submit items for Looking Ahead, email [editor@toronto.anglican.ca](mailto:editor@toronto.anglican.ca). The Anglican will not be published in July and August. The deadline for the September issue is July 31. Parishes can also promote their events on the diocese's website Calendar at [www.toronto.anglican.ca](http://www.toronto.anglican.ca).

## Worship and Music

**MAY 30** - Solemn High Mass and Outdoor Procession, 10 a.m., St. Mary Magdalene, 477 Manning Ave., Toronto. This Eucharist is a part of the May festival that runs throughout the month to honour the Blessed Virgin Mary. A light lunch will follow in the parish hall.

**JUNE 6** - Voices Chamber Choir presents "Brother Sun, Sister Moon," choral music for the morning and evening, featuring Healey Willan's Magnificat and Nunc Dimittis, Henry Balfour Gardiner's Evening Hymn and Morten Lauridsen's Nocturnes, 8 p.m., St. Martin-in-the-Fields, 151 Glenlake Ave., Toronto. Tickets available at the door (cash only): \$20 for adults, \$15 for students and seniors.

**JUNE 7** - Choral Evensong, 4 p.m., followed by Strawberry Tea, at St. Olave, 360 Windermere Ave., Toronto. At 5 p.m., guitarist Doug Hibovski performs Classical Gas, the famous instrumental piece by Mason Williams, plus more. Contributions appreciated. Call 416-769-5686.

**JUNE 10-AUG. 26** - Concerts at Midday, Wednesdays at 12:35 p.m. following the noon mass, St. Stephen-in-the-Fields, 365 College



## STEP LIVELY

Maureen Mulvey-O'Leary calls out steps while Rebecca Carter-Chand and Jennifer Stolte dance at an Irish ceili at St. Matthew, Riverdale in Toronto in May. About 100 people turned out for the dance and raised nearly \$1,200 towards sponsoring a refugee family from Syria. A 'ceili' is an Irish word for a social get-together of dance and music.

St. at Bellevue Avenue, Toronto. Free admission, contributions gratefully received. Call 437-344-3890 or 416-921-6350. For a full listing of performances, visit [www.saintstephens.ca](http://www.saintstephens.ca).

**JUNE 12** - Church of St. Mary Magdalene: Schola Magdalena presents "In Praise of Holier Women," a concert honouring female saints, ancient and modern. The church is located at 477 Manning Ave., Toronto. Concert at 8:15 p.m. Pay what you can. Call 416-531-7955.

**JUNE 12** - "Draw the Circle Wide," a unique concert experience featuring the Common Cup Company, whose mission as a group of musicians is one of teaching, song-writing, singing and supporting congregations and groups in their ministry. The concert will be held at 7:30 p.m. at St.

Aidan, 70 Silver Birch Ave. (at Queen Street East), Toronto. Tickets are \$20 each. For tickets, call 416-691-2222, or email to [staidan@eol.ca](mailto:staidan@eol.ca).

**JULY 29** - Festive Evensong for St. Olave's Day at 6 p.m., followed by barbecue at 6:30 p.m., St. Olave, 360 Windermere Ave., Toronto. All welcome. Call 416-769-5686.

## Spring Sales &amp; Art Show

**MAY 28-30** - Canterbury Creative Arts presents the 4th annual juried show and sale, May 28 and 29 from 1 p.m. to 9 p.m., May 30 from 10 a.m. to 4 p.m., St. Dunstan of Canterbury, 56 Lawson Rd., Scarborough. For three days the church becomes a gallery as an eclectic group of 20 artists present their work. Free admission.

**JUNE 6** - Garage sale, 8 a.m. to 2



p.m., Church of Our Saviour, 1 Laurentide Dr., Don Mills.

**MAY 30** - Rummage sale and spring tea, Church of the Advent, 40 Pritchard Ave., Toronto, 10 a.m. to 2 p.m. A great selection of jewellery, household items, clothing, furniture, books and more. Call 416-763-2713.

**MAY 30** - Spring yard sale, 10 a.m. to 2 p.m., St. Barnabas, 361 Danforth Ave., Toronto.

**JUNE 20** - Lawn sale, 9 a.m. to 4 p.m., St. Olave, 360 Windermere Ave., Toronto. Anyone interested in renting a table to sell their goods should contact the church at 416-769-5686.

## Play

**JUNE 15-16** - St. Thomas, Toronto, hosts the return of John D. Huston in *Screwtape*, a one-man show adapted from C.S. Lewis's best-seller *The Screwtape Letters* and its sequel, *Screwtape Proposes a Toast*. *Screwtape* will be performed at 7:30 p.m. in the Lady Chapel of St. Thomas's, 383 Huron St., Toronto. Admission by donation at the door; a portion of proceeds will go toward supporting the parish's Friday Food Ministry. Seats can be reserved by calling 416-462-3262.

# Diocese seeks nominees for General Synod

**THE** Nominating Committee of the Diocese of Toronto is calling for nominations for General Synod 2016. All members of the Diocese of Toronto's Synod are entitled to

nominate any members of diocesan Synod. The election will take place at the regular session of diocesan Synod on Nov. 13-14, 2015. General Synod meets every

three years, and the term of office for a member is three years. The term of office will begin at General Synod in 2016. The meeting will be held at the Sheraton Parkway-Toronto North hotel in Richmond Hill, Ont.

Nominees to General Synod will be required to remain a member of the Diocese of Toronto's Synod for the duration of their term of office. They must be willing and able to attend all meetings of General Synod, and must be willing to



## ACW MEETING

Donna Cansfield, former Ontario MPP, speaks on the aging and care of the elderly at the Diocesan Anglican Church Women's annual general meeting at St. George on Yonge, Toronto, on May 2. PHOTO BY MICHAEL HUDSON

serve on a sub-committee or working group should they be asked or elected to do so. Expenses incurred are covered according to diocesan policy.

The Nominating Committee is requesting that nominations be submitted by June 1, 2015 to the Rev. James Blackmore at [jhblackmore@hotmail.ca](mailto:jhblackmore@hotmail.ca). Nominations must include name and contact information (email, mailing address and phone number) and parish affiliation of both nominator and nominee, and a statement indicating that the nominee has consented. In addition, nominees are asked to submit a brief (100-150 words) biographical statement that includes any past parish associations, skills, educational background and why they are interested in serving in this position.

For further information, contact the chair of the Nominations Committee, the Rev. James Blackmore, by email at [jhblackmore@hotmail.ca](mailto:jhblackmore@hotmail.ca), or the assistant secretary of Synod, Pamela Boisvert, by email at [pboisvert@toronto.anglican.ca](mailto:pboisvert@toronto.anglican.ca).



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## Church of the Incarnation Seeks CHOIR DIRECTOR AND ORGANIST

The Anglican Church of the Incarnation at 15 Clairtrell Road in the Bayview and Sheppard area invites applications for the part-time contract position for a Choir Director and Organist. Salary is in accordance with the RCO guidelines for approximately 10 hours a week.

The successful applicant will work closely with our choir, parish clergy and our lay leaders to enrich and enhance our music ministry.

The deadline for application is July 15, 2015. To submit an application, or to request a detailed job description, please contact the Rev. Heather Gwynne-Timothy at [revheather@incarnationtoronto.ca](mailto:revheather@incarnationtoronto.ca) or (416) 221-7516.

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FOR FURTHER INFORMATION

CEMETERY CHAIR,

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[alanzimmerman@sympatico.ca](mailto:alanzimmerman@sympatico.ca)

OR CHURCH OFFICE (905) 278 1992



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## PRAYER CYCLE

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  2. St. John the Baptist, Norway
  3. St. Luke, East York
  4. St. Matthew, First Avenue
  5. St. Monica
  6. St. Saviour, Toronto
  7. Theological College of the Anglican Church of Canada
  8. Christ Church, Bobcaygeon
  9. Christ Church, Cobocok
  10. St. George, Haliburton
  11. St. James, Fenelon Falls
  12. St. James, Kinmount
  13. St. John, Dunsford
  14. The Anglican Appeal
  15. St. John, Rosedale
  16. St. Luke, Burnt River
  17. St. Margaret, Wilberforce
  18. St. Paul, Beaverton
  19. St. Paul, Lindsay
  20. St. Paul, Minden

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- 21. Victoria & Haliburton Deanery**  
22. St. Peter, Maple Lake  
23. The Chapel of St. James, West Brock  
24. The Chapel of St. Thomas, Balsam Lake  
25. St. Andrew, Allison  
26. St. David, Everett  
27. St. John, Cookstown  
28. Tecumseth Deanery  
29. St. Luke, Rosemont  
30. St. John, East Orangeville

### FOR JULY

1. Archbishop Fred Hiltz and the Anglican Church of Canada
2. St. Peter, Churchill
3. The Chapel of St. John, New Tecumseth
4. Trinity Church, Bradford
5. Mississauga Deanery
6. Holy Spirit, Dixie North
7. St. Bride, Clarkson
8. St. Elizabeth Church, Mississauga
9. St. Francis of Assisi
10. St. Hilary (Cooksville)
11. St. John the Baptist (Dixie)
12. Mission to Seafarers
13. St. Luke (Dixie South)
14. St. Paul, Lorne Park
15. St. Peter (Erindale)
16. St. Thomas a Becket (Erin Mills South)
17. Trinity Church, Port Credit
18. Trinity, Streetsville
19. The Doctrine and Worship Committee
20. St. Peter on-the-Rock, Stoney Lake
21. St. John, Harwood
22. St. Paul, Washago
23. Wycliffe Church, Elmvale
24. Ghanaian Anglican Church of Toronto (GACOT)
25. Evangelists, New Tecumseth
26. Oshawa Deanery

27. All Saints, Whitby  
28. Ascension, Port Perry  
29. Christ Memorial Church, Oshawa  
30. Redeemer, Ajax  
31. St. George Memorial, Oshawa

### FOR AUGUST

1. St. George, Pickering Village (Ajax)
2. The Bishop's Committee on Prayer
3. St. John, Whitby
4. St. Martin, Bay Ridges (Pickering)
5. St. Matthew, Oshawa
6. St. Paul on-the-Hill, Pickering
7. St. Paul, Uxbridge
8. St. Peter, Oshawa
9. Camp Couchiching
10. St. John, Blackstock (Cartwright)
11. St. Thomas, Brooklin
12. All Saints, Collingwood
13. Christ Church, Batteau
14. Christ Church-St. Jude, Ivy
15. Good Shepherd, Stayner
16. Nottawasaga Deanery
17. Prince of Peace, Wasaga Beach
18. Redeemer, Duntroon
19. St. George, Allandale
20. St. George, Utopia
21. St. Giles, Barrie
22. St. James, Lisle
23. The Bishop's Company of the Diocese of Toronto
24. St. John, Craighurst
25. St. Luke, Creemore
26. St. Margaret, Barrie
27. St. Paul, Innisfil
28. St. Paul, Midhurst
29. St. Paul, Southampton
30. Toronto Urban Native Ministry
31. St. Thomas, Shanty Bay

## IN MOTION

### Appointments

- The Rev. Dawn M. Gilby has been appointed Interim Priest-in-Charge of St. James the Apostle, Brampton beginning May 1, 2015.
- Following his ordination on May 3, 2015 at St. James Cathedral at 4:30 pm, Antoine Rutherford will be appointed as Assistant Curate at Christ Church, Deer Park beginning June 1, 2015.
- The Rev. Frances H. Kovar has been appointed Incumbent of St. James the Apostle, Brampton beginning June 16, 2015.
- The Rev. Anthony Bassett has been appointed Priest-in-Charge of St. Peter, Oshawa beginning June 30, 2015.
- The Rev. Canon Sister Con-

stance Joanna Gefvert, Honorary Assistant, St. George on Yonge, Toronto, March 29.

- The Ven. Dr. Michael Thompson, Honorary Assistant, Church of the Transfiguration, April 12..
- The Rev. Canon Harold Nahabedian, Interim Priest-in-Charge, Church of the Advent, Toronto, April 14.
- The Rev. Mark Regis, Associate Priest, St. Paul, Bloor Street, May 1.
- The Ven. Gordon Finney, Interim Priest-in-Charge, St. Timothy, North Toronto, June 1.

### Vacant Incumbencies

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

*Mary Conliffe, [mconliffe@toronto.anglican.ca](mailto:mconliffe@toronto.anglican.ca).*

### Trent Durham

- Lakefield College School
- St. John, Peterborough
- St. Mark, Port Hope

### York – Credit Valley

- St. Matthias, Bellwood
- St. Olave, Toronto

### York – Scarborough

- Christ Church, Scarborough

### York – Simcoe

- Parish of North Essa
- Prince of Peace, Wasaga Beach
- St. Margaret, Barrie
- St. Mark, Midland
- Trinity, Aurora (Associate Priest)



## READING THE BIBLE

BY THE REV. CANON DON BEATTY

# Paul focussed life on Christ

Before we look at Paul's second missionary journey and the beginning of his correspondence, we need to look at the man himself. He was born to religious Jewish parents and brought up in Tarsus, on the southwest coast of Turkey. He was at home in Greco-Roman philosophy, religion and rhetoric. He also seemed to have enjoyed the privileges of Roman citizenship. According to Luke, he was educated by Gamaliel, an important rabbi of the first century, and his letters show distinctly Palestinian Jewish concerns.

Paul was loyal to the Torah as practiced by the Pharisees. He was familiar with the Hebrew Bible but used the Greek translation of the scriptures, called the Septuagint. He believed that Jesus was the Jewish Messiah and always went first to the synagogues to proclaim his message. He believed that a Jew must be obedient to the Torah; thus, when Timothy joined the team, Paul circumcised him, as Timothy's mother was Jewish. Titus was not circumcised, despite the protests of the Judaizers, because he was not born a Jew. The Gentile converts only had to follow the dictates of the Council of Jerusalem (see my column last month).

Paul had a dramatic religious conversion. He was persecuting the church, for he believed that Jesus was cursed by God because he had been hanged upon a tree (Deuteronomy 21:23). On the road to Damascus, Paul was confronted by the risen Christ, an experience that changed the course of his life. He had been on the fast-track to become a Jewish rabbi; now he would be branded a heretic by his Jewish friends.

Paul's letters were not theological, except the Epistle to the Romans, which we will discuss when we reach that period of his life. His other letters were primarily pastoral. We need to remember that we only possess one side of the discussion. Paul's letters were usually answering questions or concerns that arose in the local Christian communities.

Paul was a Jew throughout his life. After his conversion, he focussed his life on the risen Christ and the importance of life "in Christ." He believed that the new age of God began with the resurrection of Jesus. Jesus was the new Adam – a new creation. His missions were grounded in Jesus's resurrection as the Lord

of all humanity, for the Jew first and then for the Gentile.

We possess 13 epistles in the Christian Bible credited to Paul. Very early in church history, the Epistle to the Hebrews was considered to be non-Pauline in authorship. I think there could have been many other letters lost in antiquity. The amazing thing is that the churches kept these letters written by Paul and eventually copied and shared them with other Christian communities.

Now let us move on to his second journey. After Paul and Barnabas returned to Antioch from their first missionary journey, they went to Jerusalem to plead for the Gentile converts. Silas accompanied them back to Antioch to help them interpret the findings of the Council of Jerusalem to the Gentile converts. Paul and Barnabas then decided to revisit the Gentile communities from the first trip. Barnabas wanted to take John Mark but Paul refused, as Mark had deserted them on the first trip. This led to a falling out between Paul and Barnabas; they were never reconciled in scripture, although Paul and Mark were (see Colossians 4:10 and 2 Timothy 4:11). I often wonder what would have happened if Paul and Barnabas had remained together. They were a good team, and their split was unfortunate. We will never know what they may have accomplished together.

Barnabas took Mark with him to Cyprus, and we hear no more about his ministry. Paul invited Silas to accompany him on this second trip, and together they set out to visit all the communities that had been established on the first journey. They strengthened the communities and helped them stand up against the Judaizers, who still insisted that Gentile converts must be circumcised.

Acts 16 has Paul's mission team in Derbe and Lystra, where they meet Timothy. He became like a son to Paul and is mentioned in a number of epistles. Luke tells us in Acts 16:5 that the mission churches were strengthened in their faith and grew daily. As the group moved through Troas, Luke joined them. In Acts 16:10, we see the beginning of the "we" passages. Luke was present and giving us a firsthand account of the mission. With one brief interlude, the "we" passages continue to the end of Acts.





The diocese's Facebook ad invites people to their local Anglican church at Easter.

## Social media shares Easter with thousands

Ads promote archbishop's message, invitation

BY MARTHA HOLMEN

**THIS** year, Archbishop Colin Johnson delivered his annual Easter message in a new way – by YouTube video. At 6 a.m. on Easter morning, the Archbishop's message of hope and new life appeared on the diocese's website and social media channels.

"The world is not as it should be, but the world will not be that way forever," Archbishop Johnson said in the video. "With the first light of Easter day, everything changed, because Jesus had been raised from the dead."

To share that message more widely, the diocese turned to paid social media advertising, spending \$50 on Twitter ads and \$200 to boost the video on Facebook. Boosting a Facebook post guarantees that more people will see it in their news feeds, a tactic many organizations use to reach larger audiences.

Six days later, the archbishop's message had been watched nearly 900 times, making it one of the diocese's most popular videos. It was shared 89 times on Facebook, within the diocese and beyond, and received 17 comments – more than any previous post.

This success wasn't due entirely to paid advertising. Of the nearly 40,000 people who saw the posts on Facebook and Twitter, about

7,200 were organic views, which means they weren't the result of the advertising campaign.

While the goal of the ads was to encourage people to watch the Easter video, they also helped to promote the diocese's presence on social media. The diocesan Facebook page accumulated three dozen new likes in the week following Easter Sunday, a significant spike compared with previous weeks.

In addition to sharing the archbishop's Easter message, the diocese also continued its use of social media advertising to invite people to church. This year's ads ran from Palm Sunday to Maundy Thursday with the message, "Christ has risen – celebrate with us! Find new life this Easter at your local Anglican church." Each ad linked to the diocese's Find a Church web page and featured a photo of a yellow daffodil.

For a budget of \$250 split evenly between Twitter and Facebook, the ads reached nearly 60,000 people and received 457 interactions between the two platforms. In contrast to previous campaigns, Facebook users were more likely than Twitter users to click on the Easter ad.

Watch Archbishop Johnson's Easter message on the diocesan YouTube channel at [www.youtube.com/tordio135](http://www.youtube.com/tordio135).

can stay up to date with all the news and information over the summer by visiting the diocese's website, [www.toronto.anglican.ca](http://www.toronto.anglican.ca) or joining the diocese on Facebook and Twitter. The staff and volunteers of *The Anglican* wish you a happy and peaceful summer.

## BRIEFLY

### Paper returns in September

*The Anglican* will not be published in July and August. It will resume in September. Readers

## In Motion

Continued from Page 16

### Ordinations

The following individuals were ordained transitional deacons at St. James Cathedral on May 3:

- The Rev. Christopher D'Angelo

- The Rev. Irina Dubinski
- The Rev. Vernon Duporte
- The Rev. Leonard Leader
- The Rev. Bill Mok
- The Rev. Augusto Nunez
- The Rev. Antoine Rutherford
- The Rev. Tim Taylor
- The Rev. Jonathan Turtle

- The Rev. Teena Brown was ordained a deacon at St. Dunstan of Canterbury, Toronto, on May 24.
- The Rev. Thomas Andrew Smith will be ordained a priest at St. Bride, Clarkson on June 7 at 4 p.m.



## It takes a village.

Shepherd Village is a neighbourhood unto itself. We offer a choice of retirement suites, assisted living, life lease, seniors' apartments and long-term care. Within our 8.5 acres are beautiful gardens, dining rooms, café, hair salon, church, swimming pool, exercise rooms, pharmacy, variety store, wellness centre, library, adult day centre and much more.

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