

Cable channel connects residents

Forum explores assisted dying



Youth leaders inspired, challenged

The Anglican

THE NEWSPAPER OF THE DIOCESE OF TORONTO

A SECTION OF THE ANGLICAN JOURNAL

www.toronto.anglican.ca

MAY 2015



FULL HOUSE

More than 400 people listen to National Indigenous Anglican Bishop Mark MacDonald at the beginning of the Good Friday Walk for Justice at Holy Trinity, Trinity Square in Toronto on April 3. The walk focused on the work of the Truth and Reconciliation Commission. It included native drumming, stories, prayers and a meal. See Page 2. PHOTO BY MICHAEL HUDSON

Primate spends Holy Week at local church

Sharing in the life of a parish a joy, he says

BY MARTHA HOLMEN

ST. Martin in-the-Fields, Toronto, welcomed a special guest for Holy Week as part of its 125th anniversary celebrations. Archbishop Fred Hiltz, Primate of the Anglican Church of Canada, accepted an invitation to join the parish from Palm Sunday to Easter Sunday.

The church's anniversary celebrations, which began in Advent, have included a visit by Bishop Michael Bedford-Jones and the launch of a book about the parish's history.

Archbishop Hiltz says he is grateful for the opportunity to spend an entire week in the parish. "It is so nice for a bishop

to be able to be in one place, with one parish family, for the whole week," he says. "I've spent many Holy Weeks in a different place every night of the week, so it's a real joy to be able to walk the liturgies, from the glory of the palms to the glory of the resurrection, with a community."

The Rev. Canon Philip Hobson, OGS, incumbent of St. Martin in-the-Fields, says that spending the week with the Primate was a powerful experience. "I was thinking all this week of those fellow Anglicans and Christians across the country, and that sense of us walking together with Christ on the journey," he says. "It was a tremendous delight to have him here."

As Primate, Archbishop Hiltz has spent past Holy Weeks in Toronto, Halifax, Vancouver, Calgary and London, Ontario.

"I've always loved Holy Week," he says. "These liturgies are very dramatic, and they really help us get a sense of what it is that we're celebrating in that journey. It's a journey of the soul. As we remember our Lord's journey, it becomes in fact our own journey."

During his week at St. Martin in-the-Fields, Archbishop Hiltz participated in a variety of services. He celebrated the Eucharist on Palm Sunday and at the Easter Vigil, led the Stations of the Cross, concelebrated with five other clergy on Maundy Thurs-



Margaret Douglin shakes hands with Archbishop Fred Hiltz after the Easter service at St. Martin in-the-Fields, Toronto. PHOTO BY MICHAEL HUDSON

day, and preached on Good Friday and Easter morning.

While he says he loves the drama of each Holy Week service,

Archbishop Hiltz was particularly moved by the meditation on the cross during the Good Friday

Continued on Page 2

CALLING ALL MOORELANDERS - SEE PAGE 11



Archbishop Fred Hiltz joins young people of St. Martin in-the-Fields, Toronto, on Easter Day. PHOTO BY MICHAEL HUDSON

Primate connects with parishioners

Continued from Page 1

service. "As the people came forward to kneel before the cross, all you could hear was feet. That's all you could hear in the church, not another sound, just feet making their way to the cross. That was quite powerful for me," he says.

In addition to participating in the liturgies of Holy Week, Archbishop Hiltz says he also appreciated the opportunity to connect with parishioners. "You feel drawn into the community, you feel drawn into its life of prayer, and you feel drawn into the devotion of this community to Christ," he says.

Members of the parish community were struck by the Primate's friendly presence throughout the week. "He's quietly calm, very gracious and makes it extremely easy to talk to him," says Lynn McKnight, who served alongside Archbishop Hiltz during several liturgies. "He is very engaged in whatever everyone has to say. That's amazing."

St. Martin in-the-Fields will continue its anniversary celebrations with visits from Archbishop Colin Johnson and Bishop Philip Poole, a community fun fair in June and a special patronal festival in November to wrap up the year.

with the poor," he said. "If we do not rediscover these, we do not understand the cross."

Native drummers led participants from Holy Trinity, Trinity Square, to Nathan Phillips Square, where speakers from Council Fire Native Cultural Centre and Toronto Aboriginal Legal Services told of abuse they had suffered in residential schools, or of the continuing effect of abuse on generations of First Nations children and adults.

the
Caribbean Choral
of Toronto

Under the direction of
Rev. Amy Y.K. Lee
invites you to a
Spring Concert
to be held on
Sunday, May 24th at
The Church of St. Stephen
2259 Jane Street, Downsview
(2 blocks north of Wilson Avenue)
Concert 5pm
A freewill offering will be taken.
DON'T MISS IT!!

ORGANIST & CHOIR DIRECTOR

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

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

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

Walk draws 400

MORE than 400 people took part in the Ecumenical Good Friday Walk for Justice in downtown Toronto on April 3. This year's theme was "Coming Full Circle: Reconciling Us," focusing on the national Truth and Reconciliation Commission's inquiry into the legacy of residential schools.

Mark MacDonald, the National Indigenous Anglican Bishop, encouraged participants to care for the poor and the Earth, remembering that all people are part of the same family. "(The church) is relearning what the cross means: militant non-violence that confronts evil, understanding that we are family with the rest of humanity and creation, and identifying

YOUR ANGLICAN CEMETERIES & CREMATORIUMS IN THE G.T.A.

(NON-DENOMINATIONAL, NON-PROFIT)



St. John's Dixie
Cemetery & Crematorium
737 Dundas Street East
Mississauga, ON L4Y 2B5
Phone: 905.566.9403
www.stjohnsdixie.com



St. James'
Cemetery & Crematorium
635 Parliament Street
Toronto, ON M4X 1R1
Phone: 416.964.9194
www.stjamescathedral.on.ca



St. John's Norway
Cemetery & Crematorium
256 Kingston Road
Toronto, ON M4L 1S7
Phone: 416.691.2965
www.stjohnsnorwaycemetery.ca

All of our properties offer:

Casket Graves, Cremation Plots, Niches & Scattering Gardens

along with the following services:

Memorial Markers, Monuments, Inscriptions, Memorial Trees with Plaques and Pre-Need Services

PLEASE CONTACT THE OFFICE OF INTEREST OR VISIT OUR WEB-SITES FOR MORE INFORMATION

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

Barrister & Solicitor (Ontario)
Attorney & Counselor-at-Law (New York)

Maclaren, Corlett LLP
175 Bloor Street East,
Suite 1803, South Tower,
Toronto, ON M4W 3R8

Wills, Trusts & Estates, Business, Real Estate

Tel: (416) 361-3094

Fax: (416) 361-6261

www.maclarencorlett.com

E-mail: mgriffith@macorlaw.com



Senior Retirement Living

Starting at **\$2195** a month!

A friendly, welcoming non-profit senior community with private accommodations, personal care, delicious meals, on-site activities and amenities.

A Wonderful Place to Call Home for Over 35 Years!

416.256.6536

2339 Dufferin St. at Eglinton Ave. W. Toronto, ON, M6E 4Z5

www.sthildastowers.com

*Prices subject to change



Cable channel connects residents

Church to broadcast services

BY STUART MANN

WHEN the Rev. Canon Derwyn Shea visited his wife in palliative care at Grace Hospital in Toronto, he saw that she avidly watched a television channel that broadcast local programs and pictures set to music. The channel was operated by the hospital, available to patients throughout the building.

"As the brain cancer took her away from me, it became very important to her," he says. "When I saw the comfort she received from it, it really impacted me."

During one of his visits, he had an idea. A similar channel would work well at St. Hilda's Towers, the senior citizens' complex in Toronto where he is the chief executive officer and incumbent of the church that is located in one of the buildings.

"I realized I needed to bring a channel like that to St. Hilda's," he says. "We have a wonderful facility that really takes care for its residents, and I wanted to make sure that we added one more amenity."

The church, also called St. Hil-

OUR FAITH OUR HOPE

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

da's, received a \$20,000 grant from the diocese's Our Faith-Our Hope campaign to get the channel off the ground. Together with funds from the federal government, Canon Shea and his team set up a broadcast centre, had cable and other infrastructure installed throughout the complex and bought video cameras.

The channel will be available in all 500 rooms and the church, reaching between 450 to 500 people, many of them Anglicans. There will be a mix of programs, including worship services and specials events from the church, and presentations from the staff on things like cooking, health, fitness and medicine. Entertainment will be provided by the residents and outside groups.

Most of the programs will be taped in the broadcast booth or the church, but a mobile camera will allow shows to be filmed elsewhere as well, including outdoor events like barbecues.



The Rev. Canon Derwyn Shea tapes a talk in St. Hilda's Towers broadcast centre with Marco Galarza, the network administrator, and Carina Faria, the activities coordinator. PHOTO BY MICHAEL HUDSON

Canon Shea expects the channel to go live soon. In the meantime, a couple of test broadcasts have been well received. "People are getting very enthusiastic about it," he says. "They have a sense that this will bring together the community even more. Very often the only place we come together is at special activity events and mealtimes. Now here's a

chance to have activities sent directly to people's rooms. It's especially important for those who are unable to get out because of physical challenges."

The channel's arrival is timely, as St. Hilda's plans to create new space for people with dementia and those who require palliative care. "It will be available in their rooms and they can see what's happening

in the community," he says.

Two senior citizens' buildings across the road from St. Hilda's have expressed interest in receiving the channel. For now, however, Canon Shea and his team are focusing on the getting it launched. "I'm very appreciative of the diocese and the federal government for the funding that has allowed us to get it underway," he says.

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 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. 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, or the assistant secretary of Synod, Pamela Boisvert, by email at pboisvert@toronto.anglican.ca.

BRIEFLY

Symposium seeks to reduce poverty

Hugh Segal, master of Massey College and a former Conservative senator, will be the keynote speaker at Faith in the City, a multi-faith symposium in Toronto that will focus on developing a poverty reduction strategy, particularly as it affects children. About 150,000 children in Toronto live below the poverty line. The symposium will be held on April 30 from 9 a.m. to 3:30 p.m.

at Toronto City Hall. For more information and to register, visit www.faithinthecitytoronto.ca.

Archbishop tapes Easter message

For the first time, Archbishop Colin Johnson videotaped his Easter message, which is available on the diocese's YouTube channel. In the video, Archbishop Johnson speaks about injustice and conflict both in Canada and abroad and the ability of Christ's resurrection to overcome them. Visit the diocese's website, www.toronto.anglican.ca, and click on the YouTube icon.

If you are a versatile keyboardist with a creative, confident and collegial working style, enjoy leading a small, knowledgeable and dedicated choir, while working with clergy, drama groups and other musicians, we would like to meet with you.

The Church of the Holy Trinity, Guildwood (Anglican) in Scarborough is seeking a

MUSIC DIRECTOR

to help us develop a new vision for our Music Ministry and who embraces a variety of styles of music including traditional hymnody and popular song.

We have an Allen 2 manual organ and a Roland digital piano.

We are a warm, friendly and inclusive congregation who enjoy hosting and taking part in the special festivals and concerts of the village of Guildwood.

This is a part time position of approximately 8-10 hours weekly. Pay would be commensurate with experience in the range of \$12,000 to \$15,000.

To apply, please send your resume to the Church Wardens at officetrinityguildwood@rogers.com

LOFT



LOFT Community Services Annual General Meeting

Tuesday, June 23, 2015

**6:30pm - Business Meeting
7:00pm - General Meeting**

St. Lawrence Hall, 3rd Floor
157 King Street East (at Jarvis)
Downtown Toronto

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

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

When a bishop is away

Trips contribute to church overseas and at home



BY BISHOP PATRICK YU

From time to time you will read in *The Anglican* that your bishop is away from the diocese. You may wonder, even aloud,

"Why are bishops away so much and what do they do?" I am writing this in a hotel in Liverpool. I thought it might be a useful starting point to give an account of this part of episcopal ministry.

I am writing after the final of four meetings of the Inter-Diocesan Learning Community of the Church of England. The project is funded by the Church Commissioners to help senior diocesan leaders undertake intentional change towards more effective and missional ministry. Each leadership team is subjected to an intense process that asks, "What is?" (For example, what is the current situation in the diocese? What are the issues we feel are most important?) Then we are asked, "What can be?" This is when the teams

imagine ways to improve the present situation. Finally, we are asked, "What will be?" The meeting concludes with each team sharing its plan, from its general direction to concrete implementation, with names of individuals responsible for each action. Nine months later, we report to the other dioceses on whether and how we have acted on our plans. Through reporting, we are gently held accountable to our peers. Toronto is the only diocese outside the Church of England invited to this process. Besides me as bishop, our team consists of our diocese's canon missionary, our director of Congregational Development, and the Archdeacon of York, who is also our chief administrative officer. We are the smallest team because of the distance we must travel.

Looking back over the last three years of our involvement, the exercise has been fruitful. Our particular focus has been on every level of leadership. The exercise gave impetus to the recruitment and training of congregational leaders. To give just two examples, every postulant now participates in a course in mission and evangelism before their ordination. The diocese is also close to deploying a few trained, intentional interim priests for a longer period of time (around two years) in those parishes that need special care.

By engaging with other dioceses, we found support from people and places that struggle with similar issues and work toward similar goals. We liked the process so much that we imported it back to Canada. The other dioceses involved here are Edmonton, Nova Scotia and Prince Edward Island, and Algoma, and we meet in Toronto. Our diocese's team for the Canadian process is bigger and younger. Those of us in the original team who went to



The St. James settlement building in Hong Kong, dedicated to social service and continuing education, attracts volunteers and financial support from the community at large. This photo was taken from the roof of St. James Anglican Church. PHOTO BY BISHOP PATRICK YU

Liverpool are busy handing over to the new team.

On every trip, additional benefits accrued before and after the official meeting. For example, we came to know Stephen Cottrell, the bishop of Chelmsford in England. We invited him to lead our clergy conference last year. His talks, which are on our diocese's YouTube channel, were widely acclaimed.

There is not one trip in which I do not bring back some new resource, connection or idea. This time I got to examine an alternative to our current way of clergy formation. I had heard about St. Mellitus College for some time but finally visited it with Canon Susan Bell on our way to Liverpool. The college is a joint venture by the dioceses of London and Chelmsford, and Holy Trinity, Brompton. It provides a parish-based approach to theological education. Rather than taking candidates away from the parish to train, the college insists that the student stay in the parish and use it for formation. The sponsoring parish employs the student half-time and sends her or him to school the other half. The academic curriculum is rigorous and is accredited through the universities of Durham and Middlesex. While the student's formation is based in the parish, he or she also experiences college life, which intentionally helps them to appreciate and respect all the streams within Anglicanism without trying to put them into a particular mold. Started only seven years ago, the college already has 157 students in the ordination stream – that's a significant percentage of the prospective ordinands in the Church of England. The college has students in other streams as well, such as youth ministry and church planting. Susan and I look forward to reporting to the Diocesan Leadership Team, and I will ask for some time in the House of Bishops to present this exciting concept of theological education.

I also had the privilege earlier this year of teaching in the Anglican seminary in Hong Kong. One tangible benefit of this is that I brought back ministry resources in Cantonese and Mandarin for our Chinese churches and New Hope Mandarin ministries here in the Diocese of Toronto. I also brought back observations and reflections from having experienced the church operating in another setting. In my report to our Diocesan Leadership Team, I pointed out the

willingness of the Hong Kong government and the church to take risks investing in the future, something that is in contrast with our own often cautious stance. For example, the St. James settlement building is wholly dedicated to social service and continuing education, and its exemplary service attracts volunteers and financial support from society at large. There is more: the photo (see this page) was taken from the roof of St. James Church, which occupies both the bottom floors and the top floor of a brand new building, with a church-sponsored primary school in between. The government paid for the part that housed the school, but the church had to raise the funds for their own floors. The vicar spoke of the cliff-hanging years of fundraising, which stretched her faith and that of her parishioners.

But learning is not all one way. Through interaction with others, I have come to appreciate the strength of the Diocese of Toronto. God has been very gracious in guiding us into policies and practices that have been widely acclaimed, somewhat to our surprise and much to our delight. When you visit our Diocesan Center in Toronto, you can look into the cupboard opposite the reception desk and find a yellow "Lambanana," which is the trophy our team took home last year for the most innovative idea! Our diocese is unique and we must weigh every new idea against what we already do well. We have learned not to chase every new idea, or simply copy what other people do, but to use the insights we have gained to embark on the hard work of choosing and developing our own strategies.

Obviously, the extent of the bishops' involvement as a proportion of our diocesan responsibilities is subject to discussion, and the College of Bishops does engage in this discussion. (Actually, with today's communication, the concept of "away" is blurred and all the bishops, including myself, deal with crisis situations and correspondence as much as we can.) So next time you find that your bishop is away, be patient and realize that she or he is likely contributing to the wider church as well as bringing benefits, both tangible and intangible, to our common mission in the Diocese of Toronto.

Bishop Patrick Yu is the area bishop of York-Scarborough.



The Anglican

The Anglican is published under the authority of the Bishop of Toronto and the Incorporated Synod of the Diocese of Toronto. Opinions expressed in The Anglican are not necessarily those of the editor or the publisher.

Canon Stuart Mann: Editor

Address all editorial material to:
The Anglican
135 Adelaide Street East
Toronto, Ontario M5C 1L8
Tel: (416) 363-6021, ext. 247
Toll free: 1-800-668-8932
Fax: (416) 363-7678
E-mail: editor@toronto.anglican.ca

Circulation: For all circulation inquiries, including address changes, new subscriptions and cancellations, call the Circulation Department at (416) 924-9199, ext. 259/245, or email circulation@national.anglican.ca. You can also make changes online: visit www.anglicanjournal.com and click Subscription Centre.

Annie Fenn: Advertising

Address all advertising material to:
Fenn Company Inc.
P.O. Box 1060
King City, Ontario L7B 1B1
Tel: 905-833-6200, ext. 22
Toll free: 1-800-209-4810
Fax: (905) 833-2116
E-mail: anglican@churchadvertising.ca

The Anglican Church

In the Anglican Communion:

A global community of 70 million Anglicans in 64,000 congregations in 164 countries.

Archbishop of Canterbury:

The Most Rev. and Rt. Hon. Justin Welby, Lambeth Palace, London, England SE1 7JU.

In Canada:

A community of about 600,000 members in 30 dioceses, stretching from Vancouver Island to Newfoundland and north to the Arctic Ocean.

Primate:

The Most Rev. Fred Hiltz, Church House, 80 Hayden St. Toronto, ON M4Y 3G2

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.

The Archbishop of Toronto:

The Most Rev. Colin Johnson

York-Credit Valley:

The Rt. Rev. Philip Poole

Trent-Durham:

The Rt. Rev. Linda Nicholls

York-Scarborough:

The Rt. Rev. Patrick Yu

York-Simcoe:

The Rt. Rev. Peter Fenty

The Diocese of Toronto:

135 Adelaide St. E., Toronto, Ont., M5C 1L8
1-800-668-8932/416-363-6021
Web site: <http://www.toronto.anglican.ca>



Attending a lecture at St. Mellitus College, which provides a parish-based approach to theological education. PHOTO BY BISHOP PATRICK YU

Ministry is a commitment to God

Constance Kendall is the program director at the Downsview Youth Covenant and the lay pastoral minister and youth director at St. Stephen, Downsview.

The Downsview Youth Covenant (DYC) is a not-for-profit registered charity that was established in 1997 and incorporated in 2009. It seeks to develop, promote and manage the delivery of programs and services to children and youth in the Jane Finch/Jane Wilson corridor. This is a highly populated immigrant community in which there are numerous families living below the poverty line. As such, there are many negative influences and barriers to success for our young people. Programming is designed to help the participants cope with any academic, social and emotional challenges, and provides them with guidance, positive role models and activities that will enhance their lives. This is achieved through a Monday-to-Friday after-school Homework Club, Friday night social activities, March Break and summer camps, and artistic expressions of drumming, drama and dance. Staff and volunteers challenge students to grow academically and socially.

The best thing about my ministry as director is seeing the positive growth and development of our participants. Children strive in their academics, and youth gain leadership experience and support in life skills through volunteering. Carolyn Jackson, our present site supervisor, joined the Homework Club program as a child, after which she became a volunteer and then a staff member. She graduated from York University as a teacher and remains unwavering in her commitment as she works with the present DYC participants. Her life is testimony to the difference we can make in the lives of the young people we serve. However, funding is an ongoing issue as we constantly seek



Constance Kendall (at left in red sweater) stands with Carolyn Jackson and other supervisors at the after-school program at St. Stephen, Downsview. PHOTO BY MICHAEL HUDSON

out sources for the continuation of our programs. This hinders growth and expansion, but thanks to FaithWorks and other church and community donors, we have been able to maintain our present programming.

I was born in Guyana, South America, and immigrated to Canada in the early 1980s. As a cradle Anglican, I was influenced by staunch Anglican parents who had active roles as lay leaders in the church and were also principals of church schools. I attended St. Joseph's Catholic High School, where I participated in the weekly mass and was influenced by nuns and teachers who taught me to live a life of faith and integrity. As a child and teenager, church was life and life was the church. As an adult, I continue to live life in the same vein.

I arrived in Canada with strong Anglican roots and found my first and only church home in Canada at St. Stephen, Downsview, where I have been a member for over 30 years. I became actively involved in church life when I accepted an invitation to be a member of the parish's advisory board by the late Rev. Tim Grew, one of my earliest spiritual mentors. That began a continuous commitment to lay ministry in the Diocese of Toronto. Strengthened by my lay ministry training at Wycliffe College, I later served in various capacities in youth, children's and outreach ministries at All Saints, Kingsway, and St. David, Lawrence Avenue. My ministry to youth extends beyond church in my role as a school settlement worker, helping new students and their families settle in Canada.

I am hired as a part-time staff person, but part-time ministry does not exist. Ministry is a way of life. Ministry is not only a commitment to those I serve but also a commitment to God. So my ministry is my vocation. My passion has always been working with children and youth, and I pray that as long as I am called to this area of ministry I will be able to make a difference in the spiritual, educational and personal development of young people wherever God places me. When you hold a child's hand, you help a child, a family, a school, a church, a community, a city, a country and God's world.

I am a member of the Black Anglicans Coordinating Committee and have been a key organizer of the diocesan Black Heritage Service of celebration since its inception 20 years ago. One of my greatest church moments was being asked to preach for the 17th annual service, with the theme "Laity leading the way." At this year's 20th anniversary service, I was awarded a plaque for my contributions to the church and community. As an avid and former professional dancer, I have been the choreographer for the Diocesan Dancers, who over the years have also performed at the service and at church and community events throughout the diocese.

One of my favorite scripture verses is, "I can do all things through Christ who strengthens me" (Philippians 4:13). I lead a full life but make prayer and Bible reading an important part of my day as I seek God's guidance, wisdom and protection in all that I do. I thank my mother and siblings, my late father, grandmother and brother, other family and friends, youth and children, priests and parishioners who have prayed for, nurtured, journeyed with and supported me on my spiritual journey.

Make giving regular, reliable and real



I have a confession to make: I'm not a tither. After you get over the shock that the director of Stewardship Development for the diocese does not set aside 10 per cent of his gross or net income for the ministry of the church, let me qualify my statement. I am a proportionate giver. This is not some watered-down term to make tithing sound more acceptable to modern-day Christians. It is a discipline rooted in scripture and intimately tied to our understanding of stewardship.

Many Christians support their churches and clergy with monetary contributions of one kind or another. Frequently, this is called tithing, whether or not it follows the 10 per cent rule of the Old Testament. However, as tithing was an ingrained Jewish custom by the time of Jesus, no specific command to tithe is found in the New Testament. Christians are not restricted in their giving to the Old Testament understanding of tithing. Instead, they are challenged by New Testament guidelines that describe giving as proportionate to one's income, and as consistent, sacrificial and joyful.

Jesus' measure is actually a tougher one to follow than the one commanded under Mosaic Law. We are not just asked to give a part of what we have, but all that

THE STEWARD

BY PETER MISIASZEK

we have. We all have gifts – some obvious and others less so. Consider what Peter says in his first letter: "Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received." As stewards, we gladly share with others our time, our talent and our treasure without ceasing. "All that we have belongs to God," Jesus would say. Life is God's gift to us. How we live is our gift to God.

So how can a newcomer to the church relate to our understanding of giving? Above all, make a commitment to give – your ability, your time, your prayers and your money. Make giving regular, reliable and real. Ensure that the gift is one that makes you feel like it is making a difference.

What should I give?

If you are being introduced to proportionate giving for the first time, consider donating one hour's pay per week to church and a similar amount to charity. Those who are retired are encouraged to consider giving an equivalent amount (2.5 per cent) from their retirement income. This approach can have two very positive out-

comes: First, it makes the work week and the work of our hands holy because our act of giving is intimately tied to how we earn a living. Secondly, an hour's pay is simple and profound and it may increase with time to reflect our progress in life.

What if I am facing serious financial burdens?

Those who may be unemployed or facing serious financial burdens should consider how they might give of their time and talent to the church on a weekly basis and pray for the ministry of the church. Everyone, regardless of income level, should be encouraged to give something. Even in our hardship, we experience blessing.

Is it okay to just give time and talent?

The sacrifice of Jesus on the cross is the ultimate example of selflessness. Jesus gave everything and He gave it freely. Scripture does not run away from what we should give. Time and talent are important (and often overlooked) aspects of stewardship, but without treasure, the teaching is incomplete. To be a Christian is to bear witness to a life of surrender – and that includes our financial wealth as well.

What is a pledge?

A pledge is a spiritual commitment to giv-

ing of our time, talent and treasure, and it is based on our belief that we give because we receive. It serves as a helpful indicator to church leaders of what they might expect to receive from the congregation, and it helps keep us focused on the needs of the church.

Pledge or plate?

All gifts demonstrate a Christian witness to the importance of giving freely. A pledge, however, encourages the giver to consider the gift and its amount in a thoughtful and prayerful way. It encourages us to give of our first fruits as opposed to what is left over. In that way, we are making the needs of God's church and ministry a priority in our life and ensuring that our gift will be regular, reliable and real.

Our material goods are often the greatest barrier to our trust in God. Therefore, it is important to take the time to teach newcomers how and why we must change our attitude to wealth. It requires persistence and careful teaching to wean people away from the materialism of modern life to a true understanding of Christian generosity. Next month I will discuss the mechanics of giving, or more specifically, how we can give.

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

Transition from life to death 'is a

“Some suffering can break open the human heart to the deep pain of our world and grow into true compassion.”
– Archbishop Colin Johnson

Forum explores assisted dying

BY STUART MANN

In a thought-provoking address at SickKids hospital in Toronto on March 12, Archbishop Colin Johnson raised a number of questions about physician-assisted death, an issue that has gained national prominence since the Supreme Court ruling in February.

Archbishop Johnson was speaking at the Richard Gidney Lecture on Faith and Medicine, an annual forum co-sponsored by the Diocese of Toronto. He was joined by Maureen Taylor, a clinical assistant professor in the Physician Assistant Education Program at McMaster University. Ms. Taylor is the widow of the late Dr. Donald Low, a prominent microbiologist who spoke in favour of assisted dying in a video shortly before his death in 2013.

Although not personally in favour of physician-assisted death, Archbishop Johnson said the issue is complex and Canadians must guard against taking rigid positions in the debate. “It is not a subject on which everyone will agree,” he said. “This will not be resolved by assembling all the facts, assessing the data and coming to an unassailable professional conclusion – although there are many who would want precisely that.”

He said in such complex matters, the manner in which the questions are framed is more important in determining a way forward than providing quick fixes. “It seems to me that there will be multiple ways forward, not one or two,” he said. “Dealing with the transition between life and death, the mystery of a person’s being and final journey, is not simple; it is a holy moment. And it is a winding path.”

He said Canadians “desperately” need to have a conversation about death as a natural part of life. “How many of you have a will or a power of attorney for personal care? How many of you have had a conversation with your own family about your wishes as you age and as you approach death?”

In raising his questions about physician-assisted death, he said he was not trying to say it was wrong in every case, but rather to approach it from another perspective. He noted there were alternatives to assisted dying, such as improved home-based palliative care, which studies have shown is the least expensive and the most preferred form of care by patients.

“Why are we not advocating for appropriate resources to support what would serve a much larger component of our population? Individuals already have and exercise the right to refuse treatment. Would more do so in terminal cases if they had the support through the process of dying at the early as well as the imminent stages of dying? Would they choose to do so earlier if they had frank and supportive discussions of the realities of their prognosis sooner?”

He said society needs to recognize and support the role of the primary caregivers and family as well as the close community as they “support, grow, learn, share, grieve and are transformed through the experience of accompanying a person journeying toward death.”

What is a good death?

He asked what constitutes a good death. “Is a good death a death freed of all suffering? We are a society that abhors suffering and



prizes instant gratification. Is physician-assisted death a technological quick fix to relieve anxious and aging boomers who are used to being in control of everything? I’m speaking as one of that demographic.”

In asking his questions, he stressed that his comments were not directed at every instance of physician-assisted death. “We do not have a right to ask or tell others that they must suffer for the sake of our own conscience or beliefs or world view. But what I do say – and this is a central part of Christian faith – is that while suffering is not to be gratuitously embraced, neither is it to be avoided as a straightforward evil at all costs. Suffering is not merely to be endured; it needs to be redeemed, to be given some meaning or purpose if it is to have any value. So a parent may be willing to endure privations on behalf of the betterment of a child. Some will sacrifice themselves for the welfare of another, even a stranger. Some suffering can break open the human heart to the deep pain of our world and grow into true compassion that is expansive and not constricting. At the heart of the Christian faith is the suffering of Jesus on the cross that we believe leads to the redemption of the world and opens a new relationship with God.

“Let’s remember that pain is an important indicator of deeper trouble, and masking it prematurely can lead to more serious issues: look at what leprosy does when it deadens nerves, turning off the body’s warning systems that protect the extremities. The psychological or spiritual pain of looking at a broken world propels some to engage in reforming that world.

“Suffering that is completely meaningless can easily become unendurable. And suffering that goes beyond a certain degree – and that point varies from person to person and situation to situation – can become destructively all-consuming. I have unfortunately witnessed nurses who are proud that they have been able to withhold narcotic pain relief from a pain-tortured individual who is going to be dead in a matter of days because he might become addicted. But I have also seen patients ‘titrated to snow’ without ever being consulted, frustrating their last chances to engage intelligibly with their loved ones. Before we simply anesthetize pain, we need to ask, ‘What is actually going on here? Whose pain is being anesthetized?’

Technicians rather than healers

He said a person is more than a machine. “We all know that, but is that what some of our medical interventions actually reflect? All too often, I observe mechanics, engineers and technicians at work rather than healers. I come from a faith tradition that has at its core a very high value on matter, the stuff of life, the physicality of the world. The Christian doctrines of creation and incarnation witness to that. Life is a sacred gift. The body and what you do with it is important. We are stewards and trustees of our life. In our tradition, the individual is deeply valued but so is the community. Health is about wholeness, the whole per-



Clockwise from top left: Maureen Taylor speaks about her late husband, Dr. Donald Low; audience watches a video of Dr. Low as he makes an impassioned plea for assisted dying; Canon Phyllis Creighton makes a comment; Archbishop Colin Johnson raises questions about physician-assisted death. PHOTOS BY MICHAEL HUDSON

son – body, soul, spirit, and the whole community. Death is an integral part of that. Death is not always a defeat; sometimes it is in the long process of dying that the final and only moment of healing comes – healing of relationships, of memories, coming to terms with lost dreams and finding new hope; perhaps the release from the limitations or the pain that may have spanned the better part of a lifetime.

“There is a time for death. Who decides when that will be? What are the parameters of that decision or set of decisions? Death is a deeply personal issue but not solely personal. Who else is involved? We live in a society where individual autonomy is a highly cherished and guarded value. The ability to make choices is very important. But we need to balance that with a recognition that individuals find their lives lived with others and that we find our fulfilment not in isolation but in relationships, in community. Christians believe that the foundation of this reality is in God. ‘I am the boss of myself,’ is the protest of a petulant three-year-old. Maturity involves recognizing that this is only partially true and then only some of the time.

“Our moral decisions, if they are not simply self-centred and selfish, are made in reference to a wider public context and recognize that our choices have impact on others. When we are speaking of physician-assisted death, there are various publics being addressed – a whole array of stakeholders: the person, the families and friends, the ethicists and theologians, the physicians, nurses and technicians, the chaplains, social workers and caregivers; fellow

holy moment and a winding path'



pression of Chinese immigrant labourers, the Alberta eugenics policy for the mentally challenged, the ongoing serious and chronic abuse of the vulnerable elderly today should give us pause.

The ways of the heart and soul

"Already we know that some, perhaps many, patients make a medical treatment decision based on the impact it will have on their family, not on fact-based scientific data. How will that impact 'un-coerced' decisions about physician-assisted death? How will the rationing of healthcare dollars put pressure on critical decisions on end-of-life issues? It already does, in the way we inadequately allocate funds to home care, spiritual care, chronic care, palliative care and mental health services. The cult of efficiency is a business model that does not take into account the ways of the heart and soul or the unpredictable paths of the processes of life and death. It cannot be the primary way decisions in healthcare need to be formulated.

"Personally, I am not a proponent of physician-assisted death. I recognize that palliative care will not work in every situation, however, and I would not close off all avenues of physician-assisted deaths. But I think it should be exceptionally limited and we should spend much more energy and resources on alternatives that will impact far more lives and far more deaths. And I have real concerns about how we have come to focus on this without having the much more important discussion about death itself, especially how we have professionalized and sanitized death so that is no longer a normal stage of life."

He finished by quoting Metropolitan Anthony of Sourozh of the Eastern Orthodox Church: "The injunction 'be mindful of death' is not a call to live with a sense of terror in the constant awareness that death is to overtake us. It seems rather: 'Be aware of the fact that what you are saying now, doing now, hearing, enduring or receiving now may be the last event or experience of your present life.' In which case it must be a crowning, not a defeat; a summit, not a trough. If only we realized whenever confronted with a person that this might be the last moment either of his life or of ours, we would be much more intense, much more attentive to the words we speak and the things we do. Only awareness of death will give life this immediacy and depth, will bring life to life, will make it so intense that its totality is summed up in the present moment. All life is at every moment an ultimate act." (From "Preparation for Death" in the book *The Time and The Spirit*.)

Ms. Taylor spoke about the death of her husband, Dr. Donald Low, the microbiologist who is credited with guiding Toronto through the 2003 SARS crisis. Her presentation included a short video featuring Dr. Low a week before his death in 2013.

In the video, Dr. Low makes a direct plea to opponents of physician-assisted death by imploring them to reconsider. "I wish they could live in my body for 24 hours and I think they would change that opinion," he said. "I'm just frustrated not to be able to have control of my own life, not being able to have the decision for myself when enough is enough."

Ms. Taylor, a former medical reporter for the CBC, praised the Supreme Court ruling which gives Canadians the right to physician-assisted death. She said an overwhelming majority of Canadians supported assisted dying in certain cases.

"The slippery slope argument is a fallacy," she said, citing studies from Oregon, which allows assisted death under certain circumstances.

"I'm just frustrated not to be able to have control of my own life, not being able to have the decision for myself when enough is enough."
– Dr. Donald Low



citizens (I use this word rather than taxpayers because it conveys a wider range of responsibilities and obligations, as well as benefits). All of these are affected by the decision to seek physician-assisted death, and many will have conflicting values. Policies developed both to permit it and to safeguard others' rights need to take this into account."

He questioned whether the choices currently made for medical care are healthy. "I'm going to be somewhat provocative here to make a point. On one side we spend enormous amounts of resources – time, money, expertise, technology, space – to extend lives well beyond what is normal. We are reluctant to face the inevitability of death and we postpone the discussion of alternative measures until well into a treatment process, when it is often clear much earlier both to the professional and not infrequently to the patient that the prognosis is terminal. We have used technology to prolong life, sometimes with great benefit, sometimes grotesquely. Are we then turning to a new technology to shut it down and fix the problem?"

"On the other hand, we spend a great deal of energy worrying about – but not devoting too many resources – to preventing young people from committing suicide. I am the bishop of a northern diocese where suicide is epidemic, where young and old are in the midst of deep despair and, to

them, unendurable suffering, with little hope of that changing. You will note that the Supreme Court decision specifically does not limit its provisions to the terminally ill. What criteria do we develop that will differentiate between the conscious decision (consent) of a terminally ill adult to ask for physician-assisted death to end their life a bit sooner because of their unrelenting and unendurable pain, and this group? Or are they the actually the same, except that the latter can access their own means of dying without professional help?"

Archbishop Johnson said he does not agree with those who say that physician-assisted death is a "slippery slope" that will lead to abuses, but he cautioned against putting too much trust in governments to make the right decisions on the issue. "Those who are concerned about the so-called slippery-slope effects of more permissive legislation are sometimes dismissed as fear-mongers. Indeed, some of them are, and some of their claims are outrageous! I am a good, card-carrying institutional-supporting liberal, you may have noticed. But I am not quite so sanguine about trusting our government or our society to instinctively do the right thing in such complicated matters. We do not have to look abroad to find examples. The history of the treatment of the First Nations peoples, the confiscation of property and internment of Japanese and German Canadians, the op-

CANADA BRIEFS

Bishop offers apology during demolition ①

A crowd of more than 1,000 people gathered on Ash Wednesday to watch the demolition of St. Michael's residential school in the small community of Alert Bay, located on the northeast shore of Vancouver Island. Though the school closed its doors in 1974, its continued presence served as a reminder of the wrongs committed within its walls and in residential schools across Canada. "It represented all that was wrong with Canada during that time, and all that was terrible between First Nations people and other Canadians," said hereditary chief of the Gwawaenuk First Nation, Robert Joseph. Bishop Logan McMenamie of the Diocese of British Columbia attended the ceremony and offered an apology to the hundreds of residential school survivors in attendance. He also pledged to continue to journey with First Nations peoples on the long road to mutual healing, and to "stand with (them) at any time and any place."

The Diocesan Post

Former Toronto priest new dean of B.C. ②

Archdeacon Ansley Tucker, a former priest of the Diocese of Toronto, has been appointed rector of Christ Church Cathedral in Victoria, B.C., and dean of the Diocese of British Columbia. Currently serving in Calgary, Archdeacon Tucker will begin her new appointment on July 1, becoming the first woman in the Diocese of British Columbia to hold the position. Archdeacon



Tucker was born in Victoria and spent her early years there. She is a graduate of Trinity College, Toronto, and served for 12 years as the incumbent of the Church of the Redeemer, Toronto. She will succeed Logan McMenamie, who has become the bishop of the Diocese of British Columbia.

The Diocesan Post

Retreat centre names new executive director ③

Archdeacon Louise Peters is the new executive director of the Sorrento Retreat and Conference Centre, located on the shores of Shuswap Lake in central British Columbia. Sorrento is a year-round retreat, conference and holiday destination that offers workshops, lectures, performances and youth leadership training. Archdeacon Peters was the rector of St. Paul's Cathedral in Kamloops, B.C., and dean of the Anglican Parishes of the Central Interior. She began her duties on April 24.

The Sower

Jamboree brings community together ④

The community of Grandmothers Bay, a First Nations settlement on the shores on Otter Lake in northern Saskatchewan, held its annual jamboree in February, with about 250 people attending. The first jamboree was held three years ago to rally the community after the suicides of four people. This year's gathering began with a service of Holy Communion in the Anglican church, followed by a feast that included moose meat, rabbit, fish, bannock and other food. The singing and entertainment went on well into the evening. "It was a good way to begin the Lenten season," said Bishop Adam Halkett. Earlier in the year, Bishop Halkett and the chief of the Lac La Ronge band participated in a walk to prevent suicide, in an effort to help the community move towards healing.

The Saskatchewan Anglican

Curlers raise money for those in need ⑤

Sixty-four curlers took part in the Diocese of Niagara's fourth annual Funspiel, raising more than \$5,000 for the Bishop's Company Endowment Fund, which assists clergy and licensed lay workers and their families facing extraordinary circumstances. There were 16 teams, representing most of the areas of the diocese. The event was held at the Hamilton Victoria Curling Club.

The Niagara Anglican

Couple sells house to work with ex-offenders ⑥

Eden and Carolyn McAuley gave up their comfortable lives to work with men in Moncton who are leaving jail. "They have, as the Bible verse says, lost their lives for the sake of Jesus and the Gospel, and in doing so have gained a new one in the work they do for these men," writes Gisele McKnight in the diocesan paper. The couple sold their home

and moved into a condo so they could put all their time and money into Fire Watch Ministries, an Anglican ministry that they run. Operating out of a Moncton storefront, Mr. and Mrs. McAuley run a 12-step program on Saturdays and a Bible study on Mondays for ex-offenders. They also help the men find shelter, food, jobs and medical care. "Guys like to credit me, but I correct them," says Mr. McAuley in the article. "I'm just carrying the Lord's toolbox." For more information about Fire Watch Ministries, visit www.fire-watchmoncton.com.

The New Brunswick Anglican

Morning commuters receive ashes ⑦

On the morning of Feb. 18, Ash Wednesday, Edmonton's public transit commuters were greeted by teams of vestment-clad Anglicans and Lutherans offering up ash crosses and prayers. This was the Ashes to Go initiative's fifth year in Edmonton, and more than 550 people took a moment's pause on their way to work to receive the sign of the cross. "As people get busier and busier, they need the church in new and non-traditional ways," said Archdeacon Chris Pappas, incumbent of Holy Trinity in Edmonton. "The people who accept ashes and a blessing in the train station are often longing to make a connection between their faith and the forces of daily life."

The Messenger

Chorister honoured for 70 years of singing ⑧

Aubrey Dawe of Upper Gullies, Newfoundland, recently completed 70 years as a member of the choir of St. Peter's Anglican Church. Mr. Dawe joined the choir in 1944 and, except for a few family vacations and sick days, has not missed a service.

Anglican Life

WORLD BRIEFS

Radio station airs Holy Week services

NEW ZEALAND – The Rev. David Guthrie, an Anglican priest, began to post daily

prayers on his website in 2007. Since then, his online ministry has grown to include followers in North America and the United Kingdom. This year, a radio station in New Zealand broadcast

his Holy Week services at 5:30 a.m. and 11:45 p.m. each day. "I believe there is a dramatic return to liturgically based spirituality, especially among the young," said Mr. Guthrie, who receives emails almost daily in response to his ministry. His website is www.david.guthrie.net.nz.

Anglican Communion News Service

New website for Communion launched

UNITED KINGDOM – The second of two new websites has been launched to bring the worldwide Anglican Communion together. The first, www.anglicannews.org, features news stories. The second, www.anglicancommunion.org, includes a prayer wall, a vacation exchange

for church workers and clergy to swap homes for holidays, and a variety of multimedia resources.

Anglican Communion News Service

Ebola crisis not over, says agency

SIERRA LEONE – It has been a year since the World Health Organization (WHO) first announced the outbreak of the deadly disease, which has infected 25,000 people in three West African countries, leaving 10,300 dead. While the outbreak has been contained, it is not finished, says Christian Aid, an ecumenical agency. In Sierra Leone, there are still new cases. Christian Aid has pledged support for

Continued on Page 11

Keep Hope
Alive

LOFT

LOFT promotes independence and recovery, offering housing and support to those with mental health and addiction challenges, who are homeless or at risk of homelessness.

With housing and support, come hope.

Your Bequest will ensure that HOPE stays alive.

For more information, or to receive a free estate planning brochure, call 416-979-1994, ext 227, or email jcorbett@loftcs.org.

LOFT Community Services
15 Toronto Street, 9th Floor,
Toronto, ON M5C 2V8
www.loftcs.org

KAREN DAVIDSON
BA, LLB, MPPAL

BARRISTER & SOLICITOR, NOTARY
15 COLDWATER ROAD, TORONTO, ONTARIO, M3B 1Y8
FAMILY LAW, WILLS & ESTATES
KAREN.DAVIDSON.LAW@OUTLOOK.COM
647-349-9048

Youth leaders inspired, challenged

Chicago event explores Bible, theology and race

BY ROSEMARY MACADAM

WHEN the Rev. Alise Barrymore began her sermon with a music video, “No Church in the Wild,” by rap artists Kanye West and Jay Z, I knew the conference would live up to its tagline, “Fresh Voices, Radical Ideas.”

Throughout the next two and a half days, eight youth ministers from the Diocese of Toronto were stretched and challenged to delve deeply into the three themes of the conference: the Bible, theology and race.

Representing more than a dozen denominations, 400 youth leaders from across North America gathered at Fourth Presbyterian Church in downtown Chicago in March to wrestle with the urgent justice and faith issues of today.

The gathering, called the Progressive Youth Ministry Conference, was born out of the need for mainline and progressive churches to explore youth ministry within our own traditions, since most youth ministry events and curricula cater to evangelicals.

“Often the mainline church is not seen as a major player in youth ministry,” says the Rev. Christian Harvey, the youth minister for St. John the Evangelist, Peterborough. “It was inspiring to see youth ministers from mainline churches come together and challenge that preconception. They took the conversation beyond how to get youth to go to church and asked what it means to be a youth minister in a society that is dripping with racism and commercialism.”

Speakers taught us new ways to encounter scripture. The Rev. Debbie Blue, a founding minister of House of Mercy in St. Paul, Minnesota, encouraged us to appreciate the Bible for all its contradictions and ambiguities.

“My favourite part of the conference was Debbie’s talk about the Bible and about how it’s this really intense and outrageous book full of stories,” says Melinda Suarez of St. John, West Toronto. “It gave me curiosity and excitement to look at the Bible with new eyes and to encourage my youth to look at the Bible for all



Youth leaders from the Diocese of Toronto at the Chicago conference. From left are the Rev. Christian Harvey, Nancy Hannah, Nicole Harewood, Lydia Cordie, Meagh Culkeen, Melinda Suarez and Emily Coombes. At right, Eric Barreto, professor of New Testament studies at Luther Seminary in Minnesota, speaks at a plenary session.

the weirdness and parables that it brings.”

Frank Yamada, the president of McCormick Theological Seminary in Chicago, emphasized that “reading the Bible every day should not be the property of fundamentalists.”

Along with encouraging participants to reclaim a radical commitment to scripture, the conference wasn’t afraid to tackle serious topics and challenge the status quo. The biggest question asked by speakers was, “Is the church relevant today?”

The Rev. Amy Butler, who preached during the closing worship, asked hard questions about the relevance of church in people’s lives. As the new pastor of the historic Riverside Church in New York City, she asked, “In a world that considers our cathedrals and even the pulpit where Martin Luther King Jr. preached irrelevant, what is the future of our church?”

Speakers talked about racism and ongoing issues of police brutality as a defining issue of our

times. In the United States, the killing of unarmed black men like Michael Brown of Ferguson, Missouri, by white police officers sparked protests and outrage across the country. Ms. Butler was among dozens of faith leaders who went to Ferguson to support the protesters. They had an honest message for religious leaders: your potlucks do nothing for us, nothing to keep black men like Michael Brown from being shot in the street.

Racism and racial profiling by police are problems in Canada as well. In Toronto, residents of low-income communities have spoken out about the racial profiling faced by many people of colour. As youth leaders, we are constantly asked by youth these poignant questions: Why be a part of the church? What is the church doing about the justice issues of today?

“One-third of Americans report never entering a church,” said Ms. Butler. “We could be afraid or we could admit our irrelevance and get creative in love.”



The conference allowed us as youth ministers to hold the question of the irrelevance of church in one hand and deep hope in the other. As Ms. Butler lamented the loss of relevance, she also spoke of the deep importance that youth ministry brings.

“Youth pastors go into the most desperate places of human becoming (adolescence) and you camp there,” she said. “Desperate times of angst and discovery call for extreme investment. Who knows where hope and possibility might be born?”

I felt a deep sense of hope, knowing that today’s progressive religious leaders are inspiring new conversations in the church. Ms. Butler’s closing comments

filled me with a reverence for where the Spirit is leading. When her teenage son said he didn’t want to attend the Christmas Eve service because he didn’t believe in God, Ms. Butler wished that she had told him, “People who don’t believe in God are welcome at church. They are welcome to bring doubts and raise questions. Church is a place where love is born, and love is lived out.”

As a youth minister, I hope to welcome all youth to experience church as this: a place where love is born and lived out.

Rosemary MacAdam is the area youth coordinator for York-Credit Valley, and youth minister for St. Margaret, New Toronto.

BRIEFLY

Letter urges support for Pikangikum

A letter urging the federal and provincial governments to help the beleaguered First Nations community of Pikangikum in

Northern Ontario is available on the diocese’s website for individuals and parishes to download and send to elected officials. Only about 10 per cent of households in Pikangikum have access to clean running water and indoor plumbing. The community also lacks a connection to the electricity grid and must rely on diesel generators for power. The letter calls on the governments

to invest in basic infrastructure that will improve plumbing and access to fresh water and electricity. The letter is available on the Social Justice and Advocacy webpage, www.toronto.anglican.ca/sjac.

Youth workers invited to retreat

Volunteer and professional

youth workers in the diocese are invited to Spark, a weekend of training and professional development. The theme of the gathering will be “Building a Spiritual Community with Youth,” and the speakers will be the Rev. Christian Harvey and Terry Kloosterman. “Youth workers can expect to learn exercises relating to spiritual practices for them that they in

turn can navigate with their youth,” says Jillian Ruch, the area youth ministry coordinator for York-Scarborough. The event will be held May 22-24 at the Kingfisher Bay Retreat Centre in Lakefield and will cost \$160. For more information, contact Brian Suggs at bsuggs@spoth.ca or register at www.tiny.cc/sparkretreat.



The Rev. Canon Walter Dyer (left) and the Very Rev. Duncan Abraham receive diamond jubilee stoles for 60 years of ordained ministry. Missing from the photo is the Rev. Richard Johns.

LOOKING AHEAD

To submit items for Looking Ahead, email editor@toronto.anglican.ca. The deadline for the June issue is May 4. Parishes can also promote their events on the diocese's website Calendar, at www.toronto.anglican.ca.

Worship and Music

MAY 3 - MusicFest: A Kaleidoscope of Chords and Colours, featuring handbells, handchimes, band, choir and organ, 3 p.m., St. John, York Mills, 19 Don Ridge Dr., Toronto (York Mills subway station). Proceeds aid Sleeping Children Around the World and St. John's. Tickets are \$15 for adults and \$5 for children. Call 416-225-6611 or email musicfest@sjym.ca.

MAY 9 - Solemn High Mass and Procession, 10 a.m., St. Bartholomew, 509 Dundas St. E., 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. The May festival is organized by the Society of Mary. For more information, visit <https://societyofmary.wordpress.com>.

MAY 16 - Solemn High Mass and Procession, 10 a.m., St. Thomas, 383 Huron St., 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.

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 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, phone the church office, 416-691-2222, or email staidan@eol.ca.

Conferences

MAY 1-3 - The AWARE Peterborough Team extends an invitation to all women to join them for the 2015 AWARE conference at Elim Lodge on Pidgeon Lake. A time to relax, renew and enrich your soul, the conference provides a great speaker, uplifting music, plenty of fellowship. Visit www.awarepeterborough.com.

MAY 2 - The Diocesan Anglican Church Women's annual general meeting will be held at St. George on Yonge, 5350 Yonge St., Toronto. The theme will be "Worship, Learning and Service." For details, call the ACW office at 416-363-0018



GOLDEN MOMENT

Archbishop Colin Johnson presents silver, golden and diamond jubilee stoles to clergy at St. James Cathedral on March 31. Receiving golden jubilee stoles for 50 years of ordained ministry are, from left, the Rev. Milton Dorman, the Rev. David Bousfield, the Rev. Ian Nichols, the Rev. Philip Rowswell, and the Rev. Hollis Hiscock. Missing from the photo is Archdeacon Emeritus David Peasgood. PHOTOS BY MICHAEL HUDSON

or email acw@toronto.anglican.ca.

MAY 13 - "Let it be to me: Mary as Luke's Model Disciple," a public lecture by the Rev. Dr. Tim Perry, author of several books on Mary, the mother of Jesus. The lecture will take place at 7 p.m. at St. Thomas, 383 Huron St., Toronto, and is part of the May festival that is organized every year by the Society of Mary. For more information, visit www.societyofmary.wordpress.com.

Spring Sales & Art Show

MAY 1 & 2 - St. Clement's Church Book Sale, May 1 from 5 p.m. to 8 p.m. and May 2 from 10 a.m. to 2 p.m., 59 Briar Hill Ave., Toronto. Visit www.stclements-church.org. Proceeds support St. Clement's and community outreach programs.

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

MAY 2 - Spring sale, 8.30 a.m. to 1 p.m., All Saints', Kingsway, Bloor and Prince Edward streets, Toronto. Treasures, clothing, books, toys, jewelry, baking, housewares, barbecue.

MAY 9 - Indoor yard and bake sale, 8 a.m. to 1 p.m., St. Luke, 1513 Dixie Rd., Mississauga (just south of QEW opposite Dixie Mall). Blessing of animals on front lawn at 10:30 a.m. Electronics recycling available for TVs, computers, monitors, VCR players, telephones, audio electronics. Call 905-278-1811 or email office@stluke-mississauga.ca.

MAY 23 - Plant sale, Christ Church, 254 Sunset Blvd., Stouffville, 9 a.m. to noon. Perennials,



Receiving silver jubilee stoles for 25 years of ordained ministry are, from left, the Rev. Warren Wilson, the Rev. Darrell Wright, the Rev. Canon Mark Kinghan, the Rev. Richard Dentinger, the Rev. Anthony Bassett, the Rev. Canon Kim Beard, the Rev. Canon Jennifer Reid, the Rev. Michael Marshall, the Rev. Eugene Berlenbach. Missing from the photo are the Rev. Patricia Dufield and the Rev. Bill Cruse.

annuals and house plants. Rain or shine.

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.

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.

Forums

MAY 1 - Commissioner Murray Sinclair, head of the Truth and Reconciliation Commission, leads an open conversation about the church's role in reconciliation

with Canada's indigenous peoples, 7 p.m., Church of the Redeemer, Bloor Street and Avenue Road.

MAY 10 - The final Forty Minute Forum features Canadian Mark Rowswell, whose character Dashan has more than half a billion fans, telling of his extraordinary career on Chinese television. Located in the parish hall of St. Clement, Eglinton, 70 St. Clements Ave., Toronto, 416-483-6664, from 10:10 a.m. to 10:50 a.m.

MAY 14 - "Learning about Orthodox Christianity," 7 p.m. to 8 p.m., St. Olave, Bloor and Windermere streets, Toronto. Jeremy Burrows, who grew up in the Anglican faith but has just been ordained as an Orthodox deacon, explains that although the music, attire, ceremonies and icons may be very different, the two branches of Christianity have a lot in common. His talk is preceded by Evensong at 6 p.m. and a light supper at 6:30 p.m.

Moorelands seeks alumni as camp nears centenary

MOORELANDS Community Services is reaching out to Anglicans as it prepares to celebrate the 100th anniversary of its camp, which has given generations of underprivileged kids a breath of fresh air in the summer.

The non-profit agency was started by an Anglican clergyman, the Rev. Canon Robert James Moore, in 1912 to help mothers and children living in trying circumstances in Toronto.

Originally called the Downtown Churchworkers' Association, the outreach took mothers and chil-

dren on day trips to places like Sunnyside Park to get away from the industrial pollution of the inner city. It created Moorelands Camp in 1917, providing a summer getaway for hundreds of children.

The organization changed its name to Moorelands Community Services in 2001 but it still carries on Canon Moore's vision, says Lynda Tilley, the acting executive director and camp director. In addition to the camp, the agency runs after-school programs and leadership courses for youth in Toronto's most challenged neigh-

bourhoods.

The camp, located near Dorset, caters to about 600 kids a summer. For most, it is the only way they can get out of the city. About 70 per cent of them come from families that make less than \$24,000 a year.

"These are impoverished families and the kids just don't have the opportunities that others do, so we're giving them a chance to get out of the city and do things like kayak and canoe," says Ms. Tilley. "Also, all of our programs are focussed on leadership development and character development."

She says Anglicans over the decades have played a crucial role in the agency's success. "We exist because of them. They were faithful and got it off the ground. It is slightly different today, but it's still reaching out to the same population. That goal has never shifted - to reach out to those affected by poverty."

She says individual Anglicans and parishes still help out, often by sponsoring children to go to the camp or working there as volunteers. "They help out at the camp and leave as a different per-

son. People who have given to this place have been affected in a positive way. That's who we want to connect with."

The agency has set up a page on its website, www.moorelands.ca, for anyone associated with the camp, either currently or in the past, to write a story or post a picture. They can also start receiving Moorelands' newsletter. "I'm sure there are some amazing stories out there," says Ms. Tilley, adding that there will be an event in Toronto in 2017 to celebrate the camp's centenary.

TO PLACE AN AD CALL 905.833.6200 ext. 22 OR EMAIL ANGLICAN@CHURCHADVERTISING.CA

BUILDING SERVICES

Humberdale Contractors Inc.
(416) 268-5708

General Contractors
Renovations
New Construction
Barrier Free Access

TO ADVERTISE
call 905.833.6200 x22
or email
anglican@churchadvertising.ca

COUNSELLING

DAVID A.S. WRIGHT
B.A. M.Div.

- Pastoral Counsellor
- Individual / Couple Psychotherapy
- Psychoanalysis
- Supervision / Consultation

204 St. George Street
Toronto, Ontario
M5R 2N5
Tel. (416) 960-6486

COUNSELLING

**Pastoral Counsellor
Individual/Couple
Psychotherapist**



Susan E. Haig
LL.B., M.Div.

110 Eglinton Ave. W., Suite 303D
Toronto, ON M4R 1A3

416.605.3588



READING THE BIBLE

BY THE REV. CANON DON BEATTY

Small team sets out on mission

After the stoning of Stephen, the first Christian martyr, the persecution of Christians became intense in Jerusalem, causing many followers of the Way to flee, taking the Gospel message with them. One of the major cities to the north was Antioch in Syria. Here the faith was established, and it flourished. The followers of the Way were almost all Jewish, but as the faith spread out from Jerusalem, more and more Gentiles became involved. This was especially true in Antioch.

Each synagogue had a number of "God-fearers" – Gentiles who believed in the one God of the Jews, but didn't want to convert to Judaism. It was very costly to become a Jew in the first century. For male converts, it meant circumcision!

Barnabas was sent from Jerusalem to investigate the work of the followers of the Way in Antioch. After his arrival, he realized that he needed help to maintain the work and to develop the community. He went to Tarsus and invited Paul to join him. The disciples were first called Christians in Antioch (Acts 11:26). Paul and Barnabas worked together there for more than a year.

The church in Antioch was an exciting place to be. The work of the Holy Spirit was very much in evidence. Prophets proclaimed that Barnabas and Paul were to be commissioned for a special work of mission (Acts 13:2-3). Together with Barnabas's cousin, John Mark, they set out for the island of Cyprus. (Antioch was to remain the centre of Paul's missionary activity. All of his missionary journeys started there, and it was in Antioch that he seemed to recharge his faith and find support for his work.)

Cyprus was Barnabas's home, but it is evident that Paul was the leader of this small band of missionaries. Paul established the style that he continued throughout his missionary work. First, he went to the local synagogue, where he would teach about Jesus Christ. For Paul, Jesus was the Jewish messiah, and the Jewish people had a right to hear the message. But as most often happened, it was the God-fearers who responded to the message. A local community of believers was formed with mostly Gentile converts. Paul would leave a local person in charge and then move on, usually forced out because of

unrest from the local Jews.

From Cyprus, the mission team crossed to the mainland at Perga, the capital of the Roman province of Pamphylia. Here John Mark left to return home to Jerusalem. We are not sure why he left. Perhaps he was homesick, or he may have been upset that Paul had taken over the team when he thought that Barnabas was to be in charge. This eventually led to a split between Paul and Barnabas.

The first journey moved in a circle around Asia Minor, travelling through centres such as Pisidian-Antioch, Iconium, Lystra and Derbe. In each place, Paul established a small house church, with a local leader in charge. The team visited most of these communities as they returned to Antioch in Syria. It is interesting that Paul reported back to Antioch and not Jerusalem. We see here the start of a shift in authority from Jerusalem.

Paul was always conscious of his Jewish heritage and continually preached to the local Jews, but most of his converts came from the Gentiles. Jesus was the expected Jewish messiah, but his message was for all people. As Luke tells us in the Acts of the Apostles, the church grew daily.

Paul's teaching was continually challenged by "Judaizers," Jewish Christians who believed that all converts must become Jews before they could become Christians. This included circumcision for all male converts. This led to the first major controversy in the early church.

During this journey, Paul and Barnabas were confronted regularly by Judaizers, and eventually they went up to Jerusalem to fight for their Gentile converts. The first Council of Jerusalem is dated about 50 CE and can be read in Acts 15. This council included Peter, James and John, along with Paul and Barnabas.

It was James, the brother of Jesus, who came up with a compromise solution. If the Gentile converts would abstain from meat offered to idols, from the blood of animals and sexual immorality, they did not need to follow the other laws of Judaism, including the law of circumcision. The Gentile Christians received all that they wanted, but this controversy continued to plague Paul throughout his ministry.

Next month we will continue with the second journey and the beginning of Paul's writings. Enjoy the dialogue.

PRAYER CYCLE

FOR MAY

1. All Saints, Kingsway
2. Atonement, Alderwood
3. New Curates of the Diocese of Toronto
4. Christ Church-St. James
5. Christ the King, Toronto
6. Sisterhood of St. John the Divine
7. The Bishop's Company of the Diocese of Toronto
8. San Lorenzo-Dufferin

9. The ACW of the Diocese of Toronto
10. Etobicoke-Humber Deanery
11. Wycliffe College
12. Trinity College
13. St. David, Lawrence Ave.
14. Ascension Day
15. St. George on-the-Hill, Toronto
16. St. Hugh and St. Edmund, Toronto
17. The Ecumenical and Interfaith Officers of the Diocese of Toronto
18. St. John, Weston
19. St. Margaret, New Toronto
20. The Postulancy Committee

21. St. Matthew, Islington
22. St. Matthias, Etobicoke
23. St. Paul the Apostle, Rexdale
24. Bishop's Working Group on Intercultural Ministry
25. St. Philip, Etobicoke
26. St. Stephen, Downsview
27. Resurrection, Toronto
28. St. Aidan, Toronto
29. St. Andrew Japanese, Toronto
30. St. Barnabas, Chester
31. Toronto East Deanery

IN MOTION

Appointments

- The Rev. Sándor Borbély, Interim Priest-in-Charge, St. Thomas, Shanty Bay, April 7.
- The Rev. Ian Martin, Priest-in-Charge, St. Matthew, Oshawa, April 15.
- The Rev. Nicola Skinner, \ Incumbent, Grace Church, Markham, July 1.

After their ordination to the transitional diaconate on May 3 at 4:30 p.m. at St. James Cathedral in Toronto, the following individuals will be appointed as Assistant Curate at these parishes:

- Irina Dubinski at Grace Church on-the-Hill, Toronto, May 4.
- Bill Mok at St. Elizabeth, Mississauga, May 4.
- Augusto Nunez at St. Jude,

Wexford, May 4.

- Jonathan Turtle at St. Cuthbert, Leaside, May 4.
- Antoine Rutherford at Christ Church, Deer Park, Toronto, May 4.
- Chris D'Angelo at St. George on-the-Hill, Toronto, June 1.
- Leonard Leader at St. George on Yonge, Toronto, June 1.
- Tim Taylor at St. John, York Mills, Toronto, July 1.
- Vernon Duporte at St. Andrew, Scarborough, Sept. 1

Vacant Incumbencies

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

Trent Durham

- Lakefield College School

- St. John the Evangelist, 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 of Scotland, Barrie
- St. Mark, Midland
- Trinity, Aurora (Associate Priest)

Ordination

- Carol Brunton will be ordained a deacon at St. Theodore of Canterbury, Toronto, on April 26 at 4:30 p.m.

World Briefs

Continued from Page 8

continued health work in communities to prevent the spread of the disease and stop future outbreaks. Food and other supplies are being distributed as the area rebuilds following the crisis. As of April 2, Sierra Leone was still in a state of emergency. *Anglican Communion News Service*

Anglican Alliance calls for support, prayer for Vanuatu

VANUATU – Cyclone Pam hit the South Pacific islands of Vanuatu recently, causing great destruc-

tion. Vanuatu has 267,000 people who live on 65 islands. About half of the population was left homeless after the storm. With extensive damage to housing, infrastructure and communications, as well as flooding, Anglican Alliance has launched an appeal for both immediate assistance and help in rebuilding. The Anglican Church of Melanesia has two dioceses in Vanuatu. *Anglican Communion News Service*

Groups work to save Jordan River

ISRAEL – Israeli, Palestinian

and Jordanian environmentalists are working together to save the Jordan River. The river was once a source of clean water for the Holy Land, but during the past 50 years it has been polluted by untreated sewage and the water flow has gone down due to drought. The river can disappear in certain places during dry seasons. The work of bringing the three communities together to preserve the river involves peace-building, according to Eco Peace Middle East, a group that encourages faith-based action on the water issue. *Episcopal News Service*



Nathan Wall narrates 'Table,' the first video in the Invited series. PHOTO BY NICHOLAS BRADFORD-EWART

'Invited' resource drawing praise

Inquiries come in from across Canada

BY STUART MANN

A new resource that is designed to foster conversations about invitation in the church has struck a chord with people across Canada and even overseas.

"The response has been overwhelmingly positive," says Jeff Potter, co-chair of the group that created the resource and pastor of outreach and evangelism at the Church of the Transfiguration, Toronto.

Called "Invited," the resource is made up of written material and videos to be used by small groups over six sessions. The material includes topics for discussion, scripture study, prayers and thoughts for reflection.

"At the end of the day, our hope is that it challenges people to go deeper and take following Jesus seriously, to ask questions about hospitality and invitation and living out the Gospel in the world," says Mr. Potter. "If we're pushed to do that, then good things will happen. God will work in us and through us and with us."

The resource was created by a group of clergy and laity in the Diocese of Toronto with funding from the Our Faith-Our Hope campaign. It was recently used by 12 parishes in the dioceses of Toronto and Huron as part of a pilot

project. It was also run at St. John's Convent in Toronto. The groups will report back on their experience, and that input will be used to tweak the material over the next few months.

Mr. Potter says the early feedback is promising. "We've heard from a number of groups that the written material is easy to use and well thought through and that the videos are engaging."

Praise for the resource has come in from farther afield as well. Emails have come in from dioceses across Canada and even from a person in the Dominican Republic who wanted to know if the videos were available with Spanish subtitles. Michael Harvey, the founder of the Back to Church Sunday movement, praised it during a recent visit to Toronto.

Mr. Potter says the response has been illuminating. "It's saying to us that there is a real appetite in churches to think about who we are as Christians and what it means to share our story – to invite people to encounter Christian community and how people might come to experience God through that. It's really exciting to begin to have some of those conversations."

The written material and videos are available on the website www.spiritofinvitation.com.

BRIEFLY

Housing available for veterans

Do you know a veteran of the Second World War or the Korean War who needs housing with long-term care? If so, the Sunnybrook Veterans Centre in Toronto has rooms and assistance available. Residents have access to registered nurses, doctors and physiotherapists and can take part in a variety of

activities. For a tour of the facility and more information, call 416-480-6100, ext. 7373.

Former MPP to speak at ACW meeting

The Diocesan Anglican Church Women's annual general meeting will be held on May 2 at St. George on Yonge, 5350 Yonge St., Toronto. The theme will be "Worship, Learning and Service" and the speaker will be former MPP Donna Cansfield. For details, call the ACW office at 416-363-0018.



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.

Visit our Village! Call (416) 609-5700 to learn more about which Shepherd Village living option is right for you.



(416) 609-5700 3760 Sheppard Ave E, Toronto
www.shepherdvillage.org



St. JOHN'S CEMETERY

Anglican Parish of St. JOHN'S CHURCH, East Orangeville

Because each life is important enough to remember ...

Located in spectacular Hockley Valley with pioneer graves dating from 1812, St. JOHN'S CEMETERY offers attractively priced burial options in a peaceful, unspoiled, and historical place of rest.

FOR INFORMATION, PLEASE CONTACT THE CHURCH:
3907 HIGHWAY 9 CALEDON ON L7K 0G7 519-941-1950
FAX: 519-941-5817 anglican@bellnet.ca www.stjohnshwy9caledon.ca