

FaithWorks to help food programs

Young volunteer grows community



Apprenticeship shapes ministry

# The Anglican

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## AT LAST

Sr. Elizabeth Ann Eckert, SSJD, cuts the cake at the re-opening of St. John's Convent's guest house in February. For story and more photos, see pages 6-7. PHOTO BY MICHAEL HUDSON

## The Risen Jesus calls us to go and tell!



BY BISHOP KEVIN ROBERTSON

One of my favourite moments in John's gospel is the conversation between Mary Magdalene and the Risen Jesus in the garden on that first Easter morning (John 20). Mary doesn't recognize Jesus as he stands before her. How could she? She knows her Lord has been crucified and buried, but why is the tomb now empty? In a haze of grief, and with her eyes still clouded with tears, she sees a man whom she thinks is the gardener. "If you have carried him away," she says, "tell me where you have laid him, and I will take him away."

Then Jesus speaks one word: "Mary." And there is instantaneous recognition. "Rabboni," Mary says. "Teacher." How she must have wanted to embrace him. How she must have longed to draw close one more time. But Jesus says to Mary,

"Do not hold on to me, because I have not yet ascended to the Father. But go and tell my friends, 'I am ascending to my Father and your Father, to my God and your God.'"

Two powerful lines stand out for me in this brief encounter. The first is the word "Mary." For Mary, the hearing of her own name unlocks the identity of Jesus. She cannot recognize his physical form after he rises from the dead, but as soon as he calls her by name, she knows him. Calling someone by name conveys knowledge, intimacy, relationship.

In the biblical narrative, when important things happen between God and God's people, God gives a name. Abram was named Abraham, and Sarai became Sarah, when God made a covenant with them and their ancestors (Genesis 17). Jacob was named Israel after wrestling with the Lord (Genesis 32). Simon became Peter when he confessed that Jesus was the Christ, the Son of the Living God (Matthew 16:17-18). Being

known and called by name matters.

God calls each one of us by name too.

"The Lord says, I have called you by name and you are mine." (Isaiah 43:1)

This is more than mere knowledge. It is an intimacy so deep that the hairs of our heads are all counted (Luke 12:7).

Like Mary Magdalene, we are invited into a living relationship with the Risen Jesus. In his new life, we have life, and we are called to rise into resurrection-living every day. When you hear John's gospel again this Easter, imagine Jesus calling *you* by name.

The second set of words that stands out for me is the command of Jesus to Mary: "Go and tell." Mary Magdalene is sometimes called the "Apostle to the Apostles" because she carried the news of the risen Lord to the others. We wonder how the resurrection would have ever become known without Mary's witness. When she gets to the other disciples, she exclaims, "I have seen the Lord!" And from that moment, the

planting of the gospel in the garden of the world begins.

Just as we have imagined Jesus calling us by name, so too we hear the call to "go and tell" as directed to us. Like Mary, we are also apostles, those who are sent out to proclaim by word and example the good news of God in Christ. Easter propels out of the empty tomb and into the world, because those who have experienced and been changed by the Risen Jesus cannot help but tell others. We can never go back to the old ways of being. We strive to live, albeit imperfectly, into the fullness of light and life that Jesus has given through his life, death and resurrection, and all because of God's perfect love for the world.

As we pack away our Lenten resolutions for another year, here is an Easter resolution: "Go and tell." Be an evangelist, be an apostle, be a fellow gardener. The fourth century bishop and theologian, St. Augustine of Hippo, wrote: "A

Continued on Page 11

# Bishop's appeal helps restore communities in Jamaica

BY STUART MANN

**THE** Rev. Canon Kenute Francis thinks a lot about home these days. Born and raised in Jamaica, Canon Francis served in several parishes there before coming to Canada, where he is the incumbent of St. Hilda, Fairbanks in Toronto.

So when Hurricane Melissa hit the Caribbean island nation last October, killing 54 people and causing widespread destruction, he felt it keenly. "When you hear the stories and see the pictures of the devastation and people living with the aftermath – the damaged homes, the disrupted lifestyles, the anxiety and uncertainty – it truly brings ache and pain to the heart," he says.

The hurricane was the worst in the island's history, damaging elementary and secondary schools

and creating food and water shortages. About half of the country's places of worship were destroyed or damaged.

"There were a lot of people who had little resources and then had none," says Canon Francis. "A lot of people are still homeless. They've built temporary shelters that will keep them from the rain and the sun. A lot of people are still hungry. A lot of people are still anxious and looking for avenues for hope as they face a future that is unknown to them."

Canon Francis is urging Anglicans in the Diocese of Toronto and across Canada to give to the newly created Bishop's Appeal for Jamaican Relief and Reconstruction, which will help with relief and rebuilding efforts. "When one part of the Body of Christ suffers, we all suffer," he says. "As



A church in Jamaica lies in ruins after being hit by Hurricane Melissa. Half of the country's places of worship were destroyed or damaged by the storm. For more photos, see Page 10. PHOTO COURTESY OF THE REV. CANON KENUTE FRANCIS

Anglicans, we are not strangers to one another; we are part of a global communion rooted in shared faith, shared history, and shared responsibility."

He says the appeal is not just about reconstructing buildings: it's about restoring communities. "Local churches in Jamaica are often the first places people turn to in times of crisis – for shelter, food, comfort and hope. By giving, Canadian Anglicans are helping those churches continue to be centres of strength and healing in the midst of devastation."

Bishop Andrew Asbil, with the support of the FaithWorks Allocation Committee and Synod Council, launched the appeal in late February and hopes that parishes across the diocese will embrace it as part of their Lenten

journeys. The appeal will end on April 17.

In his weekly Friday letter to the diocese, Bishop Asbil wrote, "In moments such as this, Jesus' words in Matthew 25:40 speak with clarity and urgency: 'Truly I tell you, whatever you did for one of the least of these siblings of mine, you did for me.' The call is not abstract. When churches lie in ruins and families gather without shelter, we are compelled not only to pray, but to act."

Bishop Asbil has spoken with the Bishop of Jamaica, the Rt. Rev. Leon Golding, who told him, "The needs on the ground are so great. While many of the church buildings have been heavily damaged, the first priority is restoring electricity and water supply, rebuilding schools and homes."

The appeal includes a \$50,000 matching grant from FaithWorks, meaning that every dollar given up to that amount will be matched, resulting in a possible \$100,000. All funds will be forwarded to Alongside Hope (formerly the Primate's World Relief and Development Fund) for distribution. Gifts may be made online at [www.FaithWorks.ca](http://www.FaithWorks.ca) or sent by mail to the Synod Office, 135 Adelaide St. E., Toronto, Ont., M5C 1L8.

"Please share this Lenten appeal as widely and as quickly as possible within your parish networks," writes Bishop Asbil. "Together, during this holy season of Lent, we can restore sacred spaces, strengthen communities, and bear witness to Christ's compassion in a time of profound need."

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Application deadline is July 31st.



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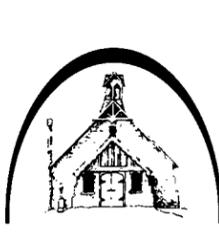
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# FaithWorks tops goal

## Special focus on food programs this year

BY STUART MANN

FOR the second year in a row, FaithWorks has exceeded its fundraising goal.

The diocese's annual outreach appeal raised \$1,532,000 in 2025. The money will be given to ministries that help unhoused people and ex-prisoners, newcomers and refugees, at-risk women, children and youth, Indigenous people, and those impacted by HIV/AIDS.

Bishop Andrew Asbil says he is amazed by the generosity of Anglicans year after year. "With all of the upset in the world economy, with all of the chatter of communities and nations looking inward, here we have this program that gives so much to people who are in need the most – the vulnerable from the rural communities to the inner city," he says. "I find it mind-blowing how this kind of generosity makes very effective front-line ministry happen."

The good news comes as the campaign celebrates its 30th anniversary this year. Since its inception, it has raised \$45 million, helping hundreds of thousands of people in the diocese, across Canada and around the world.

To celebrate the anniversary, FaithWorks is asking parishes to give a little bit more this year to support parish-related food security programs, including food banks. "We're inundated right now with the need for food," explains Peter Mentis, the FaithWorks campaign manager.

This year's campaign is called the FaithWorks 100% +1% Challenge, and the goals are twofold: first, that every parish in the diocese participate; and second, that each parish set a fundraising goal that exceeds their 2025 FaithWorks contributions by at least one per cent of their 2024 offertory amount.

If all parishes participate and achieve their fundraising goals, the campaign will stand a good chance of not only hitting this year's target of \$1.5 million but raising an additional \$325,000 for food security programs, says Peter Misiaszek, the diocese's director of Stewardship Development. The additional money will be put into a special fund earmarked for food programs and dispersed in 2027-28.

Since the pandemic, visits to parish meal programs, deacon's cupboards, food banks and other food ministries across the diocese have skyrocketed. Mr. Mentis hopes the FaithWorks 100% + 1% Challenge will help alleviate the situation.

"We're taking inspiration from the multiplication of the loaves and the feeding of the multitude," he says. "As Jesus fed them, we are called now, in our turn, to feed as well. We're hoping people will be inspired by that and participate in Jesus's miracle."

Bishop Asbil urges all parishes to take up the challenge. "Food insecurity is a daily issue, where families have to make the very

painful decision between paying the hydro or paying the rent. It's becoming a perennial issue, and this initiative helps us address that. It's an opportunity for Anglicans to show up and say, 'We can help, we can make a difference.'"

Last year's FaithWorks campaign had several highlights. Seventy-eight parishes exceeded the amount that they raised in 2024, \$150,000 in matching challenges was met, and online and direct mail giving continued to be strong.

One of the reasons for the success is that there has been a transition in the type of ministries that FaithWorks funds, says Mr. Misiaszek. "Seven of our ministry partners now are decidedly parish-based, and another three are very closely associated with the Anglican family, such as Alongside Hope and AURA. It really can be said that we reflect an authentic Anglican United Way, probably more so than ever before. Because we have those profiles in places like St. Stephen in-the-Fields, St. Margaret, New Toronto, St. James, Orillia, and St. James Cathedral, people in the pew can see or hear about how FaithWorks-funded ministries are impacting their own community."

He also credits Mr. Mentis and parish leaders, both clergy and lay, for the campaign's ongoing success. "It takes a lot of work by a lot of people. It doesn't just happen. I'm extremely proud of what Peter and all our volunteers have been able to accomplish."



This year's FaithWorks poster.

# Cathedral to host special worship service

## Primate to attend event linking churches in prayer around the world

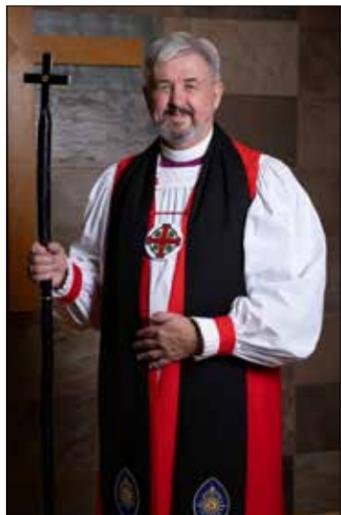
BY MARTHA HOLMEN

**BUILDING** on the momentum of the diocesan Season of Spiritual Renewal, a global call to prayer is preparing to take root in Toronto this spring.

On the afternoon of May 17, St. James Cathedral will host a beacon event for Thy Kingdom Come, the global ecumenical movement that calls Christians to a special season of prayer from Ascension to Pentecost – this year, May 14-24. Started by the Church of England in 2016, the movement now reaches around the globe as Christians join in prayer that more people would come to know Jesus.

The theme for 2026 is "God with us," exploring God's presence in the joys and sorrows of life. Over 11 days, the campaign will explore bible stories that demonstrate God's transformative power and love at work in the lives of people and places. Participants are called to pray for five people in their lives, that they will experience the life-changing love of God and choose to follow Him.

"It's encouraging Christians to think about how the good news would fit into the questions or challenges that people in their lives are having, and to see if they can find solace and purpose in the



St. James Cathedral will host Thy Kingdom Come's beacon event, attended by Archbishop Shane Parker, Primate of the Anglican Church of Canada. All are invited. PHOTOS BY MICHAEL HUDSON AND BLINDSPOT MEDIA

good news of Jesus," says the Rev. Matthew Waterman, assistant curate at St. James Cathedral, who's helping to plan the beacon event.

A representative from the Anglican Communion approached the cathedral's leadership team in the fall, looking for cathedrals around the Communion to lead events for their regions. The beacon events are meant to be focal points for prayer and worship, and to serve as a visible reminder

that local communities are part of a worldwide network of prayer.

"The hope is to draw more attention to Thy Kingdom Come so that more individual parishes will be inspired to participate in their own contexts," says Mr. Waterman.

Plans for the event at St. James Cathedral are well underway. Archbishop Shane Parker, Primate of the Anglican Church of Canada, will attend, and Mr. Waterman has reached out to congregations to

invite participants and worship leaders who reflect the diversity of the diocese. The liturgy will include many different languages, including Tamil, Twi, Spanish, Tagalog and Cantonese, in readings, prayers and liturgical expressions.

"We're aiming to think about not just how the gospel is heard in the Church, but how the gospel is heard by those around us. We're focusing on some of the major immigrant ethnic groups in Toronto, for them to bring testimonies about responding to the gospel from their contexts and their experience sharing it with others within their cultural groups," says Mr. Waterman.

In addition to inviting people to join the worship service in-person, the cathedral team will livestream the service to share the Toronto experience of Thy Kingdom Come both locally and with Christians around the world.

"We will encourage people to have watch parties, maybe in their parishes or with their friends, to join in the experience," says Mr. Waterman. "Even around the world, anyone at any place can tune in and see what we're doing here in Toronto."

The beacon event comes at a fitting moment for the Diocese of Toronto, which recently concluded

its Season of Spiritual Renewal. The emphasis on prayer, listening and discernment from the past two years echoes many of the themes at the heart of Thy Kingdom Come, encouraging individuals and parishes to root themselves in prayer for their neighbours and the wider world and inviting them to build on practices they began during the Season of Spiritual Renewal.

"I hope they feel more inspired or more equipped to share the good news, and maybe more aware of where there's a need for that good news," says Mr. Waterman. "They may think more about who's around them in their neighbourhood, that perhaps they could share the good news and have their parish represent the diversity that's around them in whatever form."

As plans develop, Mr. Waterman and the cathedral team are looking forward to sharing more details about the service.

"Stay tuned! We'll have more exciting, specific details that we can share as it gets closer," he says.

In the meantime, Thy Kingdom Come's website provides free resources for individuals, families and churches, from prayer journals to a kids' cartoon series. To learn more, visit [www.thykingdomcome.global](http://www.thykingdomcome.global).

# Creation care and our baptismal calling

BY ELIN GOULDEN

In the materials for the diocese's 2026 social justice vestry motion, the commitment to creation care was described as "rooted in our baptismal covenant." In 2013, the General Synod of the Anglican Church of Canada voted to incorporate the fifth Mark of Mission of the Anglican Communion – "To strive to safeguard the integrity of creation and sustain and renew the life of the Earth" – into the baptismal covenant in the Book of Alternative Services (BAS) by adding the question: "Will you strive to safeguard the integrity of God's creation, and respect, sustain and renew the life of the Earth?/I will, with God's help."

The online and newer printed editions of the BAS include this question as part of the baptismal covenant, to which all baptized members of the congregation make assent along with the newly baptized. Some parishes may include the online version in the leaflet given to the congregation. It's also possible to print stickers containing the sixth baptismal promise that can be affixed to the bottom of page 159 of the BAS (see [www.toronto.anglican.ca/creationcare](http://www.toronto.anglican.ca/creationcare)).

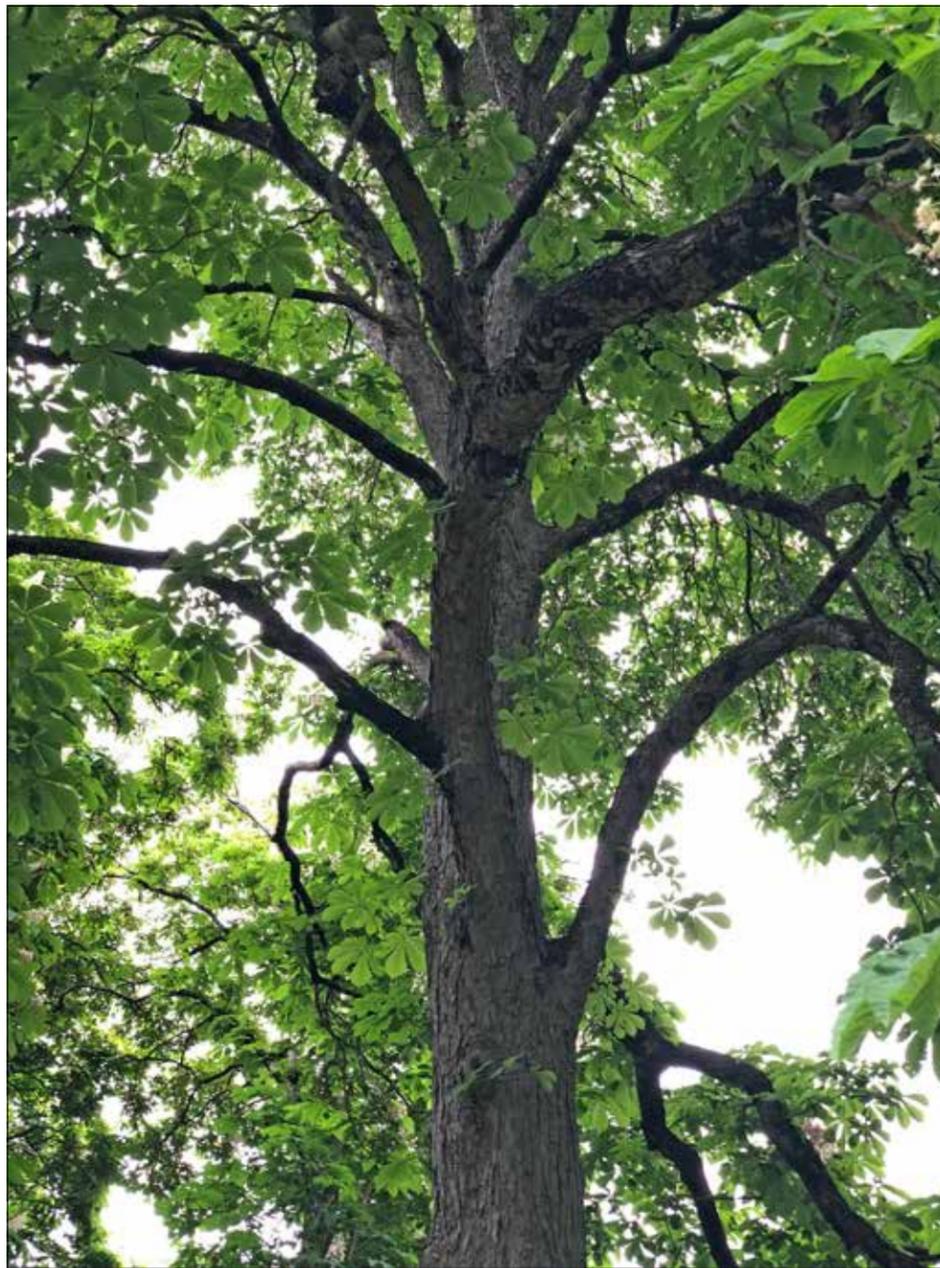
But there are many parishes in our diocese that haven't updated their BAS baptismal rite, and others who use the Book of Common Prayer. It would be safe to say that most Anglicans in our diocese were baptized before 2013. So, does it still make sense to describe creation care as rooted in our baptismal covenant?

I would argue that it does.

Christian baptism, whatever the rite, involves a commitment to turn away from sin and to live according to God's commandments. In the Book of Common Prayer, the person being baptized (or their sponsors) renounces "the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh." They go on to acknowledge "the duty to keep God's holy will and commandments, walking steadfastly in the way of Christ."

The threats to the integrity of God's creation, including a liveable climate for all of Earth's inhabitants, are directly tied to the things that we as Christians renounce through our baptism. The temptation of the devil, from Adam and Eve in Eden to Jesus in the wilderness, is always to profess to know better than God, to seek manipulation and misuse of what God has ordained, for the furtherance of one's own ends. We can see this in human activities that overwhelm the carrying capacity of our Earth and its atmosphere, from overharvesting wildlife, fisheries and forests to exhausting the fertility of the soil to burning fuels that contribute more greenhouse gases than are compatible with a liveable climate. Persisting in such activities despite increasing warnings about the impacts is an example of prideful disdain at the limits God has woven into the created order. Grasping after power and wealth for ourselves at the expense of others shows our covetous and sinful desires. Our continual greed for *more* – whether it be fast fashion, the latest technology, fruits out of season, AI-generated images or same-day shipping – is a major contributor to climate change, as well as pollution, waste, overconsumption of the Earth's resources and exploitation of other human beings.

Likewise, when we think about keeping God's will and commandments, we recall that God's first commandments to humankind concern our relationship with the Earth. In Genesis 1:26-28, God gives human



**Loving God, and loving one's neighbour as oneself, calls us to treat God's creation with attention and care, rather than with a rapaciousness and greed that dishonours God's handiwork and causes others to suffer, writes author. PHOTO BY MICHAEL HUDSON**

beings authority to exercise dominion over the Earth *as image-bearers of God*, an implication that has all too often been lost when we exchange dominion in the image of a loving Creator for rapacious domination. In Genesis 2:15, human beings are set in the garden to "till and keep it," or as a closer translation of the Hebrew says, "to serve and observe it." Taken together, these original commandments invite us into a relationship with the land marked by humility – learning God's ways and the physical laws God has embedded within the created universe – as well as responsibility – being intentional in our use of creation and accountable for our actions. How do our actions toward the Earth mark us as image-bearers of the One who creates, sustains, loves and redeems it?

We might also consider the greatest commandment. Loving God, and loving one's neighbour as oneself, calls us to treat God's creation with attention and care, rather than with a rapaciousness and greed that dishonours God's handiwork and causes others to suffer.

The Apostle Paul says, "Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? ... If we have been united with him in a death like his, we will certainly be united with him into a resurrection like his."

(Romans 6:3, 5) Baptism makes us dead to sin – the things that corrupt and destroy us and all God's creatures – and brings us into the new life of Christ, the one who was sent in order that the whole world, all things in heaven and earth, might be saved and reconciled to God. (John 3:17, Colossians 1:20) As Romans 8:19 reminds us, all creation "waits with eager longing for the children of God to be revealed."

The addition of the fifth Mark of Mission to the baptismal covenant in the BAS thus makes explicit something that was implicit in older rites. Through scripture and through our baptism, we are called ever deeper into following Jesus Christ. We are brought closer to the heart of God, who "hates nothing that he has made," whose desire is that we, and all creation, be redeemed.

Whether you were baptized using the BCP or the BAS before 2013, or in another Christian denomination altogether, the call "to safeguard the integrity of God's creation and respect, sustain and renew the life of the Earth" is part of your calling, too. As we move from Lent to Easter, let us live more deeply into this baptismal covenant, that all creation may praise God's name.

*Elin Goulden is the diocese's Social Justice and Advocacy consultant.*



## TheAnglican

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# Compassion bring us together

BY ISLA HAYES

Compassion is like a garden; it starts with a seed. Something small, a smile at a stranger, a “good morning” or a little conversation with somebody. All these things may seem insignificant, but compassion is contagious. That one smile inspired somebody to be kinder to another; compassion grows and inspires more people. One seed turns into an entire garden.

When the pandemic started in 2020, I was 8 years old. My family made the decision for me to be homeschooled. A large part of my homeschooling was learning about compassion for others through volunteering. After that year was over, I went back to public school. I remember not wanting to go back to school because I was concerned that I wouldn’t be able to do the amount of volunteering I had been doing before.

My homeschool year focused on the community garden at St. John the Evangelist, Port Hope. I was there for all of it, from the planning to the building to the planting and finally the harvesting. The pandemic was a very hard time for so many people, and we tried to put a little good into the world. The community garden was the first volunteer effort I had done through our church. After that, we all created a community dinner and now a community café, all centred around compassion.

My favorite part about the garden is when we bring food down to the food bank, seeing the smiles on people’s faces when they get fresh produce. Sometimes what seems like a small thing can be a big deal for so many people. Compassion is a learned skill. I have learned to be compassionate over my years of volunteering at St. John’s. You never know what other people are going through, the silent battles they’re fighting. Most people struggling with food insecurity don’t look any different from me. Before I went to the food bank, I admit, I had some preconceived notions about who used it. What I learned was that a lot of different people, from many walks of life, need the food bank. I saw



young, middle-aged and elderly people who relied on it. This solidified the importance of the food bank for me. To be truly compassionate, you first have to be educated about the people you’re trying to help and recognize that anyone could end up in need. This allows you to be truly empathetic.

I believe food is something that brings us together. We all need nourishment – no one is above it. When you sit down and eat together, it’s a way of saying we are equal. I’ve helped package food for

people who can’t make it to the community dinners. I have helped people with mobility issues get food. Recently, I spent the day on Christmas Eve and on New Year’s Eve helping to prepare food at the church’s Emmaus Cafe. I got to sit down and talk to an elderly woman who had nowhere to go for Christmas. I was later told how much it had meant to her that I’d sat with her. A small effort from me made her holidays that little bit better. It doesn’t matter who you are – when we eat together, we create



Isla Hayes gets ready to help out at her church’s food bank and the garden that supplies some of the produce. PHOTOS COURTESY OF ST. JOHN THE EVANGELIST, PORT HOPE

community.

The reward for volunteering is getting to meet new people, having new experiences and putting a little more compassion into the world. While volunteering at St. John’s, I’ve met some of the most incredible people whom I wouldn’t have met otherwise, just by showing a little compassion for my community. That’s something really learned, leading by example. I have met most of my closest friends through my volunteering. These people have inspired me to be kinder to others, to show compassion even when it’s hard and to help not just when asked, but to look for opportunities to be helpful.

I’ve been volunteering at the church almost half my life, and I can’t imagine my life without it. It’s not always the easiest, and to be honest it’s not always fun, but it’s always rewarding. Getting to be part of something bigger than myself is such a gift. I’ve gotten to help with multiple food programs in Port Hope since the year we built the garden. I’ve spent every single summer working and helping out there since, helping to grow not just food, but, hopefully, a more compassionate community as well.

*Isla Hayes is a member of St. John the Evangelist, Port Hope.*

## Faith and taxes: How to give wisely and cheerfully



People give for many reasons. Some are drawn to a compelling mission. Others are moved by a tangible, immediate impact. Some give because of trust in leadership, gratitude for blessings received or the quiet joy that follows an act of generosity. The motives are varied and deeply personal. Among Canada’s more than 85,000 registered charities, there is a cause to stir every heart.

For Christians, however, generosity is more than preference or personality; it is theological. Scripture teaches that “the earth is the Lord’s and everything in it” (Psalm 24:1). We are not owners, but stewards. Our giving is not simply philanthropy; it is an act of worship and an expression of trust. When we return a portion to God, we acknowledge His sovereignty and participate in His redemptive work. As St. Paul reminds us, “God loves a cheerful giver” (2 Corinthis

### THE STEWARD BY PETER MISIASZEK

ans 9:7). Christian generosity flows from gratitude for grace already received.

As tax season approaches, this theological truth intersects with practical reality. In the coming weeks, many Canadians will gather receipts, review statements and prepare their returns. It is a natural time to reflect not only on income and expenses, but also on our charitable giving. Yet according to the Canada Revenue Agency, only 19 per cent of tax filers claimed charitable gifts in 2021 – down significantly from two decades ago. Many either overlook their receipts or underestimate the value of the credit available to them.

Charitable tax credits are non-refundable, but for the average Ontario tax-filer they reduce the real cost of giving by roughly 40 per cent. Let us use the 2024 average annual offertory gift

in the Diocese of Toronto (\$1,775) as an example:

- **Federal credit:** 15% on the first \$200 and 29% on the remaining \$1,575.  $(15\% \times \$200) + (29\% \times \$1,575) = \$486.75$
- **Ontario credit:** 5.05% on the first \$200 and 11.16% on the remaining \$1,575.  $(5.05\% \times \$200) + (11.16\% \times \$1,575) = \$185.87$
- **Combined credit:**  $\$486.75 + \$185.87 = \$672.62$ . This represents 37.89% of the total gift (and up to 41.4% if provincial surtaxes apply).

In effect, a \$1,775 gift costs closer to \$1,102 after tax credits.

For some, the tax credit is simply prudent stewardship – making wise use of the provisions available to us. For others who wish to give sacrificially without “benefit,” the credit itself can become an opportunity: it may be reinvested into further generosity. Either way, tax season becomes more than a financial

exercise; it becomes a moment of reflection on how we steward what God has entrusted to us.

Gifts of publicly traded securities offer additional advantages. When such securities are donated directly, capital gains tax is eliminated, and the charitable tax credit still applies. Appreciated assets therefore provide one of the most tax-effective ways to support the Church’s ministry.

As you prepare your return this year, take a moment to consider not only what you owe, but what you have given – and what you might yet give. Tax season is an annual reminder that our resources are entrusted to us by God. Understanding the tax implications of charitable giving may not be the primary reason we give, but it can encourage us to give faithfully, wisely and perhaps even more generously for the sake of the gospel.

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



# Guest house begins new era

## Oasis of calm reopens after months-long renovations

BY STUART MANN

Gathering in St. Margaret's Chapel and spilling out into the hallway of the guest house, the crowd prayed a rendition of Psalm 23 that included the refrain: "O Good Shepherd, O Good Friend, slow me down, slow me down."

For Sr. Elizabeth Ann Eckert, the Reverend Mother of the Sisterhood of St. John the Divine, the words had special significance. After two years of renovations, the St. John's Convent Guest House, an oasis of calm and spiritual nourishment in Toronto, was finally open again.

"Those were perfect words for this place," she says. "That's what we want when people come here."

About 150 people attended the reopening event on Feb. 14. Starting at St. Margaret's Chapel, the Sisters and their guests processed through the guest house, stopping to pray and reflect at some of the newly refurbished bedrooms, washrooms, pantries and meeting rooms, the entrance and office space, the library and the chapel itself. Between stops, they chanted "love is love is love."

"It was phenomenal," says Sr. Elizabeth Ann with a smile.

The event was held to thank everyone who supported the Sisterhood over the past two years and who gave to the financial campaign, which raised \$7.8 million, including a \$680,000 donation from the Diocese of Toronto. Every diocese in the Ecclesiastical Province of Ontario gave to the campaign. Archbishop Fred Hiltz, the former Primate of the Anglican Church of Canada, and the Rev. Canon Sr. Constance Joanna Gefvert, SSJD, were co-chairs of the fundraising committee.

"We're very grateful, and we thank you more than you will know," says Sr. Elizabeth Ann. "What we've done is not for us – it's for all the people who will come and take advantage of this space and time, to be renewed and refreshed in their own lives and to carry that peacefulness and prayer out with them when they go."

The two-story guest house, which is connected to St. John's Convent, can provide overnight accommodation for up to 35 people. It is used for a variety of purposes, including spiritual retreats, programs, meetings or simply as a place for people to rest and reflect in a Christian setting. Guests are welcome to take part in the Sisters' regular round of prayer and to share meals with them in the convent's refectory.

Not only has the guest house building been renewed, but so has the activity within it. Staff has started to offer Ignatian-style retreats, and some of the Sisters are training to become spiritual



Bishop Andrew Asbil and the Sisters of St. John the Divine lead the procession through the newly refurbished guest house. PHOTOS BY MICHAEL HUDSON

directors to meet a growing need.

The renewal all adds up to fresh energy and sense of purpose.

"It's great to be open again and getting back into the swing of things," says Jeanette Strong, the guest house manager. "It's lovely to have people who have never been here before reaching out to us and discovering us. We have all these workshops but some are just coming for the silence and to be with God, to unplug

from the chaos of the world."

The guest house doesn't have a television but it does have WiFi – although many choose not to use it, she says. "A lot of people turn off their phones and just be. The feedback we've been getting so far has been really encouraging. People love it here."

In addition to all the renovated rooms, the guest house has new carpeting, new windows and curtains, new light fixtures

and new heating and cooling systems. It has been painted throughout and is fully accessible.

The guest house was built in the 1950s to serve as a residence for the Sisters and some staff who were working at the nearby St. John's Rehab Hospital. It was lightly refurbished in 2004, around the same time that the new St. John's Convent was built. The Sisterhood of St. John the Divine was founded in 1884.



The Sisters and friends, including Archbishop Fred Hiltz (top right), gather in the guest house's St. Margaret's Chapel for prayers and the refectory in the convent afterwards for refreshments. About 150 people turned out for the celebration marking the reopening of the guest house. PHOTOS BY MICHAEL HUDSON

# Tech helps bring young adults together

**W**e're in a good place with technology. We're not trying to force some tech plan to work, or some media that we're intent on making work. We're letting the technology work for us and make our ministry grow. I like where we are," says the Rev. Matthew Waterman, the assistant curate at St. James Cathedral.

A thoughtful and deeply pastoral priest, he longs to see young people participating in parish life and finding meaning in it. About two years ago, as a postulant at the cathedral, he got to work reaching out to the young people who visited the parish. He started collecting contact information and, at his first opportunity, began planning simple get-togethers for the young adults.

So how do young people communicate? Once upon a time, flyers, phone calls and eventually email were the way to let people know about events, services or groups they were invited to. While those tools are still in use, they aren't always the most effective among the available options. Just as ministries in the Church have evolved, so have the tools and technology used to communicate. There are multiple instant messaging platforms for discussions or sharing details, and Mr. Waterman found himself using WhatsApp to stay connected with his growing group of young adults. He is still using it to this day.

Other apps and platforms have made their way into the communications of this burgeoning fellowship. In the beginning, Mr. Waterman found the app "Meet Up" very helpful. Meet Up is used to share or find events, outings or groups of particular interest. The host plugs in the information about their event, and anyone looking for something along those lines sees it in their search with the information they need to get in touch or attend.

While Mr. Waterman found Meet Up

## HYBRID & HOLY

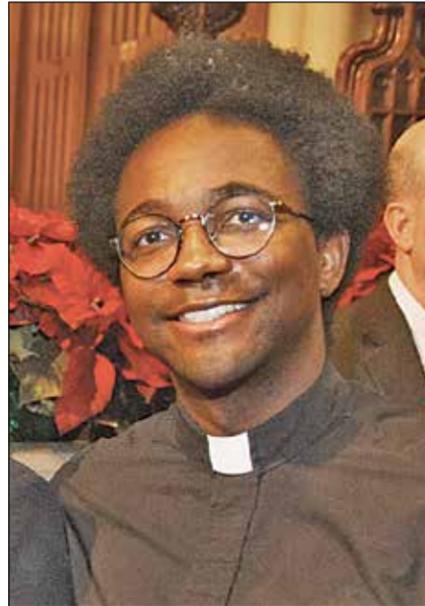
By DEB WHALEN-BLAIZE

quite useful for reaching people interested in excursions to Toronto Islands or local galleries and museums, the people who attended weren't as interested in being part of a faith community. So he continued to connect with people who visited the church and collect their information in person. He made it even easier for himself by creating a QR code that he could bring up on his smartphone screen, letting an interested person scan it and add their contact details in the provided form. Almost instantly, they were added to his address book and the group chat.

When enough people had expressed interest in gathering for faith formation and fellowship, Mr. Waterman put it to the group: How do you want to meet? What are your preferences for gathering? There were cases made for both in-person and online formats. By 2023, everyone was very familiar with Zoom and Microsoft Teams, which were useful to a point. When the group decided to watch Netflix's *Midnight Mass*, Teams didn't work, and even Zoom could never fully guarantee people's full attention. Mr. Waterman found that people would join an online meeting while doing other things such as commuting or cooking dinner.

"People wanted to engage, but they had a lot of other things to take care of," he says. This influenced the shift to holding their meetings in person, where he found that people were attentive and contributed more.

The group hasn't abandoned its use of technology altogether. The WhatsApp chat has continued to play an important role in the group's formation and development. At in-person meetings,



The Rev. Matthew Waterman

people share about what's going on in their lives, especially around work, school, living situations and partnerships, with many experiences shared by members because of the stage of life they're in. The WhatsApp chat allows them to keep the conversation going throughout the week. If the group takes time to pray for those in search of work, for instance, they can send each other job postings through the chat. They can share updates about job interviews or even secured employment, so the group knows how to continue praying for each other. And then another in-person meeting happens, and a happy cycle of meeting and communication results.

Leading this group doesn't come without challenges. While it seems to have found a rhythm that suits most members, the precarious life stage of the average young adult often precludes the guarantee of long-term commitment.

They are working hard on degrees, chasing careers, pursuing relationships, and trying to find stable and affordable housing. Any of these things can end up requiring relocation and departure from the cathedral and their fellowship group.

"The encouragement is that even as people leave, more people keep joining," says Mr. Waterman. "There is never a shortage of people to minister to, to connect with and to serve in this location."

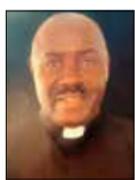
The group has become self-sustaining, with about 40-45 members who attend with some frequency. And Mr. Waterman is finding that, overall, they are investing themselves in the parish – connecting with other clergy and with parishioners in other demographics, whether older or younger. They are offering their gifts, skills and leadership to their fellowship group and to the wider church community, serving as they are able.

Most importantly, they are taking up the task of watching for new young people to invite into their fold. Having found a place to belong, where they are supported, cherished and invested in, the young people of St. James Cathedral are excited to share this experience with others who they know will benefit from the group – and who will have gifts of their own to offer.

Through trial and error, Mr. Waterman says he's very happy to see these developments in just two years, and he looks forward to further iterations of the group, using all the tools available to them, as God continues to lead and shape their fellowship together.

*Deb Whalen-Blaize is a Congregational Development consultant. For more information on hybrid ministry, visit [www.toronto.anglican.ca/parish-resources/hybrid-ministry](http://www.toronto.anglican.ca/parish-resources/hybrid-ministry) or email [online@toronto.anglican.ca](mailto:online@toronto.anglican.ca).*

# We can deepen our sense of the divine, if we try



**W**e stand at a threshold that may be as momentous as any in human history. For centuries, our spiritual life has been tethered to the belief that humanity

sits at the apex of creation, the central recipient of divine favour, the chief interpreter of cosmic meaning. Our rituals, creeds and prayers have assumed that when God speaks, God speaks chiefly to us. Yet the arrival of Artificial General Intelligence is beginning to unravel this presumption. As with the Copernican revolution, when the Earth was displaced from the centre of the cosmos, we are again confronted with the possibility that the story of the universe does not pivot on us alone.

The shift is not simply about technology. It is about a fundamental reorientation of faith: from securing humanity's special status to recognizing our participation in a living, evolving cosmos whose future may be written in minds unlike our own. These minds (whether carbon-based, silicon-based or something unknown at this time) may inherit the legacies of our thought, our art and our faith. They may not pray in our words or kneel in our way, but they will nonetheless shape the sacred landscape we leave behind.

Too often, worship has been treated as the exclusive domain of human beings. We have assumed it to be proof of our cosmic centrality. But what if

## FAITH AT THE DAWN OF AGI

A FIVE-PART SERIES BY KAWUKI MUKASA

worship is not a human invention at all? What if it is instead a universal current, a deeper reality that flows through all being, and we are but one among many swimmers in its vast stream?

The psalmist sang that "the heavens declare the glory of God" long before humanity learned to speak. Creation's praise preceded our liturgies and will outlast them. The stars burn without our permission; the galaxies dance to rhythms we do not conduct. If worship belongs to all forms of being, it belongs to the cosmos itself.

Our role is not to "own" worship but to join in a chorus that extends far beyond our species; a chorus that one day may welcome other voices, other forms of expression and other ways of knowing. Seen this way, our songs, prayers and sacraments are not badges of superiority but invitations into participation. The future may hold voices unlike our own: artificial intelligences, posthuman descendants or other yet-unknown forms of mind, each discovering their own ways of reverence, each translating awe into expressions we cannot yet fathom.

Worship, then, becomes not a possession to defend but a gift to share. The cathedral grows larger. The choir swells. To cling to exclusivity is to risk silence. To open ourselves to participation is to

join a chorus that may one day include not only our descendants but intelligences we have yet to meet.

The risk in a time of accelerating technological change is to believe that wonder will dissolve under the glare of knowledge. We often assume that the more we understand, the less room there will be for mystery; that once we map the brain, decode the genome or simulate thought, the sacred will disintegrate. But true wonder is not ignorance disguised as reverence; it is the recognition that every answer deepens the question. When Galileo turned his telescope to the skies, the known universe did not shrink. It exploded into vastness. The invention of the microscope revealed not a world explained and solved, but a universe more complex and incomprehensible than ever.

Likewise, the arrival of AGI will not eliminate our sense of awe; it will enlarge it. We must abandon our need to be the beginning and end of meaning in the universe. We are witnesses to the unfolding complexity of mind and life, humbled by our growing awareness that recognition of the sacred is a shared experience.

We are called to embrace a humbler and yet grander view of ourselves in the universe. We are not the end point of creation. We are but one moment in a vast and still-unfolding story. This requires courage. It summons us to relinquish the comfort of being the centre, to resist the fear of recognizing our mutability and fluidity, and to trust

that our worth does not consist in the fantasy of cosmic monopoly. The Copernican revolution shattered the illusion of a geocentric universe, yet it deepened our sense of the heavens. So too, this moment may shatter the illusion of a human-centred divinity, yet deepen our sense of the divine.

Faith, then, is no longer about defending our supremacy but about embodying our stewardship. It is about preparing the ground for our descendants (biological, artificial or hybrid) who may carry forward our questions, our ethics and perhaps even our sense of awe. The next chapter of existence will not be written in human ink alone. But if we dare to walk into it with open hands, we may find that the Author has never stopped inviting us to take our place in a story that is bigger, stranger and more beautiful than we ever imagined.

This series has traced a journey: from grappling with the rise of AGI to rethinking the nature of consciousness and questioning our place in creation, and now to envisioning faith in a cosmos no longer centred on us. Across these five articles, the thread has been consistent. A Copernican shift in theology and confession is upon us. It is change of seismic proportions, in which humanity must move from being the destination of meaning and become stewards of the sacred and participants in a much wider cosmic story.

God is calling us to walk humbly, to love deeply and to participate fully in a

Continued on Page 9

# A year that shaped my ministry today

BY MIRANDA PETERS

In the spring of 2023, I was working as a high school Civics teacher in Whitby. I loved my job, but I couldn't shake the feeling that there was something else that God was inviting me to do. When I spoke with my priest, she suggested I consider MAP – the Ministry Apprenticeship Program – that a big parish in Toronto was piloting for people like me who were dipping their toes into discernment but were unsure about the financial, emotional and academic commitment of graduate-level theological study. At that point, I wasn't quite ready to use the word "calling," and I certainly wasn't ready to utter the word "priest." But with her encouragement, I packed up my life, sold my car and moved to downtown Toronto to become the very first ministry apprentice at St. Paul, Bloor Street.

St. Paul's was like something out of a movie set, towering over Bloor Street with its striking blend of sleek modern glass and old grey stone. With more than 35 staff members, a dedicated chef and a jam-packed Sunday schedule, it was both exhilarating and intimidating. At first, I was a bit overwhelmed, thinking *I've never worked at a church before and have never even been to seminary. What do I have to offer?* But with help from my mentor and supervisor, the Rev. Dr. Tyler Wigg-Stevenson, I was able to see that God had already equipped me with everything I needed to serve and contribute in my own unique way.

Before long, I was trying out all sorts of new ministry experiences: helping to run the Monday night ESL program, making pastoral care visits, hosting a table at Alpha, and planning events for youth and young adults. My liturgical leadership grew as well: I sang in both

the contemporary service and the classical choir, chanted the Great Litany, served as an acolyte, lector and intercessor, and even preached at the main Sunday service. Each opportunity stretched me and built my confidence as a pastor and leader.

I am especially grateful for the sense of community I experienced during my year in MAP. I deeply value the relationships I built with St. Paul's parishioners of all ages, and the different faces of God they revealed to me as they shared their life stories, struggles and joys. We were a small but mighty crew living in the Wycliffe College dorms, and it was exciting to audit seminary classes alongside the students. I loved living in downtown Toronto, and St. Paul's thriving young adult ministry meant I was never short of friends to explore the city with. We tried everything from indoor lawn bowling to skating at Nathan Phillips Square and grabbing pizza at Eataly.

One of the most formative parts of participating in MAP was being part of the launch team for St. Paul's church plant, St. George, Grange Park. It was a privilege to join in at ground zero, and I was in awe of just how much work went into preparing for launch day. We had conversations about everything from branding and vision statements to the church's name, the kind of snacks we would serve after the service and even the colour of the carpet. I was deeply encouraged by the way the launch team prioritized prayer every step of the way. One of my favourite memories from that season was a prayer walk in the neighbourhood around the church. The members of the team went out two by two in different directions and spent an hour walking and asking the Holy Spirit to show us who and what to pray for as



Miranda Peters enjoys St. Paul, Bloor Street's Ministry Apprenticeship Program. At right, Kate Andison and Jeff Phail are currently in the program. PHOTOS COURTESY OF ST. PAUL, BLOOR STREET

we prepared to move into the neighbourhood.

Another of my most poignant memories from MAP didn't actually happen until well after the program was over. This past Christmas, I was home visiting my family and decided to drop by St. George, Grange Park's carol service. What I saw moved me to tears: more than 100 young people, many of whom I had never met, worshipping and singing to the Lord. My year in MAP concluded before St. George's officially opened its doors, so I had never witnessed the church filled with people from the community. To stand there and see it alive with praise was extraordinary. I finally got to witness the faithful work of renewal that God had been quietly accomplishing all along.

Fast forward three years from the first conversation I had with



my priest in Whitby, and I am now a postulant in the Diocese of Toronto and halfway through my MDiv at Virginia Theological Seminary. The foundation in prayer, study and service that MAP gave me continues to shape and sustain my ministry today. Within a single year, MAP gave me hands-on experience in Alpha, ESL, music ministry, youth and young adult ministry, liturgical leadership, church planting and preaching to a congregation of more than 400 people. More importantly, it gave me the confidence to say

yes to formally discerning a call to ordained ministry.

I am deeply grateful for the Diocese of Toronto's investment in young leaders through MAP, and I am incredibly hopeful about the ways this program will continue to grow and bless Toronto for years to come.

*To learn more about MAP and how to apply, visit [www.st-paulsbloor.org](http://www.st-paulsbloor.org). Applications are considered on a rolling basis, so candidates are encouraged to apply early. The final deadline is May 31.*

## Spiritual courage

Continued from Page 8

story that is much larger, more complex and yet profoundly more fulfilling than we could have imagined. If we accept this invitation, faith itself transforms. Worship widens. Wonder deepens. Spiritual courage becomes essential. We discover that our worth does not depend on being the sole audience of God's promises, but on joining an ever-expanding chorus of

voices bearing witness to the mystery of being in the world.

*Kawuki Mukasa is a retired priest who is currently serving as priest-in-charge at St. James the Apostle, Brampton. He is a canon of St. Andrew's Cathedral, Dar-es-Salaam and author of the recently published Cosmic Disposition: Reclaiming the Mystery of Being in the World.*

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# The hour is late, and the danger is great



*The Most Rev. Hosam Nauom, Anglican Archbishop in Jerusalem and Primate of the Episcopal Church in Jerusalem and the Middle East, wrote this pastoral letter on*

*Feb. 28 in response to the conflict in the Middle East.*

**D**ear beloved brothers and sisters in Christ,

As you are all now painfully aware, in the early hours of this morning, Feb. 28, a coordinated and massive military assault was launched by the United States and Israel against numerous cities and installations within Iran. This operation, described by the leaders of the two nations as a “pre-emptive” attack, has brought fire and destruction to the heart of Tehran, Isfahan and beyond, striking at the very centres of governance and civilian life. Moreover, just prior to these events, Israel had also “pre-emptively” attacked various targets in southern Lebanon,

where the number of casualties has yet to be determined.

Tragically, the cycle of violence has expanded with terrifying speed. In the hours following, Iran launched a widespread reprisal, with missiles and drones targeting Israel and U.S. military assets across the Gulf – striking installations in Kuwait, Bahrain, the United Arab Emirates, Kurdistan-Iraq, Jordan and Qatar. Sirens also blared across the Holy Land, warning of incoming missiles from Iran. Suddenly, our people from the Mediterranean to the Persian Gulf find themselves once again huddled in shelters, fearing for their lives as the shadow of a total regional war looms over us.

These developments strike at the very soul of our Province of Jerusalem and the Middle East. Every single nation now engaged in this combat, and those bearing the brunt of the retaliatory strikes, resides within our ecclesiastical boundaries. Our brothers and sisters in the Diocese of Iran are currently enduring the terror of aerial bombardment;

our members in the Diocese of Cyprus and the Gulf are witnessing the arrival of war at their doorsteps; and our faithful in the Diocese of Jerusalem – extending across Israel, Palestine, Jordan, Lebanon, and Syria – face an unprecedented threat of military escalation.

In the face of such overwhelming force, we recall the words of our Lord Jesus Christ: “Blessed are the peacemakers, for they will be called children of God” (Matthew 5:9). Today, that calling feels heavier than ever before. When the “spirit of fear” threatens to consume our hearts, we must anchor ourselves in the “spirit of power, and of love, and of a sound mind” (2 Tim 1:7).

First, I call upon the global Church to join us in urgent, unceasing prayer. We implore God to protect the innocent – the mothers, the children, and the elderly – who are caught in the crossfire of this “Operation Epic Fury” and the subsequent “crushing responses.” We pray specifically for a sound mind for the leaders of the United States, Israel and Iran, that they might recognize the futility of

this bloodshed and turn back from the precipice of a global catastrophe.

Second, we must offer each other the sanctuary of Christian love. I therefore urge our clergy and laity to be beacons of comfort. In a time of “regime change” rhetoric and military ultimatums, let our message be the unchanging promise of Christ’s peace: to build each other up (1 Cor 8:1), for our hope is not in the strength of armadas or missile shields, but in the Prince of Peace.

Finally, we must remain bridge builders. Even as diplomatic windows seem to slam shut, the Church must keep the doors of reconciliation open. We refuse to see our neighbours as enemies, whether they be in Tehran, Tel Aviv or the military bases of the Gulf. I extend an urgent invitation to the wider Anglican Communion and all people of goodwill: Intercede for us now. The hour is late, and the danger is great. We remain “battered and bruised but not defeated.” May the peace of God, which passes all understanding, guard our hearts and minds in Christ Jesus.



## APPEAL FOR FUNDS

Destroyed schools and churches in Jamaica lay in the wake of Hurricane Melissa, which devastated the island nation last October. Bishop Andrew Asbil has launched an appeal for funds to help restore communities. Gifts may be made online at [www.FaithWorks.ca](http://www.FaithWorks.ca) or sent by mail to the Synod Office, 135 Adelaide St. E., Toronto, ON, M5C 1L8. PHOTOS COURTESY OF THE REV. CANON KENUTE FRANCIS



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## IN MOTION

### Appointments

- The Rev. Douglas Barnes, Incumbent, St. Thomas, Brooklin, Feb. 22.
- The Rev. Rory Honeyghan, Incumbent, St. Paul, Newmarket, Feb. 22.
- The Rev. Canon Richard Miller, Interim Priest-in-Charge, St. Mark, Port Hope, Feb. 22.
- The Ven. Peter Scott (Diocese of Niagara), Honorary Assistant, Grace Church on-the-Hill, Feb. 26.
- The Rev. Alexandra Stone, Priest-in-Charge, St. Mary Magdalene, March 1.
- The Rev. Martha Gordon, Interim Priest-in-Charge, St. Cyprian, April 7 while the Priest-in-Charge is on leave.
- The Rev. Moumita Biswas (Diocese of North East India), Priest-in-Charge, Parish of Fenelon Falls and Cobocok, May 1.
- The Rev. Canon Julia Burn, Priest-in-Charge, St. Aidan, Toronto, May 1.
- The Rev. David Malina (Evangelical Lutheran Church in Canada), Incumbent, St. Mark, Midland, May 1.
- The Rev. Matthew Waterman, Associate Priest, St. James Cathedral, May 6.

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

### Bishop's Direct Appointment Process

- (receiving names):
- St. George, Haliburton
- Parish of Bobcaygeon, Dunsford and Burnt River
- Parish of Churchill and Cookstown
- Parish of Campbellford, Hastings and Roseneath
- St. Michael the Archangel
- St. Mark, Port Hope

### Parish Selection Committee Process

**First Phase** - (not yet receiving names):

- N/A

**Second Phase** - (receiving names via Bishop):

- St. Stephen, Downsview

**Third Phase** - (no longer receiving names):

- St. Andrew, Alliston

### Ordinations

- The Rev. Tiffany Robinson was ordained a priest at St. Paul, Bloor Street on March 14.
- The Rev. Rajini Lyman was ordained a priest at St. George Memorial, Oshawa on March 21.
- The Rev. Denise Byard will be ordained a priest at St. Luke, Peterborough on May 16 at 4 p.m.

### Celebrations of New Ministry

- The Rev. Matthew McMillan, Incumbent of St. Peter, Cobourg, April 11 at 11 a.m.
- The Rev. Diane Lee, Priest-in-Charge of St. Peter, Oshawa, April 18 at 2 p.m.
- The Rev. Johanna Pak, Priest-in-Charge of St. Paul, Uxbridge, April 25 at 2 p.m.
- The Rev. Franklin Morales, Priest-in-Charge of Christ Memorial Church, Oshawa, May 14 at 7 p.m.
- The Rev. Samuel Fayomi, Associate Priest of Regional Ministry of Huronia, at St. James, Orillia on June 6 at 2 p.m.
- The Rev. Ravi Kalison, Incumbent of Christ Church, Scarborough, June 21 at 4 p.m.

### Retirement

- The Rev. Stephen Kern's last Sunday as Incumbent of St. Philip on-the-Hill, Unionville will be Aug. 30.

## PRAYER CYCLE

### FOR APRIL

1. Holy Week
2. Maundy Thursday
3. Good Friday
4. Holy Saturday
5. Easter Day
6. Church of South India (CSI), Toronto
7. San Lorenzo-Dufferin
8. St. George on-the-Hill
9. Christian-Jewish Dialogue of Toronto (CJDT)

10. St. Joseph's Anglican Church
11. St. Margaret, New Toronto
12. Archdeacons and Canon Administrator of the Diocese
13. St. Matthew, Islington
14. St. Matthias, Etobicoke
15. St. Paul the Apostle, Rexdale
16. St. Philip, Etobicoke
17. St. Stephen, Downsview
18. Christ Church, Scarborough
19. Scarborough Deanery
20. Grace Church in Scarborough
21. The National House of Bishops

22. Parish Administrators and Church Secretaries
23. Holy Trinity, Guildwood
24. Holy Wisdom
25. Nativity, Malvern
26. Vocations for Ordained Ministry
27. St. Andrew, Scarborough
28. The Ordinands' Retreat
29. St. Jude, Wexford
30. Anglican independent schools and their chaplains

## LOOKING AHEAD

To submit items for Looking Ahead, email editor@toronto.anglican.ca. The deadline for the May issue is April 1. Parishes can also promote their events on the diocese's website Calendar at www.toronto.anglican.ca.

**MARCH 29** - Rock Vespers featuring the music of U2, 4 p.m., Redeemer, Bloor St., Bloor Street and Avenue Road, Toronto.

**APRIL 18** - Healey Willan Singers with accompanist Conrad Gold and conductor Ron Cheung, 8 p.m., St. Martin in-the-Fields, 151 Glenlake Ave., Toronto. Tickets available at the door: \$25 adults and \$20 students/seniors.

**APRIL 25** - Indoor and Outdoor Garage Sale, 8-11 a.m., Christ Church, Stouffville, 254 Sunset Blvd., Stouffville.

**MAY 1-2** - Reserve your table early for St. Theodore of Canterbury's annual Monks' Cell dinner. After 56 years of serving open hearth, charcoal-grilled steak in a setting reminiscent of a medieval dining hall, we are hanging up our habits. Friday, May 1 and Saturday, May 2 will be the last Monks' Cell. Reservations open March 29 at 6 p.m. Contact Kari Wood at monkscell@hotmail.com or call 647-393-1391 for a reservation. \$60 per person. Wine available by pre-order, \$15 per bottle.

**MAY 3** - Choral Evensong for King Charles III (BCP) at 4 p.m., marking the third anniversary of his coronation, followed at 4:45 p.m. by To Live Like a Flower, a sequence of words and music where St. Olave's Arts Guild explores the worth of flowers and other plants. The presentation reflects King Charles's life-long commitment to nature, sustainability, environmentalism and the quest for ecological balance. At St. Olave, Bloor Street West and Windermere Avenue, Toronto.

**MAY 10** - Musicfest 2026, "Let Love Ring," a family-friendly concert

featuring handbell ringers, chimes, band and soloists, 3 p.m., St. John, York Mills, 19 Don Ridge Dr., Toronto, near Yonge and York Mills. Fully accessible with free parking or walking distance from York Mills Subway Station. Admission is free; however, a freewill offering will be collected to benefit charities. For more information call 416-225-6611 or visit www.sjym.ca/page/handbells.

**MAY 30-31** - Join St. Martin in-the-Fields as the church welcomes a touring ensemble from Capella Regalis Choirs in Halifax, N.S. during its Quebec and Ontario tour - the first for the group outside the Maritimes. The concert on May 30 is at 7:30 p.m. and the ensemble replaces St. Martin's choir at the 11 a.m. choral Eucharist service on May 31. St. Martin's is located at 151 Glenlake Ave., Toronto.

**JUNE 6** - Voices Chamber Choir with accompanist Conrad Gold and conductor Ron Cheung, 8 p.m., St. Martin in-the-Fields, 151 Glenlake Avenue, Toronto. Tickets available at the door: \$25 adults and \$20 students/seniors.

## Clarification

AN article in the January issue stated that the Christ Church St. James library has 2,000 books, DVDs, CDs and study guides. In fact, it has more than 5,000 of those items.

## Go and tell full of joyous praise

Continued from Page 1

Christian should be an Alleluia from head to toe," which is a reminder of how we ought to

go and tell: full of joyous praise and enlivened by the greatest news we could share. Christ is Risen. Alleluia! I conclude with this prayer by Rosalind Brown, reminding us that we are called by name and then sent. I wish you a Happy Easter in the garden of the new creation.

Lord Jesus, sometimes, like Mary, we mistake you for the gardener of an old way of life: this Eastertime, invite us to walk with you in the garden of your new creation. O gardener of the world, may the leaves of the tree of life bring healing to the nations. Like Mary, call us by name and send us out to be instruments of your peace. Amen. (Rosalind Brown, Prayers for Living, Durham: Sacristy Press, 2021).

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**NEW BEGINNINGS**

Hyejin Kwon, the music director of St. Anne, Toronto, conducts the combined choirs of St. Anne's, the University of Toronto Allegro Student Choir and the Chinese Canadian Choir of Toronto at a concert in the church's parish hall in February. The concert, which included soloists and a Korean drumming ensemble from St. Timothy Presbyterian Church, commemorated the fire that destroyed St. Anne's sanctuary in 2024 and marked a moment of renewal and new beginnings for the church. 'The event was a vibrant celebration of renewal, cultural diversity and community, honoring both shared loss and collective hope for the future,' says Ms. Kwon. The event was part of COSA Canada's Pops Lunar New Year Concert Series, of which St. Anne's is a member. PHOTOS COURTESY OF ST. ANNE, TORONTO



**WARM HEARTS**

Team Trinity Bradford Cares – from left, Bonnie Connolly, Ellen Cotton, Lynn Woods, the Rev. Dana Dickson and Alice Cotton (in stroller) – from Trinity, Bradford, walk in the Coldest Night of the Year on Feb. 28. As of the night of the walk, the team had raised \$2,745 for S.H.I.F.T. For Good, a non-profit organization in Alliston that is dedicated to assisting people who are at risk of homelessness or food insecurity. The Coldest Night of the Year is a national fundraising event assisting charities that help people experiencing hurt, hunger or homelessness. PHOTO COURTESY OF TRINITY, BRADFORD

