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 Angli cans 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 Thursday, and preached on Good Friday and Easter morning.

Cable channel connects residents

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

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

Prime spends Holy Week at local church

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

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

2   T he A nglican

THE CARIBBEAN CHORALS OF TORONTO
Under the direction of Rev. Amy Y.K. Lee
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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 1627 Casavant organ and a Himentz 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 RCCOR/RSOM/RSCM equivalent and experience in the traditional and contemporary liturgical expressions of the Church. The position and corresponding salary (established according to RCOI guidelines) is 15 hours per week plus weddings and funerals and 4 weeks holiday.

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

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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 the power that is 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.

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 said.

In addition to participating in the liturgies of Holy Week, Archbishop Hiltz says he also appreciates 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.

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May 2015

The Anglican
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 enrich the senior citizens’ complex in the community even more. Very often the only place we come together is at special activity events and mealtimes.

“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 would add one more amenity.”

The church, also called St. Hilda’s, received a $20,000 grant from the federal government, along with funds from the provincial government. Together with funds from the foundation, the church was able 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 Anglocan. 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.

Canon Shea expects the channel to go live soon. “The time has come. 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 meals.”

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.

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The Nominating Committee of the Diocese of Toronto’s Synod 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.

Nominations 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 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 requests that nominations be submitted by June 1, 2015, to the Rev. James Blackmore at jblackmore@hotmail.ca. Nominations must include name and contact information (email, mailing address and phone number) and parish affiliation of both nominee and nominator, 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 jblackmore@hotmail.ca, or the assistant secretary of Synod, Pamela Boisvert, by email at pboisvert@toronto.anglican.ca.

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The Rev. Canon Derwyn Shea, a former conservative senator, will be the keynote speaker at Faith in the City, a Faith Symposium in Toronto that will focus on developing a poverty reduction strategy, particularly as it affects children. Around 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.

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When a bishop is away

Trips contribute to church overseas and at home

BY BISHOP PATRICK YU

F rom time to time you may hear me say in The Anglican that your bishop is away from the diocese. You might wonder, "Why are bishops away so much and what do they do?" I am writing this commentary to give an account of this part of episcopal ministry.

I am writing after the final of four meet - ings of the Inter-Diocesan Learning Commu - nity 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 mis - sional ministry. Each leadership team is sub - jected to an intense process that asks, "What is?" (For example, what is the current situa - tion 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 situa - tion. Finally, we are asked, "What will it be?"

The meeting concludes with each team shar - ing its plan, from its general direction to con - crete implementation, with names of individ - uals responsible for each action. Nine months later, we report to the other dioceses on whether and what we have done on our plans. Through reporting, we are gently held accountable to our peers. Toronto is the only diocese outside the Church of England invit - ed to this process. Besides me as bishop, our team consists of our diocese’s canon mission - ar y, our director of Congregational Develop - ment, and the Archdeacon of York, who is al - so our chief administrative officer. We are the only team because of the distance we must travel.

Looking back over the last three years of our involvement, the exercise has been fruit - ful. Our particular focus has been on every - one of leadership. The exercise gave impor - tant to the recruitment and training of con - gregational leaders. To give just two exam - ples, 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 intermin - priests for a longer period of time (around two years) in those parishes that need spe - cial 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 dioces - es 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 Liverpool are busy handing over to the new team.

On every trip, additional benefits accrued before and after the official meeting. For ex - ample, here we came to know of St. Mellitus College, the bishop of Chelmsford in England. We in - vited him to lead our clergy conference last year. His talk, which is 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 alter - native to our current way of clergy forma - tion. 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 ap - proach 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 him or her 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 al - so experiences college life, which intentional - ly helps them to appreciate and respect all the streams within Anglicanism without try - ing to put them into a particular mold. Start - ed only seven years ago, the college already has 137 students in the ordination stream – that’s a significant percentage of the prospective ordinands in the Church of Eng - land. 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 Can - tonese and Mandarin for our Chinese churches and New Hope Mandarin minis - teries here at St. James. I also brought back observations and reflections from having experienced the church operat - ing 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 dedi - cated to social service and continuing educa - tion, and its exemplary service attracts vol - unteers 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 build - ing, 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 ap - preciate the strength of the Diocese of Toronto. God has been very gracious in guid - ing us into policies and practices that have been widely acclaimed, somewhat to our sur - prise and much to our delight. When you vis - it our Diocesan Center in Toronto, you can - see a diocesan community of 210 churches and New Hope Mandarin minim - istry, funded by the Church Commissioners to help them. On every trip, additional benefits accrued after the official meeting. For example, here we learned about the Anglican Church in the Philippines, which is a diocesan in 164 countries.

In Canada: A community of about 600,000 members in 26 dioceses, stretching from Vancouver Island to Newfoundland and north to the Arctic Ocean.

Prime: The Rt. Rev. Fred Hiltz, Church House, 80 Hayden St., Toronto, ON M5C 3Z2

In the Diocese of Toronto: A diocesan community of 210 churches and New Hope Mandarin ministry, funded by the Church Commissioners to help them. On every trip, additional benefits accrued after the official meeting. For example, here we learned about the Anglican Church in the Philippines, which is a diocesan in 164 countries.
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 2008. It seeks to develop, promote and manage youth programs and services to children and youth in the Jane Finch/Jane Wilson corridor. This is a highly diverse community in which there are numerous families living below the poverty line. As such, there are no gross or net income for the ministry of the church, let me qualify it. What proportion of my income should I give to the church? This is a question I have been asked through a Monday-to-Friday after-school Homework Club, Friday night social activities, March Break and summer camps, and other artistic expressions of drumming, drama and dance. We staff and volunteers challenge students to grow academically and spiritually.

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 teenager, church was life and life was the church. This is achieved through a sharing of one another with whatever gift each of us may bring. Those who may be unemployed or facing serious financial burdens should be encouraged to give something. Even in our hardship, we experience happiness. 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. It 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. And ensure that the gift is one that makes you feel 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 outcomes: 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 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 community our priority in our life and our financial support.

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 20 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 have a confession to make: I am not a tither. After you get over the shock that the director of the house of prayer does not set aside 10 per cent of his gross 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 called tithing, whether or not it follows our understanding of stewardship.

Ministry is a commitment to God

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 their spiritual 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 serve as 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

We have all we give – 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.

What if I am facing serious financial burdens? Those who may be unemployed or facing serious financial burdens should 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 community our priority in our life and our financial support.

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 – a life that includes our financial wealth as well.

What is a pledge? A pledge is a spiritual commitment to giving of our time, talent and treasure, and it is based on the idea that we give because we receive. It serves as a helpful indicator to church leaders of what they can 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 our priority in our life and our financial support.

A pledge is a spiritual commitment to giving...
Transition from life to death ‘is a process’
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.

Johnson was speaking at the Richard Gidney Lecture on Faith and Medicine, an annual forum co-sponsored by the Daughters of the Visitation. 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 2011.

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 unsatisfactory position...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. “If it seems to me that there will be multiple ways forward, not one or two,” he said. “Engaging 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.”

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, 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 said that his comments were not directed at every instance of physician-assisted death. “We do not have a right to say that if 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 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 deceptively all-consuming. Have you encountered untutored nurses who are proud that they have been able to withhold narcotic pain relief from a patient till the individual is going to be dead in a matter of days because he might become addicted. But I have also seen patients ‘treated to snow’ without ever being consulted, frustrating their last chances to engage intelligently 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. “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 concerns, 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

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
holy moment and a winding path'

pression of Chinese immigrant labourers, the Alberta Eugenics Policy for the mental-
ly challenged, the ongoing serious and chronic abuse of the vulnerable elderly to-
day should give us pause.

The ways of the heart and soul
“Already we know that some, perhaps many, patients make a medical treatment
decision (consent) of a terminally ill adult to ask for physician-assisted death to end
their life a bit sooner because of their un-

ment. All of these are affected by the
cult of efficiency — 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 for-
mulated.

Personally, I am not a proponent of
physician-assisted death. I recognize that
palliative care will not work in every situa-
tion, and I would not close off all
avenues of physician-assisted deaths. But I
think it should be exceptionally limited and
think it should be exceptionally limited and
palliative care will not work in every situa-
tion. We do not have to look
abroad to find examples. The history of the
so-called slippery-slope effects of more per-
nationalizing and sanitizing death so that is no
longer a normal stage of life.”

He finished by quoting Metropolitan An-
thony 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 con-
fronted 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 ulti-
mate 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 microbiolo-
gist who is credited with guiding Toronto
through the 2003 SARS crisis. Her presen-
tation 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
implying 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.”
- Dr. Donald Low

"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
Bishop offers apology during demolition

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 Robert Joseph. Bishop Logan McMenamie of the Gwawaenuk First Nation, who is the rector of St. Paul’s Cathedral in Kamloops, B.C., and has established a connection between their faith and healing. “It is 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, Mr. and Mrs. McAuley in the article. “I’m just a man that helps people 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.

Morning commuters receive ashes

On the morning of Feb. 18, Ash Wednesday, Edmonton’s public transit commuters were greeted by a team of vestry-elder Anglicans and Lutherans offering up ash crosses and prayers. This was the Ashes to Go initiative’s fifth year in Edmonton, and more than 530 people took a moment to 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 Ed- monton. “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.”

Chorister honoured for 70 years of singing

Audrey 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 never missed a service. Anglican Life

Curlers raise money for those in need

Sixty-four curlers took part in the Diocese of Niagara’s fourth annual Fundapal, raising more than $1,000 for the Bishop’s Com- pan Endowment Fund, which assists clergy and licensed lay workers and their families facing extraordinary circumstances. There were 16 teams, represent- ing most of the areas of the dio- cese. The event was held at the Hamilton Victoria Curling Club.

Jamboree brings community together

The community of Grandmothers Bay, a First Nations settle- ment on the shores of Otter Lake in northern Saskatchewan, held its annual jamboree in Febru- ary, with about 250 people at- tending. The first jamboree was held three years ago to rally the community after the suicides of four people. This year’s gather- ing 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 heal- ing.

The Saskatchewan Anglican

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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 re- turn to liturgically based spiritu- ality, especially among the young,” said Mr. Guthrie, who receives emails almost daily in re- sponse to his ministry. His web- site is www.david.guthrie.net.nz. Anglican Communion News Service

New website for Communion launched

UNITED KINGDOM – The sec- ond of two new websites has been launched to bring the worldwide Anglican Communion together. The first, www.angli- canews.org, features news sto- ries. The second, www.angli- can communion.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 Or- ganization (WHO) first an- nounced the outbreak of the deadly disease, which has infect- ed 25,000 people in three West African countries, leaving 10,000 dead. While the outbreak has been contained, it is not finished, says Christian Aid’s govern- mental agency. In Sierra Leone, there are still new cases. Chris- tian Aid has pledged support for...
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/sja/c.

Youth workers invited to retreat

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 Buch, the area youth ministry coordinator for York-Scarborough. The event will be held May 22-24 at the Kingfisher Retreat Centre in Lakefield and will cost $160. For more information, contact Brian Suggs at bmsuggs@spoth.ca or register at www.tiny.cc/sparkretreat.

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 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 church leaders to explore youth ministry within our own traditions, since most youth ministry events and curricula cater to evangelicals.

“The often mundane church is now 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 and progressive 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 the encounter of 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 how it’s this really intense and outrageous book,” said Jillian Buch, the area youth coordinator for York-Credit Valley, and youth minister for St. Margaret, New 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 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 is the church doing about the justice issue in society? What is the church doing about the justice issue in the community? And as youth ministers, we are asked, “What part of the church? What is the church doing about the justice issue in society 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.
LOOKING AHEAD

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

Worship and Music

MAY 3 – “MusicFest: A Kalenidoscope of Chords and Colours,” featuring handbells, handchimes, band, choir and organ, 7 p.m., St. John, York Mills Rd. and Danforth Ave., Toronto (York Mills subway station). Proceeds and sleeping children around the World and St. John’s. Tickets are $15 for adults and $5 for children. Call 416-225-0611 or email stjohnmusic@gmail.com.

MAY 9 – Solemn High Mass and Procession, 10 a.m., St. Bartholomew, 509 Dundas St. E., Toronto. This Rector’s mass 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, 381 Huron St., Toronto. This Rector’s mass 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 Rector’s mass 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.

Conferences

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

MAY 2 – The Diocesan Anglican Church Women’s annual general meeting will be held at St. George, 350 Yonge St., Toronto. The theme will be “Worship, Learning and Service.” For details, call the ACW office at 416-363-4008 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 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. 1599 Hill Ave, Toronto. Visit www.stclements-church.org. Proceeds support St. Clement’s and the community outreach programs.

MAY 2 – Flea market and open house from 9 a.m. to 2 p.m. at St. Dunstan of Canterbury, 36 Lawson Rd., Scarborough, 416-205-1244.

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 2 – Indoor yard and bake sale, 8 a.m. to 1 p.m., St. Luke, 1533 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 905-278-1181 or email office@stlukes-mississauga.ca.

MAY 23 – Plant sale, Christ Church, 254 Sunset Blvd., Stouffville, 9 a.m. to noon. Perennials, annuals and house plants. Rain or shine.

MAY 20-30 – Canterbury Creative Arts presents the 4th annual juried show and sale, May 20 and 29 from 1 p.m. to 9 p.m., May 30 from 10 a.m. to 4 p.m., St. Dunstan of Canterbury, 36 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 17 – 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 Rowell, 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, 416-483-0064, from 10 a.m. to 10:50 a.m. MAY 14 – “Learning about Orthodoxy” with author and historian Dr. Konstantinos Lash. 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 Servic- es is reaching out to Anglicans as it prepares to celebrate the 100th anniversary of its camp, which has given generations of under- priviledged kids a breath of fresh air in the summer.

The non-profit agency was started by an Anglican clergy- man, 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 city. It created Moorelands Camp in 1917, providing a summer getaway for the area’s 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 ad- dition 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, consists of 19 cabins and a mess hall. 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 fo- cused 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 pop- ulation. That goal has never shift- ed—from reaching 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 vol- unteers. “They help out at the camp and leave as a different per- son. Who people have given to this place have been affected in a pos- itive 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 pic- ture. 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.
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.

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 at first called Christians in Antioch (Acts 11:20). Paul and Barnabas worked together there for almost 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 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 retrace his faith and find support for his work.)

Paul was always conscious of his Jewish heritage and continued to preach to local Jews, but most of his converts came from the Gentiles. Paul was always conscious of the law of circumcision. The Gentile church continues to have a right to hear the message with them. One of the major cities to the north was Antioch in a form of faith that had been established, and it flourished. The followers of the Way were almost all Jewish, but as the faith spread 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. Paul and Barnabas continued to convert Jews to Judaism. It was very costly to live a life as a Jew.

The first journey moved in a circle around Asia Minor, traveling through centres such as Pisidian-Antioch, Iconium, Lystra and Derbe. In each place, Paul established a local church, in the presence of a local leader in charge. The team visited most of these communities on his return to Antioch in Syria. It is interesting that Paul reported back to Anti-och about the Gentile churches. We see here the start of a shift in authority from Jerusalem.

Paul was always conscious of his Jewish heritage and continued to preach to 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 mission was successfully challenged by “Judaizers,” Jewish Christians who believed that all converts must become Jews before they could become Christians. This included circumcision and adherence to Jewish law. 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 resolve the problem. The first Council of Jerusalem is dated about 30 CE and can be found in Acts 15. The council in- cluded Peter, James and John, along with Paul and Barnabas.

It was their time. The time when Paul thought that Barnabas was to be in charge. This eventually led to a split between Paul and Barnabas.

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‘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.

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 416-363-6018.

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