Bishop Nicholls heading to Huron

‘It’s been an incredible privilege to work in the Diocese of Toronto,’ she says

BY MARTHA HOLMEN

THE Rt. Rev. Linda Nicholls, suffragan bishop of Toronto and area bishop of Trent-Durham, was elected coadjutor bishop of the Diocese of Huron at St. Paul’s Cathedral in London, Ont. on Feb. 13. She will automatically become the 15th bishop of Huron when the current bishop, the Rt. Rev. Robert Bennett, retires. She will be the first woman to hold the position.

“I’m feeling excited, very excited. Still a bit overwhelmed,” says Bishop Nicholls. She hopes to begin her new role on May 1. Her first task, she says, will be learning as much as she can about the Diocese of Huron, since all of her previous ministry has taken place in the Diocese of Toronto.

“The first challenge will be getting to know the diocese physically and geographically, getting to know its history, and getting to know its culture, which is very different than this diocese,” she says. It’s an undertaking with which she has some experience. “When I went to Trent-Durham, I had never ministered there. So in some ways, it’s a similar process of getting out immediately into congregations, going around to areas, visiting, just driving. Figuring out where the roads go,” she says.

The Diocese of Huron, located in southwestern Ontario, has about 200 parishes. It also has a much larger rural population than the Diocese of Toronto, but Bishop Nicholls sees similarities.

“The challenges for ministry are much the same as they are here – congregations with declining numbers,” she says. “How do we do ministry with lots of small units of congregation? I’m looking forward to seeing what the creative opportunities are for ministry.”

Bishop Nicholls says she is also looking forward to building relationships with the people and parishes in her care, something she has enjoyed about her time in Trent-Durham. “I come alongside congregations as a servant of the whole church,” she says. “To encourage and see the good things that are happening, and to have the delight of watching things emerge, exciting projects and creativity.”

In Toronto, Archbishop Colin Johnson says he is both delighted for the Diocese of Huron and sad to lose Bishop Nicholls. “Linda will be a superb diocesan bishop,” he says. “She has not only the experience but a real sense of discipline and graciousness and wisdom. Linda has served the church in a whole variety of ways, as a parish priest, as a member of the national church staff and as a bishop in this diocese. She’s also served the church nationally and internationally. We are going to miss her here.”

That feeling is one that Bishop Nicholls shares. “It’s been an incredible privilege to work in the Diocese of Toronto,” she says.

Continued on Page 2
Bishop Poole announces retirement

BISHOP Philip Poole, suffragan bishop of the Diocese of Toronto and area bishop of York Credit Valley, has announced his retirement. In a letter to the clergy of the Diocese of Toronto my resignation for the purpose of retiring effective Sept. 30, 2016,” he wrote. “I did so with profound gratitude to God for the privilege afforded me in being bishop suffragan in the Diocese of Toronto since February 2005. “Whenever the opportunity affords itself, I share with others how blessed I am to serve with so many faithful, competent, creative and effective parish clergy, priests and deacons, labouring together for good in the name of Jesus Christ. I have been so proud of you and your people in what I believe to be the most diverse area in the Anglican Church in Canada as we seek to be the best version of the Anglican expression of Christianity we can be in a challenging societal context. “I acknowledge with gratitude the great support of Arlene Ralph, my staff in York Credit Valley, the staff at the Diocesan Centre, the chancellor and certainly my colleagues around the College of Bishops’ table. Of course, it has been a special and unique joy to have served as an intermediary with my long-time friend and our much-loved archbishop, Colin Johnson. “I do not plan to retire from ministry, and after a period of time for rest, relaxation and reflection I have offered myself to the archbishop in whatever way I might usefully serve our beloved church. May God be with you as we continue our journey through Lent to the foot of the cross and the empty tomb.”

Bishop Poole was educated at Wilfrid Laurier University and received his Master of Divinity degree from Trinity College in 1988. He was ordained to the priesthood in 1978 and served in three parishes in the diocese before being elected bishop in 2005. He is a past president of the international Compass Rose Society, which supports the work of the Anglican Communion Office, with special attention on communications. He is the only Canadian to have held the post—Canadian to have held the post.

Bishop Poole gestures during a service at Holy Spirit of Peace, Mississauga on Feb. 28. He is flanked by the Rev. Canon Paul J. Walker (left) and Bishop Michael Pryse of the Evangelical Lutheran Church in Canada. See related story on Page 3. PHOTO BY MICHAEL HUDSON

Donations to papers go up

ANGLCANS in the Diocese of Toronto gave $215,696.75 to the Anglican Journal Appeal last year to support the diocesan and national newspapers, an increase of about $6,000 from 2014.

The money is split evenly between the diocesan paper, The Anglican, and the national paper, the Anglican Journal. After campaign expenses, each received $41,417.86. The money helps to pay for printing, mailing, free-lance work, etc.

“These generous contributions from our readers help to tell the story of our diocese every month,” says Canon Stuart Mann, editor of The Anglican, one of 22 diocesan newspapers across Canada. “We are very grateful for this support.”

The Anglican is financially supported by the annual appeal, the diocese’s operating budget and advertising. The national appeal raised a total of $317,449 in 2015. Donations last year were 3.3% higher than 2014’s total of $499,807, and the highest since 2008, when the appeal raised $583,289.

Rev. Murphy, the Anglican Journal’s business manager, says the increase in donations in 2015 could be due to the national paper’s 140th anniversary and also to half-page messages from diocesan editors included in appeal envelopes.

Since it began in 1994, the appeal has received a total of $8.3 million in donations, of which $3.5 million was distributed to the diocesan newspapers. With information from the Anglican Journal.

Bishop looking forward to building relationships

Continued from page 1

look forward not to saying, ‘Oh, we did it like that in Toronto’ but to saying, ‘I’ve got colleagues I can call on to help us think about things together.’”

As she looks ahead to the end of her ministry in this diocese, Bishop Nicholls says she plans to carry on with the work she has been doing for the past eight years. “I hope to try to focus on ministry in a way where I can hand things over to whoever’s going to be responsible—” she says “You don’t just stop; you carry on right up until the moment you hand it off to someone else.”

She says she also hopes to connect with many people before she leaves. Two drop-ins in Trent-Durham have been planned on April 23:

• St. John, Peterborough, from 10 a.m. to noon.

The people of Trent-Durham are warmly invited to attend and offer their best wishes to Bishop Nicholls.

Spring events

Thursday, May 5 at 6 p.m.

Ascension Evensong (B.C.P.) plus supper at 6:30 and talk at 7

ALAN HAYES IN PERSON

A look at seven significant movements in the Anglican Church of Canada since 1965

Dr. Alan Hayes is Director of the Toronto School of Theology and Professor of Church History at Wycliffe College. He is noted for two key books: Anglicans in Canada and What happened to Morning Prayer?

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See related story on Page 3.
Stars align for congregations

Anglicans, Lutherans become one

BY STUART MANN

THE Rev. Susan Climo was pro-crating over breakfast at a Covington restaurant in Missis-
sauga when the Holy Spirit intervened.
It would be the start of a remark-
sable journey that would see the
union of an Anglican congrega-
tion and a Lutheran congregation
that seemed destined for each
other.

“I literally felt as if the Holy
Spirit kicked me in the butt and
said, ‘Finish that coffee, get back
in your car – you need to start do-
ing this right now,’” recalls Ms.
Climo, a Lutheran cleric who is
the incumbent pastor of Holy
Spirit of Peace, the diocese’s
newest Anglican Lutheran
church.

The story began several
months earlier, when Peace
Lutheran Church, located at the
Square One shopping mall in
Mississauga, was told by manage-
ment that its lease would not be
renewed and it had six months to
find another home. The church
had been located in the mall for 37
years.

“It was quite a shock to the sys-
tem for everybody,” says Ms.
Climo. “It was the only home we
had ever known, and it was a real-
ly traumatic experience to all of us
suddenly being homeless.”

Unable to afford space in local
strip malls or light industrial ar-
eas, the church turned to nearby
Anglican churches. The Anglican
Church of Canada and the Eван-
gelical Lutheran Church in Cana-
d also expressed interest, but Peace
Lutheran be-
longed, are in full communion
with each other.

But approaching every Angli-
can church for space was a daunt-
ing prospect. “To be perfectly hon-
mous, we had a little trouble be-
cause we had such a tale of woe and I
really didn’t feel it could be done on
the telephone,” says Ms. Climo. “I had
visions of having to visit every
Anglican parish in Mississauga and
tell the story over and over
again. I wasn’t looking forward to
it.”

Then came the morning at Cor-
na’s Coffee, not far from the shop
of the Holy Spirit. Still reluctant, she
got into her car and drove to the

Clockwise from above: the Rev.
Susan Climo speaks to the con-
gregation during her installation
and celebration of new ministry;
a cake marks the occasion;
parishioners, clergy, dignitaries
and guests fill the church; Bishop
Philip Poole (left) and Bishop
Michael Pryse sign the merger
agreement. PHOTOS BY MICHAEL
HUSJON

nearest Anglican church – St. Hi-
lary’s. She asked to speak to the
incumbent, the Rev. Canon Paul J.
Walker, but was told that he was
at a clerical meeting – a gathering
of all the Anglican clergy in Mis-
sissauga.

Ms. Climo couldn’t believe her
luck. “It still gives me goose-
bumps when I think about it,” she
says. She drove to the meeting – at
St. Thomas a Becket – and met all
the clergy. At the end of the meet-
ing, she explained Peace Luther-
an’s circumstances.

One of the priests who listened
to her was the Rev. Judith Alltree,
the incumbent of Holy Spirit at
the time, a small Anglican church
in eastern Mississauga that was
facing financial difficulties and
struggling to find ways to use its
space more effectively.

Ms. Alltree hadn’t planned to go
to the meeting that day because she
was feeling despondent over how
things were going at her church.
Another priest had per-
suaded her to go – a pivotal mo-
ment, as it turns out.

Ms. Alltree introduced herself
to Ms. Climo at the end of the
meeting, and the two women

BRIEFLY

Panel discusses assisted death

A panel discussion on assisted
death will be held at St. Matthew,
135 First Ave., Toronto on April
13 at 7:30 p.m. The panel will include
a doctor, a palliative care hospital
chaplain, a representative of the
Canadian Disability Alliance, and
a philosophy professor from Ry-

er University. The panel will
discuss the implications and pos-
sible responses to legislation al-
lowing assisted death. All are wel-
come.

Parish leaders invited to workshops

Are you a leader in your parish or
thinking about becoming one?
Not sure what to do or what’s in-
volved? The diocese is holding
parish administration workshops
for clergy, churchwardens, de-
duty churchwardens, treasur-
ers and parish administrators as
well as those thinking of stepping
into these positions in the next
year. Topics include risk manage-
ment, property management,
parish finances and human re-
sources. Workshops will be held
in the following locations: Christ
the King, Etobicoke, on April 2;
St. Paul, Innisfil on April 30; and
St. Paul, Lindsay on May 7. To regis-
ter, visit the diocese’s website,
www.toronto.anglican.ca.

ices to start, shifting to joint wor-
ship services during the summer,
then prepared to go back to sepa-
rate services in the fall. That’s
when the story took another turn.
“We were about to go back to
the same routine when a member of
the Anglican community reached
out to me and said a few of us were
talking and we really liked worshiping
together. Couldn’t we just keep doing
that? That was music to my ears.”

With Bishop Poole’s blessing
and guidance, the congregations
explored a full merger. In Febru-
ary of 2015, both vestries voted
unanimously in favour of it. “That
was just so energizing and beauti-
ful,” says Ms. Climo. “The place
just erupted – people hugging
each other. It was a really joyful
moment.”

The merger was formalized at a
service in the church on Feb. 28.
Bishop Poole and Bishop Michael
Pryse of the Evangelical Lutheran
Church in Canada signed the
agreement, and Ms. Climo was in-
stalled as incumbent pastor. The
church’s name officially became
Holy Spirit of Peace and the two
congregations became one. The
service drew a large crowd that
included clergy, dignitaries and
other church groups.

“Susan has done a brilliant job
of bringing these two congrega-
tions together,” said Bishop Poole
afterwards. “I’m also proud of the
congregations for their vision and
willfulness to work together. It’s
a good witness of what our Lord
prayed for – that we would be
one.”

April 2016

NEWS

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NEWSPAPER FOR CANADA'S CHURCHES
Comment

Times of discernment are difficult

A  proposed change in the Canon on Mar rriage will come before the General Synod in July. Because statements from the gatherings of the An glican Primates in Canterbury in early January and from the Canadian House of Bishops that met at the end of February have received consid erable attention, I want to outline and com ment on these recent developments.

Primates’ gathering

Our Primate, Archbishop Fred Hiltz, has given considerable time and attention to the primates that he attended, in addition to the communique from that meeting and the press conference given by the Archbishop of Canterbury that contain the same. They hold a moral authority but not jurisdic tion. We are autonomous churches and take the Primates’ opinions into considera tion as we make decisions in our own diocese, including on the subject of same-sex marriage. Unlikely as it may be that some bishops will change their minds and the motion fails, that does not preclude different re sults with amendments or alternative mo tions. One, the Primates’ gathering (Anglican Communion) are just that: “in relationship and communion, not binding legal jurisdiction.” That does not mean that anything the Anglican polity. The teaching authority is di erent. The constitution of General Synod re quires that this draft motion be approved by a two-thirds majority in each of the three Orders to become effective in January 2020. The Commission on the Marriage Canon, established by the Council of General Synod (CoGS), produced a fine and succinct report that is a significant contribution to the de cision. The communication also observed that we should not change a legislative process, that two-thirds is the only goal, but it is one of the charisms of episcopal ministry and a good for which Je sus prayed, and it must be a factor in any de cision. Where does this leave the Diocese of Toronto? The current practice of the Di ose of Toronto has not changed with the re cent statements:

- Clergy and parishes, after full discus sion and by consensus agreement, may apply to me for authorization to offer blessings of committed same-sex unions. The guidelines for that are found on the diocese website, www.toronto.angli can.ca, under “Same-Gender Blessings.” Fifteen parishes and two schools have received my formal permission.
- We recognize that some of our clergy and postulants are openly partnered or in a civil same-sex marriage. They are a valuable part of our diocesan family. They are, or will be, available for placement in parishes that will affirm this.
- There is, and will continue to be, a signi cant place for both clergy and lay who do not support these decisions. This includes placement in small and small, membership on decision-making bodies like Diocesan Council, and representation on policy and administrative groups.

Times of discernment are always di cult. There are those who know with total cer tainty which direction that the Church is leading unfortunately, not all of them agree on which direction that is! Most of us will continue to pray and ponder, study, and listen to each other and to the Spirit as we seek to determine in our time, the mind and wisdom of Christ, who continues as head of the church, his body.
Jesus is Lord

BY BISHOP PATRICK YU

Paul sat down in his cell, saying goodbye to his friend and mar- veling at the gravity of his present circumstance. He presented being in prison—who wouldn’t?—but this was the worst prison he had ever been in. The cell was clean and his jailers were good to him. He had free access to visitors and the care packages they were good to him. He had free access to his prayer and the providence of God. Paul decided to ask Philemon to do something as difficult as a slave returning to his master: to voluntarily release his slave, whom he would have himself if it were not for his imprisonment.

Writing the letter was difficult. It was a paradox of a kind that Paul knew well, even something to which he was himself a stranger. It was the power of paradox, ought to be reflected in our life, in our actions, in our words. The Lord who became a slave for us, so that he might become a new master for us. He was the former utility to a master. Even so, the paradox that Paul knew only too well.

Tickets on sale for Bishop’s Company Dinner

Tickets are available for the Bishop’s Company Dinner. The evening will begin with a reception at Holy Trinity, Trinity Square at 6 p.m. followed by dinner at the Toronto Marriott, Eaton Centre at 7 p.m. Bishop Mark MacDonald, the national indigenous Anglican bishop, will be the keynote speaker. Tickets are $175 for individuals or $1,750 for parish tables.

Who are we to choose?

BY THE REV. CHRISTIAN HARVEY

From a very young age, we are taught about “stranger danger” and the skepticism of the stranger, the other. They are unknown, unpre- dictable and don’t always play by our rules. The “other” could be people of an- other age group, like those loud, hormon- al teenagers who run around kissing and一天, or another group, like those loud, hormon- al teenagers who run around kissing and the other. They are unknown, unpre- dictable and don’t always play by our rules. The “other” could be people of another church affiliation, like those who Pontecontras with their joy and en- thusiasm in worship, they could be people with other passions, like baseball fans—I mean seriously, what kind of people have other passions?— or they could be people of another gum that provides shelter for the most vulnerable people in Pe- terborough—people who find themselves homeless. Out of nowhere, I have found myself in the middle of wonderful new coming refugees. People state, “How can we welcome in refugees when we have never been there?” The Lord of the universe can’t welcome people from other coun- tries until we have looked after our own?”

What we are dealing with is not a question of whether we are good or bad, whether we are friendly or unfriendly, whether we are kind or unkind. What we are dealing with is that we are scared. That is okay: admitting that we are scared of the un- known allows us to deal with it. “What are we scared of?” I think the question we need to ask ourselves is “What do they want?”

The evening will begin with a re- xperience at Holy Trinity, Trinity Square at 6 p.m. followed by dinner at the Toronto Marriott, Eaton Centre at 7 p.m. Bishop Mark MacDonald, the national indigenous Anglican bishop, will be the keynote speaker. Tickets are $175 for individuals or $1,750 for parish tables. For tickets, visit www.toronto.anglican.ca.

Martin Luther posed a paradox about the freedom of the Christian. A Chris- tian, he said, is the most free lord of all, and subject to no one. We borrow, as it were, the Lordship of Christ and are lib- erated from all human oppression. Sometimes we need to lean on that. Mil- lions of people who are today enslaved, oppressed, persecuted and powerless need to hear and own their identity in Christ: they are princes and princesses of the universe. But Luther also said that a Christian is also the most dutiful serv- ant of all and subject to everyone for Christ’s sake. Most times, especially for the privileged—the Philomenas of today—we need to heed—no submit—to each other precisely because Jesus is our Lord.

So I implore those of you who have power over liturgy to stay this language— cleansing of the authorized liturgy. I know that in most parishes it involves more than the priest. I am not directing you as a bishop, but pleading with you as an amateur theologian, to deal with mis- takes that can happen. I can see the Lordship of Christ in worship not by eliminating it but by talking about it. Teach about this para-adox, this multi-faceted relationship we have with God who is incarnate in Jesus. The religious elite were unable to understand this relationship, and Jesus the Religious Woman, she bested him (where the religious elite were unable) and Jesus ended up healing her daughter. The ques- tion is not to whom we should love, but rather how do we create a nation that is hospitable to all? How can the church lead the charge in caring for those who find themselves homeless in our backyard and homeland on the other side of the border? How do we create a nation in their present circumstance. He presented being in prison—who wouldn’t?—but this was the worst prison he had ever been in. The cell was clean and his jailers were good to him. He had free access to visitors and the care packages they were good to him. He had free access to his prayer and the providence of God. Paul decided to ask Philemon to do something as difficult as a slave returning to his master: to voluntarily release his slave, whom he would have himself if it were not for his imprisonment.

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Grants to parishes total $4 million in 2015. Here is a list of the grants.

### Area Resource Fund Grants
- **Trent-Durham, Ascension, Port Perry**: $3,000
- **Trent-Durham, St. George**: $2,300
- **Trent-Durham, St. John, Peterborough**: $4,000
- **York-Scarborough, Good Shepherd, Mount Dennis**: $1,000
- **York-Scarborough, Holy Cross Priory**: $1,016
- **York-Scarborough, St. Mary & St. Martha**: $5,000
- **York-Scarborough, St. David, Donlands**: $10,000
- **York-Scarborough, San Lorenzo Ruiz**: $600
- **York-Simcoe, Christ Church, Waubashene**: $2,000
- **York-Simcoe, St. Margaret, Barrie**: $10,000

**TOTAL**: $39,579

### Baker Fund Grants
- **Trent-Durham, St. James, Penetang**: $4,750
- **Trent-Durham, St. Paul, Lindsay**: $2,424
- **Trent-Durham, St. Paul, Minden**: $2,050
- **York-Scarborough, St. Bede**: $4,000
- **York-Scarborough, St. Nicholas, Birchcliff**: $22,730
- **York-Scarborough, St. Philip, Etobicoke**: $25,000
- **York-Simcoe, Prince of Peace, Wasaga Beach**: $750

**TOTAL**: $81,704

### Carleton Fund Grants
- **Trent-Durham, St. Paul, Brighton**: $1,140
- **Trent-Durham, St. Peter, Oshawa**: $4,225
- **Trent-Durham, St. Thomas, Brooklin**: $7,035
- **York-Scarborough, Christ the King**: $10,000
- **York-Scarborough, Church of South India**: $8,000
- **York-Scarborough, St. James the Apostle, Brampton**: $7,000
- **York-Scarborough, St. Mary Magdalene**: $12,000
- **York-Scarborough, St. Matthew, Islington**: $12,000
- **York-Simcoe, Parish of Churchill & Cookstown**: $7,000
- **York-Simcoe, Parish of Craighurst & Midhurst**: $1,808
- **York-Simcoe, St. John, East Grangeville**: $5,000

**TOTAL**: $75,508

### Curacy Grants
- **York-Scarborough, All Saints, Kingsway**: $7,500
- **York-Scarborough, Epiphany & St. Mark, Parkdale**: $18,000
- **York-Scarborough, St. Bride, Clarkson**: $7,000
- **York-Scarborough, St. George on-the-Hill**: $25,000
- **York-Scarborough, St. Hilary, Cooksville**: $14,000
- **York-Scarborough, St. Martin in-the-Fields**: $12,800
- **York-Scarborough, Christ Church, Deer Park**: $40,000
- **York-Scarborough, Grace Church on-the-Hill**: $30,000
- **York-Scarborough, Redeemer, Bloom Street**: $10,000
- **York-Scarborough, San Lorenzo Ruiz**: $10,000
- **York-Scarborough, St. Andrew, Scarborough**: $25,000
- **York-Scarborough, St. Cuthbert, Leslie**: $40,000
- **York-Scarborough, St. George on Yonge**: $25,000
- **York-Scarborough, St. James Cathedral**: $40,000
- **York-Scarborough, St. John, York Mills**: $40,000
- **York-Scarborough, St. Jude, Wexford**: $30,000

**TOTAL**: $336,300

### Ministry Allocation Fund Grants
- **Congregational Growth**
  - **Trent-Durham, St. Peter, Cobourg**: $46,000
  - **York-Scarborough, Transfiguration**: $213,815
  - **York-Simcoe, Maple Church Plant**: $312,051

**Subtotal**: $891,866

- **Mandarin Ministry**
- **York-Scarborough, St. James Cathedral**: $30,000
- **York-Simcoe, St. Philip on-the-Hill**: $60,000

**Subtotal**: $90,000

### New or Innovative Forms of Ministry
- **YOUTH MINISTRY APPRENTICESHIP PROGRAM**
- **York-Simcoe, Emmanuel, Richvale**: $5,430
- **York-Scarborough, St. Nicholas, Birchcliff**: $20,000

**Subtotal**: $25,430

### Real Estate
- **York-Scarborough, St. Elizabeth, Mississauga**: $300,000
- **York-Scarborough, St. Philip, Etobicoke**: $1,100,000

**Subtotal**: $1,400,000

### Stretch Grants
- **York-Scarborough, St. Philip, Etobicoke**: $5,430
- **York-Scarborough, St. Nicholas, Birchcliff**: $20,000

**Subtotal**: $25,430

**TOTAL**: $1,996,363

### Ministry Development Grants
- **Trent-Durham, Ascension, Port Perry**: $11,000
- **Trent-Durham, Parish of Belmont**: $3,000
- **Trent-Durham, St. John, Blackstock**: $3,000
- **Trent-Durham, Parish of Balewood**: $3,000
- **Trent-Durham, Parish of Lloydtown**: $17,000
- **York-Scarborough, St. John, York Mills**: $10,000
- **York-Scarborough, St. Matthew, First Avenue**: $10,000
- **York-Scarborough, St. Peter, Carlton Street**: $7,000
- **York-Simcoe, Emmanuel, Richvale**: $5,000
- **York-Simcoe, Harbour Cluster Ministry**: $18,000
- **York-Simcoe, Parish of Lloydtown**: $17,000
- **York-Simcoe, St. Margaret, Barrie**: $15,000
- **York-Simcoe, St. Paul, Keswick**: $15,000
- **York-Simcoe, St. Paul, Newmarket**: $10,000

**TOTAL**: $189,600

### Grant definitions
- **Area Resource Fund Grants**: are available to address ministry needs. Grants are considered by the area bishop and Area Council.
- **Baker Foundation Grants**: are for the building of or additions to existing Sunday Schools.
- **Carleton Fund Grants**: are for repairs or renovations to rectories for ministry.
- **Curacy Grants**: support curacies in parishes.
- **Ministry Allocation Fund Grants**: are for real estate purposes, congregational growth and ministry resources and creating new forms of ministry.
- **Ministry Development Grants**: part of the episcopal area budget, are for projects and programs that will promote growth in faith and collaboration among area Anglicans to help equip the saints for ministry.
- **Our Hope-Our Future Grants**: provide financial resources to renew, re-imagine, and revitalize the church of tomorrow.
- **Youth Ministry Apprenticeship Program**: provides financial resources to renew, re-imagine, and revitalize the church of tomorrow.
Grants to parishes total $4 million

The church received a $300,000 grant from the diocese’s Ministry Allocation Fund to increase its meeting and worship space.

PHOTO BY MICHAEL HUDSON

*From the York Rectors Fund.

I fell in love with the liberation stories

The Rev. Jacqueline Daley is the part-time assistant curate at St. Hilary, Cooksville, Mississauga.

I recently went to a local fundraiser to support TC3 (the Toronto Children’s Concert Choir), a performing arts company that has been around for about 15 years. They want to spread Gospel and inspirational music all across Ontario and give other young people an opportunity to get involved. “Why don’t we do something here in Mississauga?” I had a conversation with some other Anglican women and they said it’s a great idea, let’s do it.

As a result, we’ve planted a little community choir for kids that meets at St. Luke, Dixie South. We put the word out, and in early February 12 kids from local Anglican churches came to our first practice. At our next practice, we had more. They learn Gospel and inspirational music, taught by young people from TC3. They have choir practice in the morning, then lunch, then we help them with their homework in the afternoon.

The kids and volunteers love it. What we’ve seen is kids bowling and forming community over music, food and homework. The kids are starting to talk because they’re making friends. The adult volunteers see that they’re needed and they’re connecting with the kids and each other. It’s an amazing coming together of people from different churches and the community.

The best part of my job is the incredible access I have to people’s lives. People open up to you and show you their authentic self. You get a view of their fears, hopes and longings, which is really profound. Most times, I get the opportunity to invite them out from fear and, in some cases, accompany them to love and to forgive themselves as God intends.

I try to be an instrument of hope—to say, this is not the end, this does not define tomorrow, this is a bump on the way. A year from now, you might have an incredible story to tell that might offer hope to someone else. This experience might be shaping you into the person God wants you to be. I offer folks myself—what my journey has been—and remind them that they are not in this alone. God is with us, even in the ugliest part of our life. We are being refined in ways we can’t imagine.

I come to Canada during the 1970s’ mass migrations from the Caribbean. We were the generation who were born. It was at Carleton that I became a feminist and my best education. I got a master’s degree in social work from Carleton University in Ottawa, where my daughter was born. I was at Carleton that I became a feminist and learned that liberation is at the heart of who I am.

In Grade 9 they took me out of the general level class and put me into the advanced class. I went on to finish high school and then my undergraduate degree at Wycliffe College. I was separated from the rest of the students, but not in a way that was easy to understand, so we were streamed into “English as a Second Language Dialect” classes. We were separated from the rest of the students and streamed into remedial or general level in high school, as we were not considered smart enough for university. I’m a product of that generation. That was my introduction to racism.

God used a very unpleasant moment to raise me up, but my journey and the struggle continues. The legacy and damage of colonialism is still with us. People of African descent share a parallel history of racism and exclusion with First Nations people. We still have a lot of work left to dismantle this sin from our church. The disproportionate number of ordained people of colour and their retention, especially the retention of black women as priests, is discouraging. The need to be intentional to create conditions to attract and retain diversity in leadership with cultural competency to serve the complex needs of our global congregations is urgent. In my observation, we’re building a model of church where some folks are growing in their entitlement and privilege, while others are growing in disenchantment. I believe the Gospel has called us to something radically different.

The pain of exclusion is my gift to the church. My exclusion has formed my passion for justice and inclusion, and my journey has been costly. Our churches are wonderful assets to champion justice and inclusion to benefit and affirm theleast amongst us. This is the work of kingdom-building we are all enlisted in and which we affirm in our baptism. I’m not prepared to be silent, invisible and uphold the status quo. My curacy at St. Hilary’s ended on April 30. Five years from now, I hope to continue to live out my baptismal covenant and follow Jesus. I look forward to being part of a church that welcomes, celebrates and nurtures the rich and wonderful diversity that God has given us.

My favourite passage from scripture is John 13:16: “You did not choose me, but I have chosen you. And I appointed you to go and bear fruit, fruit that will last.” It’s wonderful and exciting that we are all called as equals, and appointed as equals by God for this incredible mission to go and bear fruit that is sustainable. It’s also wonderful to be reminded that we are not called to do this alone, that God is with us every step of the way.
Mass composed for anniversary

VICTORIA - This year, the music played at St. Barnabas Church on the fourth and fifth Sundays of Lent were the work of one of its own parishioners, composer Maria Eduarda Mendes Martins.

The composition, a new setting for the Mass, was written in honour of the parish’s 125th anniversary, and after two months of preparation, it premiered March 6 and 13.

The project began last May, when Ms. Martins had a Sanctus/Benedictus movement she had composed performed at a contemporary music concert in Victoria. “I had a number of friends and performers afterwards asking me when I was going to write a Mass for St. Barnabas Church, I accepted the project immediately and with much joy.”

The Diocesan Post

At-risk youth paired with elders

VANCOUVER - The Coming Home Society, an alcohol and drug recovery program for young indigenous women supported by the Diocese of New Westminster, has received a $10,000 grant from the Anglican Foundation to help fund a new program that supports at-risk indigenous youth by connecting them to indigenous elders.

“Youth sometimes don’t have the privilege of learning from their elders,” said an anonymous 14-year-old writing in support of the program. “As the elders in our community are starting to pass on very quickly, we want to make sure that we honour our ancestors by taking the knowledge that our elders carry, so that us, the youth, can carry on our culture and traditions and may teach our children our ways of life.

The program, called Wisdom of the Elders, is being created in partnership with the Urban Native Youth Association and will help youth receive spiritual care, cultural teachings and ceremonies and individual one-on-one support from a core group of indigenous elders.

The program will operate out of the Native Youth Health and Wellness Centre on East Hastings Street in Vancouver, and will augment the health care and psychological counselling services already being offered. The grant was one of five awarded by the foundation to support “service or outreach projects that involve interfaith collaboration.”

Topic

Service celebrates diversity and unity

EDMONTON - More than 400 worshippers from 20 denominations came together at St. Faith’s Anglican Church on Jan. 31 to kick off Black History Month with an ecumenical service.

“Out of many, we are one people,” the Rev. Miranda Sutherland, a native of Jamaica and inter-institutional priest-in-charge at All Saints’ Anglican Church in Drayton Valley, told the congregation. Ms. Sutherland presided at the service.

In his homily, the Rev Errol Campbell, pastor of Victory Family Fellowship Church in Calgary, spoke of an imperfect world, where co-operation is necessary for survival. “The time is now, when we must approach life with our neighbours without malice or scepticism; with a lit candle of hope and goodwill,” he said. “This, certainly, was one of the reasons why Jesus asked the Father to make us one. Poika, we are not atomistic. We did not come into this life all self-sufficient. At some point in our lives, some body invested in us for us to achieve. It is now our time to return the favour. It is now our time to return the favour.”

Service included remarks from Edmonton-Centre MLA David Shepherd, who spoke on behalf of the Alberta government to acknowledge the accomplishments of faithful and resilient black pioneers such as John Ware, who brought the first cattle to southern Alberta in 1882.

The Messenger

Shelter closes soon after opening

SAINT JOHN - Ten months after opening to great fanfare, Safe Harbour closed on Jan. 29 due to financial difficulties. “It’s a pretty sad thing that this is happening,” said Bishop David Edwards, who spoke on the Safe Harbour board until a year ago. “We really need it to stay open. It’s necessary. It’s demonstrably necessary.”

A New Brunswick Anglican

Shelter will operate out of its own building

SAINT JOHN - The shelter that occupied by St. James Anglican Church on Broad Street in Saint John, New Brunswick, Social workers found alternate housing for all 10 residents before the shelter closed. Fourteen employees were laid off.

Bishop Edwards, who is the bishop of the Diocese of Fredericton, had hoped that funding would be found, perhaps via the province, before the January deadline, but it was not to be. The financial problems stem from a $540,000 lien on the building. Not all the construction bills have been paid, due in part to construction cost overruns, a harsh winter last year and the fact that not everyone who made earlier financial commitments to the shelter has kept them.

Safe Harbour board member the Rev. Jasmine Chandra suggested contacting politicians might help. “People can donate, contact their MLA, the premier, the Department of Social Development and say this is important,” she said. “We want to see Safe Harbour open.”

For information about making a donation, contact the Diocese of Fredericton at www.anglican.nb.ca.

The New Brunswick Anglican

Did you know?

The Anglican Diocese of Toronto Foundation can help you with your estate preparations.

Through the expertise of the Anglican Diocese of Toronto Foundation and the Stewardship Department of the Anglican Diocese of Toronto we can provide tools to help you as you prepare or update your estate plans and will.

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- Legal language for use in official documentation

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Gillian Doucet Campbell
Manager of Major Gifts and Legacy Giving
Anglican Diocese of Toronto Foundation
135 Adelaide Street East, Toronto, ON M5C 1L8
Telephone: 416-363-6021 ext. 242

THE FOUNDATION
Anglican Diocese of Toronto

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April 2016

News


did you know?

The Anglican Diocese of Toronto Foundation can help you with your estate preparations.
Moments of joy emerge amidst practical tasks

BY MARTHA HOLMEN

“I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me,” Jesus’ words in the Gospel of Matthew are the only ones Max Wynter has ever heard. “We believe they are the only words Jesus ever said,” says Mr. Wynter. “He said it was important for us to help refugees.”

St. George’s is in part of the Don Valley Refugee Resettlers (DVRR), a group of Anglican and United churches founded in 1994. Working with AURA (the Anglican-United Refugee Alliance), the group sponsors a new family every year, supporting each family for its first year in Canada.

Over the past 21 years, the DVRR has sponsored 21 families — 65 people in total — from countries such as Colombia, Bhutan, Somalia and Croatia.

Last September, the DVRR was ready to sponsor its next family. “We specifically asked for a Syrian family because we were aware of the need in that part of the world,” says Mr. Wynter.

After submitting an application through AURA, the churches received the names of a Syrian couple and their three teenage sons. They arrived in Toronto in late January.

“It usually takes four weeks to six months from the time a name is given until they arrive in Canada. This time, it took less than two weeks,” says Mr. Wynter.

With so little time to prepare, the experience of the DVRR was more important than ever. After the family arrived, volunteers helped them set up bank accounts, find their way around the city and organize education assessment for the children, among other tasks.

St. George’s was responsible for finding and setting up a home for the family. When an apartment was unavailable on such short notice, they were welcomed into the home of a parishioner.

“We have a ton of action we put into place when we’ve already been matched with a family,” says Mr. Wynter. “We request donations of furniture, kitchen utensils, all sorts of things. We always get more things than we need.”

After five years of helping with St. George’s refugee sponsorships, Mr. Wynter’s advice to other churches is clear: get involved. “Do it. Now, it’s not easy to do. But see if there’s a way you can,” he says. He recommends joining with other churches and getting in touch with AURA to find out about its resources and training.

As St. George’s latest refugee family gets settled in Canada, moments of joy are emerging amidst the practical tasks. Over the Family Day weekend, members of the DVRR and new friends gathered to celebrate one son’s sixteenth birthday.

“To take someone who’s had bullets flying at them, who’s had to flee, and put them in an apartment — you can’t tell me this isn’t God making a miracle happen in someone’s life,” says Mr. Wynter. “To be part of that miracle is absolutely fulfilling.”

The Rev. Canon Dr. Dean Mercer cut a cake to celebrate the 20th anniversary of the service; the procession makes its way through the congregation at the start of the service. PHOTOS BY MICHAEL HUDSON

Local music program inspires bishop to create camp in Jamaica

THE music program at St. Paul, L’Amoreaux in the Diocese of Toronto has helped inspire the Bishop of Jamaica and the Cayman Islands to start a summer music camp for youth in his diocese.

Bishop Howard Gregory was at St. Paul’s in late February to preach at the church’s black history service and attend a concert given by its choirs and musicians. Bishop Gregory’s two brothers and their families are members of St. Paul’s and his sister-in-law is coordinator of its music program.

The concert, plus contributions from other groups at the church, raised $4,700 for Bishop Gregory’s summer music camp for kids near Kingston, Jamaica. The two-week camp, held in July, teaches inner city kids how to read music for choral purposes, how to sing and how to play instruments such as the recorder, guitar, piano, drums and steel pans.

“The Rev. Canon Dr. Dean Mercer, incumbent of St. Paul’s, says his congregation was glad it could contribute to the summer music camp. ‘The benefit for us was to hear Bishop Gregory’s aspirations for his camp, which matched our aspirations 10 years ago,’ he says,” says Canon Mercer. “We made, I thought, an apt comparison to the ongoing challenge, and the church’s involvement, with Canada’s native peoples.”
LOOKING AHEAD
To submit items for Looking Ahead, email editor@toronto.anglican.ca. The deadline for the May issue is April 3. Parishes can also promote their events on the diocese’s website Calendar at www.toronto.anglican.ca.

Music & Worship
MARCH 25 - Good Friday Ecu- monical Stations of the Cross on the Danforth, beginning at 10 a.m. at Riverside Presbyterian Church, 662 Pape Ave. and continuing on to Holy Name Catholic Church, St. Barnabas Anglican Church, Danforth Church, and ending at East- minister United Church, where there will be reception following the service.
MARCH 25 - Sacred concert of Heinrich Schütz’s The Passion Ac- cording to John, 2 p.m., St. Barn- abas, 361 Danforth Ave., Toronto. Free admission.
APRIL 9 - Handel’s Messiah Singers at St. James, Orillia, 88 Pe- ter St. N., which is celebrating its 175th anniversary.
APRIL 10 - Thomas Bell: Music by Bach, Boshmann and Widor, 3 p.m., St. Paul, Bloor Street, 227 Bloor St. E., Toronto. Admission free.
APRIL 16 - Healey William Singers presents a celebration of music by women composers and poets, with the Brown Public School Junior Choir, 8 p.m., St. Martin-in-the-Fields, 151 Glenlake Ave., Toronto. Free admission.
APRIL 24 - 175th anniversary serv- ice, 10 a.m., St. James, Orillia, 98 Peter St. N.
MAY 1 - Listen to our handbells, handchimes, band, choir and or- gan at “MusicFest 2016: 200 years of Musical Memories!” at 3 p.m. at St. John’s, 53 Don Ridge Dr., Toronto. Celebrating the 200th anniversary of St. John’s. Proceeds to aid Sleeping Children Around the World and St. John’s. Tickets are $15 for adults and $5 for children. Visit www.sjym.ca, call 416-225-6611 or email mu- sicfest@sjym.ca.
JUNE 3 - Organist Sarah Svend- son, 3 p.m., St. Paul, Bloor Street, 227 Bloor St. E., Toronto. Admis- sion free.

Rummage & Fairs
APRIL 16 - Semi-annual rummage sale, 8:30 a.m. to noon, Grace Church, Markham, 19 Parkway Ave. Bargains on clothing, linens, household goods and more. Call 905-474-5388.
APRIL 23 - Annual spring tea par- ty, 2-5 p.m., Grace Church in Scar- borough, 700 Kennedy Rd. Re- freshments and fashion show of hats included. Cost is $15 for adults, $5 for children under 12. Call the church at 416-755-5316.
APRIL 30 - St. Catharine’s Annual Market, 11 a.m. to 2 p.m. Celebrate St. Catharine’s 125th anni- versary in the Leaside community. Baked goods, books and more. Barbecue and kids’ entertainment on the green. The church is locat- ed at 1399 Bayview Ave, Toronto. No admission charge.

FOR LEPROSY MISSION
Members of St. John, Craigleith present a cheque for $761 to the Leprosy Mission of Canada in Toronto on Feb. 4. The funds were raised at the church’s bazaar. The children snipped and trimmed the stamps from donated envelopes while listening to their lessons. ‘It was a great way to connect,” says leader Marilyn Bid- good and Rebecca Campitelli. The mission visited the church to present a slideshow. Holding the cheque are, from left, Dinh Van Le and Laura Biolo (mission staff members), and St. John’s members Sheila Craig, Cole Campitelli, Ben Craig, Marilyn Bigood and Rebecca Campitelli.

NEW S
APRIL 23 - 175th anniversary cel- ebration banquet at St. James, Orillia, 98 Peter St. N.
APRIL 23, 30 - Lay Pastoral Visi- tors workshops, 9 a.m. to 4 p.m., St. Paul, 257 Bloor St. E., Toronto. Bring a bag lunch. For more, call St. John’s, 416-425-3200.
APRIL 30 – 1950s Rock Hop dance and dinner, beginning at 6 p.m., Christ the King, 475 Rathburn Dr. E., Mississauga. For more information, call 416-621-3630 or email info@christthekingtoronto.ca.
MAY 17 – Laurie Atkins gospel singer, composer and musician, will present a musical drama of the story of Mary at 2 p.m. at St. John the Baptist, Lakefield, in hon- our of the 100th anniversary of the discovery and use of various nuclear power plants. A 20km area off limits due to contamination, other initiatives include providing care for elderly people forced to relo- cate, including ongoing support for socializing and exercise. The church is calling on the Angli- can Church to put a stop to nuclear power. Archbishop Nathanael Makoto Yamashita, Primate, said recent- ly: “Nuclear power plants are a danger. We cannot control this power when an accident occurs. The problem of re-processing spent nuclear fuel has been neg- lected. We will continue to walk together with victims in the dis- aster areas. We ask everyone, please continue to pray for these victims.”

WORLD BRIEFS
New mission supports seafarers
MYANMAR - The city of Yangon (formerly known as Rangoon) is home to the Mission to Seafar- ers’ newest port facility. The Anglican agency’s newest mis- sion centre was dedicated on Feb. 28 during a service at Holy Trinity Cathedral in Yangon. The new coordinator of the mis- sion, George Ko Ko Gyi, said: “Yangon is one of the main sea- ports in Myanmar and also a key city for supplying labour to the shipping industry world- wide. We will provide vital wel- fare support and pastoral care to all seafarers and their fami- lies, in partnership with the lo- cal church and port authori- ties.”
Church condemns nuclear power plants
TOKYO - On the fifth anniver- sary of a massive earthquake and subsequent tsunami that caused widespread destruction and killed 15,893 people, with 2,372 still missing, the Anglican Church in Japan is reissuing its call for a world without nuclear power plants. The earthquake in 2011 triggered a nuclear disas- ter, with meltdowns at three re- actors at the Fukushima Nu- clear Power Plant. A 20km area around the power plant remains off limits due to contamination, and residents outside the excul- sion zone are living in fear of radiation poisoning. The Nippon Sei Ko Kai (Anglican Church in Japan) has been organizing day trips and camps in safe areas of the countryside so children can run around outside without fear of contamination. Other initiatives include providing care for elderly people forced to relo- cate, including ongoing support for socializing and exercise. The church is calling on the Angli- can Church to put a stop to nuclear power. Archbishop Nathanael Makoto Yamashita, Primate, said recent- ly: “Nuclear power plants are a danger. We cannot control this power when an accident occurs. The problem of re-processing spent nuclear fuel has been neg- lected. We will continue to walk together with victims in the dis- aster areas. We ask everyone, please continue to pray for these victims.”
Paul writes to the Romans

As we continue our dialogue with the epistles of Paul, we come to his longest and most important letter: the Epistle to the Romans. This letter is unique, for Paul had invited the church in Rome, nor had he visited it. He knew very few of the people he would end up talking to in his other letters, which were written to centres he had set up and to people he knew as brothers and sisters in Christ. Most of his letters were written to help solve problems that had arisen in the mission field. Rome was different. It was the centre of the empire and the heart of Roman authority. It is obvious that Paul longed to visit there, so his letter was to prepare for a future visit.

We don’t know how Christianity came to Rome. Perhaps followers of Peter may have arrived there early in the life of the church. We date Paul’s letter to about 57 CE. We know from the writings of Suetonius, a second-century pagan historian who wrote Life of the Caesars, that the emperor Claudius expelled all of the Jews, including the Christian-Jews, from Rome in 49 CE. Paul had met two of these exiles – Aquila and Prisca, short for Priscilla – and offered them a copy of his letter by hand, presumably in the mission field. Rome was different. It was the centre of the empire and the heart of Roman authority. It is obvious that Paul longed to visit there, so his letter was to prepare for a future visit.

The theme of this great epistle is found in Romans 1:16-17. It is God’s plan for salvation for the Jew first and then for the whole world; and God’s righteousness through faith in Christ Jesus, an argument that some have described as a single rhetorical argument, a more modern recovery of the pastoral epistles. Paul was exercising his understanding of the Gospel of Jesus Christ to the Roman Christians. This letter becomes his treatise on the faith. The letter has been used by scholars such as Martin Luther, especially chapters one to eight, which contain Paul’s explicit teaching on justification by faith, unity, the Holy Spirit, baptism, salvation, grace, death, and resurrection. We will look at some of those theological topics from Paul in the months ahead.

Throughout history, this epistle has been used by scholars such as Martin Luther, especially chapters one to eight, which contain Paul’s explicit teaching on justification by faith. Calvin focused on chapters nine to eleven, which are about Paul’s teaching on divine predestination. A more modern recovery of classical rhetoric has helped scholars see the entire epistle as a single rhetorical argument, with each section of the letter serving a different function. We will attempt to discuss some of these issues in future articles.

The Rev. Canon Don Beatty is an honorary assistant at St. Luke, Dineen, Mississauga.

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Send your parish news to editor@toronto.anglican.ca
Churches set fear aside, open hearts

Despite initial concerns, sponsorship takes off

BY STUART MANN

The Rev. Matthew McMillan wondered into the refugee sponsorship process at one of the busiest times of the year – Advent and Christmas. “I often thought, ‘What the heck are we doing?’” he recalls.

Some of his parishioners at St. Peter, Churchhill and St. John, Cookstown, had concerns as well. They were worried that raising funds for refugees might impact Christmas giving or take away from other work that needed to be done. As it turned out, they needn’t have worried. Not only did they raise enough money to sponsor a refugee family, they learned something about their faith as well. “We served God by not listening to fear but by focusing on hope and compassion,” says Mr. McMillan.

St. Peter’s and St. John’s have been working with the United churches in the town of Innisfil, located south of Barrie off Hwy 400, since last fall. Together they have raised about $30,000, with more coming in each month. They’ve launched a Facebook page and a Go Fund Me website so that people in the community can give and participate.

The churches have formed a support team to arrange things like housing, schooling, translation, ESL classes, job training, health care support and transportation for the family, which is due to arrive in the spring. Mr. McMillan says the steering group has taken a low-key approach to fundraising. “We simply served God by not listening to fear but by focusing on hope and compassion,” says Mr. McMillan.

Mr. McMillan intentionally reached out to the other churches in the area. “I said, if we do this together, it will lighten the load and we can also do a little bit of ecumenism in our own backyard in an easy and life-giving way.”

It worked. The partnership between the Anglican and United churches energized parishioners and gave them a way to help. “The hearts and minds were already there,” he says. “It just required someone to step out and lead and pull it together. I think that’s what the churches can do. We don’t have to do it all. But if we can provide some pieces and building blocks and synergy, the people in the community and the pews are wanting to do God’s work and good things.”

He says it was important that the steering group learned from others but stayed true to its own context. “We heard what other churches were doing and we tried to learn from their story but not to recreate it. We tried to incorporate some of that into our plan while at the same time adapting it to local dynamics.”

He adds: “Don’t feel you have to do it on your own. There are many people who have done it before. It’s easy to do – it just takes time and energy and resources and a willingness to be out there where God is so that we can be served as we serve.”

Sponsorship vote is unanimous

The vestry of St. George, Pickering Village in Ajax voted unanimously to work in cooperation with St. Paul on-the-Hill, Pickering and other parishes in the Oshawa Deanery to sponsor a refugee family from the Middle East. Prior to the vestry meeting, the parish welcomed Ian McBride, executive director of AURA (Anglican United Refugee Alliance).

A HAPPY NEW YEAR

The diocese’s Anglican Mandarin Fellowship hosts a Chinese New Year celebration at St. James Cathedral’s Snell Hall on Feb. 7. The evening included music, food and presentations. Clockwise from top: Bill Ko conducts The Millennium Chinese Music Workshop; James Liu and Morning Wong give flowers to Lieutenant Governor Elizabeth Dowdeswell; the Rev. Canon David Brinton, sub-dean and vicar of the cathedral, presents a certificate and a Bible to Michelle Li; children play; Snow Bai plays the erhu. PHOTOS BY MICHAEL HUDSON

Jamaica and Sleeping Children Around the World. For more information about the handbell choirs and chime choir, visit www.sjym.ca.

TRINITY ANGLICAN CHURCH

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FOR FURTHER INFORMATION

CEMETARY CHAIR, ALAN ZIMMERMAN (905) 274 8078, alanzimmerman@sympatico.ca

OR CHURCH OFFICE (905) 278 1992