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Episcopal elections coming up

BY STUART MANN

THE diocese’s Synod will convene on Sept. 17 at St. Paul, Bloor Street to elect two new suffragan bishops.

Archbishop Colin Johnson has called for the elections after Bishop Philip Poole and Bishop Patrick Yu announced their retirements and Bishop Linda Nicholls was elected coadjutor to the Bishop of Huron. The new bishops-elect will take place on Jan. 7, 2017, at St. Paul, Bloor Street.

Diocesan Council approved Archbishop Johnson’s request for the elections at a meeting on March 31. “It is important to begin the election process as soon as possible to develop a profile, solicit nominations and communicate the information about the nominations to the diocese, particularly to members of Synod,” he said.

The announcement comes as consultations are underway in the diocese about a proposal to reduce the number of episcopal areas from four to three. The consultations include a series of town hall meetings that Archbishop Johnson is having with clergy in April and May.

Archbishop Johnson told Diocesan Council that the result of the consultations could have a bearing on the number of suffragan bishops elected. “If the advice from the consultations indicates that we should move to three areas, I will make that determination by early June. If the consultations recommend that we stay at four areas, then I will make a request to Council by June to have four bishops elected.”

The ordinaries of Christ Church, Batteau, and volunteers from the Diocese of Toronto, the official host.

More information about the diocesan confirmations will be published in The Anglican and posted on the diocese’s website. (Visit www.toronto.anglican.ca and search for “diocesan confirmations.”)

In addition to providing volunteers who are tech-savvy, as demanded by Archbishop Colin Johnson, the diocese will play a key role in General Synod’s opening and closing ceremonies. On the first night, the diocese will host a reception to welcome the delegates and visitors. The reception will highlight the diocese’s diversity and missional activities.

Staff, volunteers prepare for national gathering

BY STUART MANN

IN early July, about 300 people from across Canada and farther afield will be descending on a hotel in Richmond Hill for the 41st gathering of General Synod, the national decision-making body that meets every three years.

Working behind the scenes to help make it all run smoothly is a small but dedicated group of staff and volunteers from the Diocese of Toronto, the official host. They’re looking after everything from greeting people at the airport to hosting the opening reception and closing dinner.

“IT’S a big job,” says Laura Walton, chair of the Local Arrangements Committee and a member of Christ Church, Batteau.

Ms. Walton estimates the diocese will need about 50 volunteers to accomplish all of the tasks. Jobs include staffing the information desk at General Synod, putting up signage at the event, meeting delegates at the airport and train station and helping out with registration.

There might even be a need for volunteers who are tech-savvy, as General Synod plans to hand out electronic tablets to each delegate.

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Thirty-three confirmations have their picture taken with Archbishop Colin Johnson and sponsoring clergy after the diocesan confirmation service at St. James Cathedral on April 10. They came from nine churches across the diocese. More photos, Page 14. PHOTO BY MICHAEL HUDSON

CONFIRMED

Diocese hosts General Synod

Thirty-three confirmations have their picture taken with Archbishop Colin Johnson and sponsoring clergy after the diocesan confirmation service at St. James Cathedral on April 10. They came from nine churches across the diocese. More photos, Page 14. PHOTO BY MICHAEL HUDSON

Archbishop Colin Johnson will host the diocese’s Synod. It will be the site of the diocese’s Synod last year.

Cleric formed by L’Arche community

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FaithWorks helps people in need

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ANGLCANENS RECEIVE TOP AWARD – SEE PAGE 12
Bishop Yu announces retirement

Plans include teaching at Hong Kong seminary

BISHOP Patrick Yu, suffragan bishop of the Diocese of Toronto and area bishop of York-Scarborough, has announced his retirement. In a letter to the clergy of York-Scarborough on March 13, Bishop Yu said he will be retiring at the end of January 2017. “You may have noticed a certain hesitation in Karen if you have asked about my future plans lately,” wrote Bishop Yu, referring to Karen Isaacs, his administrative assistant. “That is because she is aware of my retirement plan, which, except for the details, I announced to the Archbishop asking to retire at the end of January 2017. With his concurrence I announced this today at St. John, Willowdale. It was with that congregation that I worshed as a new immigrant in Toronto in 1970 when they met at the chapel at St. Paul, and it seemed fitting to announce my retirement there. “It has been a privilege and a joy to work with such a talented and dedicated cadre of clergy and the faithful and delightful people we all serve. After my retirement I plan on teaching at Minghua Theological College in Hong Kong for the spring term, and will continue that ministry each spring for the two following years and perhaps longer. When I am in Canada I will be glad to offer myself in ministry appropriate for my situation. “Please be patient with the many changes in this great diocese as it undergoes significant transition. I will continue to hold it in prayer, and with it, all of you. Please also pray for me and Kathy as we begin a new chapter in life.” Born and raised in Hong Kong, Bishop Yu was educated at McMaster University and received his Master of Divinity degree from Ywelleiffe College in 1981, followed by a Doctor of Ministry from the Toronto School of Theology in 1997. He was ordained to the priesthood in 1982 and served in four parishes in the diocese before being elected bishop in 2006, the first bishop of Asian descent in the Anglican Church of Canada. He was the chair of Anglican Witness, the evangelism and church growth initiative of the Anglican Communion, until June 2013. He also chaired the Ontario Provincial Commission on Theological Education from 2006 to 2012. The York-Scarborough episcopal area, located in the eastern part of Toronto, consists of 55 parishes offering services in a variety of languages. The area is also home to Flemingdon Park Ministry, New Hope Mandarin Ministry, All Saints, Sherbourne Street-Community Centre, the Mission to Seafarers and the convent of the Sisterhood of St. John the Divine.

More information about Bishop Yu’s retirement will be published as it becomes available. Bishop Patrick Yu speaks at a Chinese New Year celebration at St. James Cathedral in February, hosted by the Anglican Mandarin Fellowship. PHOTO BY MICHAEL HUDSON

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

Barrister & Solicitor (Ontario)
Attorney & Counselor-at-Law (New York)
Wills, Trusts & Estates, Business, Real Estate

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BRIEFLY

Workshops help parish leaders
Two parish administration workshops are left for those who are leaders in their parish or thinking of becoming one and wondering what’s involved. Consider attending one of the following two workshops: April 30 at St. Paul, bunions or May 7 at St. Paul, Lindsay. To register, visit www.toronto.anglican.ca.

Youth invited to summer gathering
Registration is open for the 2016 Canadian Lutheran Anglican Youth (CLAY) gathering, an event of fun, learning, worship and spiritual growth. This year’s gathering takes place Aug. 17-21 at the United Church of Prince Edward Island. Youth participants aged 14-19 from the Anglican Church of Canada and the Evangelical Lutheran Church in Canada are invited to attend. Visit www.claygathering.ca.

Patient ombudsman at ACW meeting
Christine Elliott, Ontario’s first patient ombudsman, will be the keynote speaker at the diocesan Anglican Church Women’s annual general meeting on May 14 at St. Thomas, Brooklin. Tickets are $20. For more information, phone the ACW at 416-363-0018 or email acw@toronto.anglican.ca.

Needlework director visits cathedral
The executive director of the Royal School of Needlework from Hampton Court Palace in England, will be speaking at St. James Cathedral on May 27.
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A pastoral letter to clergy and people of the Diocese of Toronto

Easter Week, 2016
To the Clergy and People of the Diocese of Toronto,

We are in the midst of the Easter season, a season that celebrates the resurrection of Jesus and the new life we are offered in him are at the forefront of our personal prayer and public liturgies and our teaching. The issues of life and death are also in the forefront of public discourse, with the violence of war and terrorist attacks killing innocents in so many places, the ecological disasters that lead to sudden deaths from climate change, the slow-motion despair of starvation, or the tragic epidemic of youth suicides that devastates too many indigenous communities. It is in these contexts that I write, with the support of the Area Bishops, about the upcoming changes in Canadian law regarding medically assisted death. (The terminology keeps changing.)

The Anglican Church of Canada has addressed this issue for a number of years as a church, we have extensive pastoral experience, to add to our biblical, theological and moral traditions, to call upon. I commend to you an excellent resource, “Care in Dying,” first published in 1988, to assist our church in reflecting on the debate. It distinguishes between terminally ill and non-terminally ill persons, the moral and ethical obligations of all of us to assist to individuals, families, professionals and communities in a variety of circumstances.

The Supreme Court of Canada’s decision in February 2016 to interpret existing laws prohibiting physician-assisted dying as ruled that “a competent adult person who suffers from a medical condition that is intolerable to the individual in isolation from their community, and for which there is no reasonably effective treatment” is entitled to help ending the suffering. The Court ruled that “a competent adult person suffering from an illness or disability that causes enduring suffering, but is not terminal, is entitled to assistance in dying.”

As archbishop, I have spoken and written publicly about my serious concerns. Among these are the reduction of life to a medical condition that is too painful to bear; the right to die, a legal condition that too many people are not easily resolved with simplistic solutions. Anglicans hold diverse perspectives on this, but we share a core commitment, echoed in our baptismal vows, “to uphold the dignity of every human being.” We are created in the image of God and are deemed by God’s grace’s love in His Son, Jesus Christ. As Christians, we find the meaning of our life and our death in relation to Jesus’ birth, life, suffering, death and resurrection.

A new document, “Living and Dying,” is now available on the national church’s website at www.anglican.ca. It is one of the chief resources for this care, and we must be prepared to offer it to the very best of our ability.

Two of the glaring gaps in the public discussion are the inadequate provision of palliative care, along with the training of medical personnel in appropriate and effective pain management. If these are not publicly available and easily accessible, the impetus for assisted death is much stronger. We urge you to advocate locally, provincially and nationally for comprehensive palliative care that, both short-term and long, will directly affect far more people than medically assisted death. In both advocacy and provision of care, we call on the extensive practical experience in ministry with the elderly, the dying, and with those who suffer from mental illness.

These are deeply emotional issues. We urge you to deepen your understanding of this matter, to read, think and pray for wisdom, to discuss them with your neighbours, particularly with the medical professionals in your parishes. We encourage you to write to and speak to Members of Parliament to express your views as they make crucial decisions about the policies, laws and investments that will govern us all for a long time to come.

“You whether we live, we live unto the Lord, or whether we die, we die unto the Lord.” Romans 14:9-10

Yours faithfully,

The Most Rev. Colin Johnson
Archbishop of Toronto and of Moosonee along with the Bishops Suffragan of Toronto: The Right Rev. Philip Poole, Area Bishop of York-Credit Valley; The Right Rev. Patrick Yu, Area Bishop of York-YorkScarborough; The Right Rev. Linda Nicholls, Area Bishop of Trent-Durham; The Right Rev. Peter Fenty, Area Bishop of York-Simcoe

The Care in Dying document can be found on the national church’s website at www.anglican.ca/faith/issue/ethics/care-in-dying.

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A recent joint parliamentary committee has recommended extending that even further. The scope of assisted dying moves significantly beyond those who suffer from stages of a painful natural death. This may include options to pre-determine a time of death, assisting the option to the mentally ill or to minors.

As Christian pastors and leaders, we find some of these very disturbing.

The Anglican Church made a substantial submission to that committee on Feb. 3, 2016, raising a number of questions that need to be considered in developing legislation and regulations that Parliament is expected to adopt in the next few months.

As archbishop, I have spoken and written publicly about my serious concerns. Among these are the reduction of life to a medical condition that is too painful to bear; the right to die, a legal condition that too many people are not easily resolved with simplistic solutions. Anglicans hold diverse perspectives on this, but we share a core commitment, echoed in our baptismal vows, “to uphold the dignity of every human being.” We are created in the image of God and are deemed by God’s grace’s love in His Son, Jesus Christ. As Christians, we find the meaning of our life and our death in relation to Jesus’ birth, life, suffering, death and resurrection.

Whatever the outcomes of the ongoing discussions, we must recognize the urgent and ongoing need for pastoral care to the person who is dying (or who is in significant and unremitting suffering) for physical or psychological pain), to the caregivers and family, to the medical person and to the wider community. The church is one of the chief resources for this care, and we must be prepared to offer it to the very best of our ability.

Two of the glaring gaps in the public discussion are the inadequate provision of palliative care, along with the training of medical personnel in appropriate and effective pain management. If these are not publicly available and easily accessible, the impetus for assisted death is much stronger. We urge you to advocate locally, provincially and nationally for comprehensive palliative care that, both short-term and long, will directly affect far more people than medically assisted death. In both advocacy and provision of care, we call on the extensive practical experience in ministry with the elderly, the dying, and with those who suffer from mental illness.

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The Care in Dying document can be found on the national church’s website at www.anglican.ca/faith/issue/ethics/care-in-dying.
None of us think we are racist

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The Anglican 5

May 2016

BISHOP’S OPINION

BY BISHOP LINDA NICHOLLS

I have been asked, “How can we bring reconciliation into our churches? Into our holy conversations? Into our longing to be holy? How can we bring the power of the Gospel that has taken place during his or her lifetime. By making a will, an individual can choose their own beneficiaries, based on existing and potential financial needs as well as their relationships. Furthermore, items of sentimental value can be given to specific beneficiaries, avoiding conflict among family members.

We are all familiar with the gifts we give to the church through our weekly offering, pre-authorized giving or some other special offering or fundraiser. These gifts normally come from our current income. We are less familiar with the many ways we can give to the church and its ministry from the assets we have accumulated over the course of a lifetime – assets such as real estate, stocks or life insurance. Gifts made from our accumulated assets are called “legacy gifts,” and they are a wonderful way in which we can provide additional resources to expand the mission of the church for generations to come. Legacy giving serves as a relatively new concept in the church, historically as old as the church itself. In the New Testament, Acts 4 tells the story of a man named Joseph, a native of Cyprus who sold a field that belonged to him and gave the proceeds to the apostles for them to distribute as needed. The gift of land from Joseph’s assets is what we would call a living legacy gift. The apostles gave Joseph a new name, Barnabas, which means “son of encouragement” in Hebrew.

While estate planning is something most people approach with apprehension because it forces us to consider the intimate details of our lives, often in discussion with lawyers, financial planners, family members and sometimes our clergy. It is not easy to talk about end-of-life issues, especially the end of our own life. Grappling with matters related to our estate clinches us to confront our own mortality, and for most of us, myself included, it is something we’d rather put off. Ultimately, we all have to deal with the reality that life in this world comes to an end. As Christians, we believe that there is something beyond the here and now. Planning for how a lifetime of dreams, hopes and memories is properly distributed following our passing is an important part of the legacy we leave behind.

I urge you to make your will if you have not done so, or to review it if you have one. When you do, please consider a gift to your parish, the diocese or FaithWorks. Even a person of modest means often has a considerable estate, when property and insurance are considered. A gift to the church can also help reduce your taxes. More importantly, your gift will help sustain the good work you have supported over a lifetime and enable new ministry to flourish as a result of your generosity.

Peter Msiaszek is the diocese’s director of Stewardship Development.

BY PETER MSIASZEK

none of us think we are racist

INTEGRATE RECONCILIATION INTO YOUR WAY OF LIFE

Integrate reconciliation into your way of life

in faith. “How do we bring the message of Jesus, which has the power to transform lives, through the church and in the community, that brought messages of xenophobia and theological superiority?” The legacy that we as a church have inherited is not the same as the one we leave. As part of the colonization of this nation, the church often acted not in wisdom but in confusion and fear. But we share a future, we are bound together. Each and all of us have a role in realizing reconciliation, and the beauty of our efforts will bless our children’s children. I have been asked, “How can we bring reconciliation into our churches? Into our holy conversations? Into our longing to be missionally?” I pray and offer: let us expand our understandings and practices of reconciliation to redress and redistribute. This will require great courage in evolvement from the colonial mindset to learning to trust, value and work for indigenous peoples’ self-determination, self-governance, sovereignty. How can we work toward recognizing the rights and responsibilities we each have for the up-building of all of God’s peoples, the sacredness of all creation? We remember that this story of our past is important for our healing, important for our national memory, for our church’s memory – and very important for our church’s future. There are things we can change. The past is not one of them. We need to address today head-on the ways in which we have failed to honor the prophetic voice of Commissioner Marie Wilson: “We are here because we are not finished.”

The Rev. Risicpla Walsh Shaw is the incumbent of Christ Church, Bolton and an Ambassador of Reconciliation for the diocese.

INTEGRATE RECONCILIATION INTO YOUR WAY OF LIFE

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Grants given for sponsorships

65 parishes helping refugees

BY RYAN WESTON

As much as $892,000 in grants will be distributed to parishes across all four episcopal areas to support refugee sponsorship in the diocese. The grants, approved by Diocesan Council in March, are from the Ministry Allocation Fund. They will help to offset costs associated with the private sponsorship of refugees.

Grants have been approved for 19 parishes in Toronto, Lindsay and Orono, with provisional approval given for an additional six grants in a number of communities, subject to the parishes submitting additional information or clarification to the Refugee Support Allocation Committee. Grants will be distributed to parishes once they have raised a minimum of 80 per cent of their contribution to the sponsorship costs and been matched with a refugee case through the Anglican United Refugee Alliance (AURA).

The amount of the grants ranges from $5,000 to $40,000. The proposed sponsorships will welcome as many as 160 people to Canada with financial and community support to help them transition to their new homes. These applications represent only a portion of the more than 65 parishes in the diocese working toward some form of refugee sponsorship.

Ian McBride, executive director of AURA, was happy to receive news of the grants. “I’m extremely fluid and in some ways more challenging than we thought it might be,” he said. “However, it is very important that we continue our work, because our calling to this should not be dissuaded due to bureaucratic challenges. The work is the work.”

A second round of applications for parish sponsorship support grants will be accepted until May 15. Information and application forms can be found on the diocese’s website, www.toronto.anglican.ca.

Ryan Weston is the diocese’s Social Justice and Advocacy consultant.
Anglicans and friends throughout the diocese responded with unprecedented generosity to our 2015 FaithWorks Campaign, contributing over $1,671,000 in support of our shared diocesan ministry to people in need.

"Thanks be to God for the generosity of our donors," says Archbishop Colin Johnson. "FaithWorks is a tangible example of Christ’s mission being served in the world, and many people need to be thanked for their commitment – donors, volunteers, and clergy."

Shelagh McPherson, chair of the FaithWorks Allocations Committee and a parishioner at St. Martin in-the-Fields, adds, "This generous outpouring of support demonstrates the compassion and concern for people in need throughout our community that we, as Anglicans, share. Our committee was pleased to continue to support so many good works throughout our diocese and around the world. With the heightened awareness of the plight of refugees that occurred during 2015, we were also deeply grateful for the flexibility to be able to allocate additional funds to assist our community’s response to this unprecedented humanitarian crisis."

Peter J. Misiaszek, director of Stewardship Development, says "Due to a healthy reserve fund, in 2015 FaithWorks was able to make a supplemental grant to the Anglican United Refugee Alliance. This funding enabled AURA to hire additional staff to respond to the increased number of Anglican parishes wanting to become involved in sponsoring refugee families."

To further expand its support for refugees, the FaithWorks Allocations committee recommended a 2016 allocation to Matthew House Refugee Reception Services, a Toronto ministry that provides safe haven and support to refugee claimants. Ms. McPherson says, "The committee was pleased to be able to provide funding to such an important ministry working on behalf of some of the most marginalized members of our community."

Another area of ministry that received special emphasis from parishes during the 2015 FaithWorks Campaign is PWRDF’s ongoing efforts in partnership with the Pikangikum Working Group to improve the quality of life for people in the Pikangikum First Nation (see related story). In 2015, parishes designated more than $73,510 of their overall FaithWorks support to this important initiative.

These are just a few of the areas of ministry made possible through the generosity of our FaithWorks donors. Each and every day, FaithWorks ministry partners share the good news of Jesus Christ by reaching out in loving service to people in need. They help youth and young moms know that they are loved, and worthy of love. They provide safe and welcoming environments, hot meals, and counseling to street-involved youth and adults. They provide a non-judgemental community of support that helps ex-offenders avoid past mistakes; they provide transitional housing and support to victims of violence; they provide spiritual care and bereavement support to individuals and families faced with life-limiting illness; and they support Residential Schools Survivors on the long road toward healing and reconciliation. Archbishop Johnson adds, "All of this ministry to people in need is made possible through the generous financial support, along with the prayers, of our faithful friends of FaithWorks. On behalf of our ministry partners and the people they serve, I offer sincere thanks."

The Diocese of Toronto’s 19th annual FaithWorks campaign successfully raised $1,671,535 in support of Anglican-affiliated ministries throughout our diocese and around the world.

By Susan McCulloch
FaithWorks Campaign Manager

All Saints Church – Community Centre (Toronto)
AURA
The BRIDGE Prison Ministry (Brampton)
Couchiching Jubilee House (Orillia)
The Dam (Mississauga)
David Busby Street Centre (Barrie)
Downsview Youth Covenant (Toronto)
Flemingdon Park Ministry (Toronto)
Giving with Grace (formerly Anglican Appeal)
Lakefield After-School Program

LOFT Community Services
Matthew House Refugee Reception Services (Toronto)
North House Shelter (North Durham)
Philip Aziz Centre
PWRDF
Samaritan House Community Ministries (Barrie)
St. John’s Community Outreach Ministry (Peterborough)
Toronto Urban Native Ministry
THE FACES OF FAITHWORKS

My name is Nikone and I’m from Laos, a country in Southeast Asia.
In the late 1980s we moved to Toronto, and I enjoyed life here. I was an active member of the Buddhist temple and involved with the Lao community in Toronto. I have fond memories of my life with my kids and family. As much as I was enjoying my life in Toronto, my physical and mental health issues started to get worse. A few years later, I lost my job and was involved in multiple motor vehicle accidents. My wife and I got divorced and I blame a large part of it on my mental health issues, including bipolar disorder. My mental health and physical issues were not only hard on me but on her and my family as well.

My life was spiraling out of control, I was jobless and suffering from physical ailments. My ex-wife continued to live with our children, and I moved to a small place by myself.

Mental health is not recognized or understood in the Lao community, and I was alone and isolated without support. I lost touch with my wife and kids and extended family. My family doctor did an assessment of my condition and referred me to Hong Fook Mental Health Association, a mental health clinic that specializes in addressing the needs of Asian Communities. I have been receiving psychiatric care from Hong Fook on a regular basis. Because of their support and care, I am doing well now – I don’t have pain and I take my medications regularly.

I was so fortunate to have found LOFT. The staff at LOFT, like James, my support worker, have been a great help to me. I am no longer isolated, and I take part in a lot of the social activities at LOFT, including the monthly grocery trips and other events. LOFT is my community now. If it weren’t for LOFT, I wouldn’t have a home or my life back, and I am so grateful for the services of LOFT.

By Dave Steeves

Currently, only 50 of the 400 homes in Pikangikum have running water, with most water being collected in blue bottles from only eight community standpipes, and mostly by the children.

PWG volunteers had an opportunity to meet one of the families who had water installed, a family of 13, mostly young children (pictured at left), who are now freshly showered and attending school every day (no longer being bullied due to lack of hygiene or ill health). The mother said that with water, bathing is no longer a luxury, but a necessity.

In speaking to the staff at the nursing station, PWG volunteers learned that the lack of running water has led to poor hygiene and skin rashes. In the homes that have been retrofitted with running water, issues of hygiene are no longer seen – to the nursing staff’s delight.

In addition, six young adults trained in the skills of plumbing and wiring for the project. All now are gainfully self-employed, building bathrooms for themselves and others in the community.

(Dave Steeves is a member of the Pikangikum Working Group.)

LOFT COMMUNITY SERVICES

FaithWorks supports LOFT Community Services and many grateful clients, like Nikone.

This article originally appeared in the March 2016 issue of the LOFT Community Services newsletter. Used with permission.

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In speaking to the staff at the nursing station, PWG volunteers learned that the lack of running water has led to poor hygiene and skin rashes. In the homes that have been retrofitted with running water, issues of hygiene are no longer seen – to the nursing staff’s delight.

In addition, six young adults trained in the skills of plumbing and wiring for the project. All now are gainfully self-employed, building bathrooms for themselves and others in the community.

(Dave Steeves is a member of the Pikangikum Working Group.)

LOFT COMMUNITY SERVICES

FaithWorks supports LOFT Community Services and many grateful clients, like Nikone.

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Dear FaithWorks,
We received the great news by mail yesterday – confirmation of FaithWorks’ renewed funding for Philip Aziz Centre’s hospice program supports for clients who have HIV/AIDS, or who are HIV/AIDS-impacted. I’d like to share a brief testimonial provided by one person who has benefitted from your generosity.

“I never thought that I’d fall so far, and lose so much. When I was first introduced to the Philip Aziz Centre it was through the men’s group, led by Jonathan Turtle. We were a group of men with HIV, substance addictions, and other challenges who met regularly to share food and to talk. By being part of this group, my life transformed in every way. Jonathan would tell jokes and make us laugh. Sometimes he would take Wheel-Trans with me, take me shopping, or to a clothing event.

Thank you, FaithWorks, for your generous support. We are very grateful and blessed.

Jennifer Kroezen
Director of Development

Dear FaithWorks,

We are so very grateful for your generous donation to North House. It is so appreciated! We continue to work in all three north Durham townships to improve the lives of those living in poverty and for whom housing security is a constant struggle.

With your support, we are working to build a community where affordable housing is available to those who need it. There will be a place for everyone in north Durham.

Sincerely,
Ann Watson
Executive Director

As part of a holistic approach to poverty reduction, North House’s community garden provides space for past and present clients, along with members of the community, to grow healthy and nutritious food.

(Photo by Michael Hudson)

Dear FaithWorks,

We are very proud to be part of the journey these women take while in our transitional home. Today, one of our past residents now sits on our Board of Directors and provides a critical voice in our planning for the future. She is also a reminder that change is possible, and building futures.

With your help.

Sincerely,
Courtney Willis
Development Coordinator

The Dam provides a community of welcome, inclusion and respect for youth and young moms.

Dear FaithWorks,

Last year, my PAC volunteer (Dalton) took me to a community event and I met Emily (from Emily’s House, the residential children’s hospice belonging to PAC), and she smiled at me and I went to heaven. I don’t know what she is smiling about, but it was great to be part of everything.

Now, Dalton meets me every week for three to three and a half hours, and we talk about everything under the sun. His visits make me want to be a better person. He helps me physically, mentally and emotionally.

Thank you, FaithWorks, for your generous support. We are very grateful and blessed.

Jennifer Kroezen
Director of Development

We are so thankful that there are staff who are trained and able to have conversations without appointments.

It is because of our donors and supporters that The Dam can be that accessible place that is open for youth to walk in and get help when they need it. Thank you for helping to build The Dam’s reputation as a place where youth are welcomed, included and respected.

Carol Reist
Executive Director

Thank you for your ongoing support. Here at Jubilee House, we hear so many heartbreaking stories of women struggling and in desperate need of support. Our waitlist continues to build, and we are working tirelessly to ensure that every homeless woman and child who needs help can turn to our organization for guidance, mentorship, support tools, and housing.

While in our program, women undergo a complete transformation. After their year with us, these women have greater confidence, understand how to access resources, have tools to better care for themselves and their children, and have carved out pathways to education and employment.

We are very proud to be part of the journey these women take while in our transitional home. Today, one of our past residents now sits on our Board of Directors and provides a critical voice in our planning for the future. She is also a reminder that change is possible, with your help.

Please accept our sincere appreciation for your generosity. FaithWorks is helping us make a difference one family at a time, one future at a time. Thank you for empowering us to provide support to those most vulnerable in our community. Your gift is changing lives and building futures.

Sincerely,

Courtney Willis
Development Coordinator

PHILIP AZIZ CENTRE

Philip Aziz Centre clients and volunteers develop a special bond, based on dignity and respect.

(Photo courtesy of Philip Aziz Centre)

THE DAM

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NORTH HOUSE

As part of a holistic approach to poverty reduction, North House’s community garden provides space for past and present clients, along with members of the community, to grow healthy and nutritious food.

(Photo by Michael Hudson)

COUCHICHING JUBILEE HOUSE

The mission of Couchiching Jubilee House is to empower women to improve their quality of life through a program of individualized support and transitional housing.

(Photo courtesy of Couchiching Jubilee House)

Dear FaithWorks,

On behalf of Couchiching Jubilee House, I want to thank you for your ongoing support. Here at Jubilee House, we hear so many heartwarming stories of women struggling and in desperate need of support. Our waitlist continues to build, and we are working tirelessly to ensure that every homeless woman and child who needs help can turn to our organization for guidance, mentorship, support tools, and housing.

We are very thankful that there are staff who are trained and able to have conversations without appointments.

It is because of our donors and supporters that The Dam can be that accessible place that is open for youth to walk in and get help when they need it. Thank you for helping to build The Dam’s reputation as a place where youth are welcomed, included and respected.

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**CORPORATE HONOUR ROLL**

In 2015, FaithWorks Corporate raised $309,000. Since its inception in 2004, the corporate appeal has contributed over $4 million to FaithWorks. “It is wonderful to witness the generosity of our friends in the corporate sector during challenging times” says the Rt. Rev. Philip Poole, area bishop for York-Credit Valley and chair of the FaithWorks Corporate appeal.

<table>
<thead>
<tr>
<th>Amount</th>
<th>Parishes mentioned</th>
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<tbody>
<tr>
<td>$25,000 and above</td>
<td>BMO, CIBC, The Honourable Margaret McCain, Scotiabank, TD Bank Group</td>
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<tr>
<td>$10,000 – $24,999</td>
<td>New England Company</td>
</tr>
<tr>
<td>$1,000 – $4,999</td>
<td>CandadHelps, Todd Grierson-Weiler, Investment Arbitration Counsel, Jaccman Foundation, Marsh Canada Ltd., Osler, Hoskin &amp; Harcourt LLP, Smith-Boake Designwerke</td>
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**Special gifts**

- i5ive
- OPG Employees’ & Pensioners’ Charity Trust

**Bequests and Trust Income**

- Anglican Diocese of Toronto Foundation
- Bliss & Kenneth Maguire Trust (for LOFT Community Services)
- Estate of Doris Blanche Wood

**PARISH HONOUR ROLL**

Parishioners at 189 churches in the diocese said Yes! to FaithWorks last year, raising $1,056,531 to support outreach ministry throughout the diocese and around the world.

Of the total amount raised through the FaithWorks parish campaigns, $118,935 was retained by parishes to support local outreach ministry, with an additional $40,876 made available for Area Ministry Grants. The parishes listed below deserve special recognition for their efforts.

<table>
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<tr>
<td>$25,000 and above</td>
<td>St. Hilda, Fairbank, St. James Cathedral, St. James, Orilla, St. John the Evangelist, Peterborough, St. John, York Mills, St. John, East York, St. Luke, East York, St. Luke, Peterborough, St. Mary, Richmond Hill, St. Mary and St. Martha, St. Paul, Brighton, St. Paul, The Apostle, Exerdale, St. Nicholas, Birch Cliff, St. Peter on-the-Rock, Stoney Lake, St. Philip, Etobicoke, St. Saviour, Orono, St. Stephen, Downview, St. Stephen in-the-Fields, St. Thomas, Brooklin, St. Thomas, Markham, St. Thomas, Sackville, St. Thomas, Toronto, St. Thomas, Vaughan</td>
</tr>
</tbody>
</table>
You give and you receive

The Rev. Lisa Steffo serves as pastoral minister to the L’Arche Daybreak community in Richmond Hill and associate priest at St. Timothy, North Toronto.

L’Arche is a worldwide network of communities in which people with and without intellectual disabilities share life together. The best part of my vocation is to be a part of the wondrous communities. The worst part? I can’t be in two places at once!

Karla Rahner talks about the task of ministry as “drawing faith out of people, so that they become it.” The Holy Spirit is in people. The art is to help them become who they are. I delight in listening for the experience of the Spirit in people’s lives and encouraging them to articulate it in creative ways.

Children have a wonderful way of doing this. For example, at St. Timothy’s we have Messy Church once a month. This is a worship gathering for families with young children. We explore Bible stories through drama, story and crafts. I love watching the faces of children and parents alike as they are drawn into a moment of deep reflection or joy. At our parish Good Friday family service, I was deeply moved as the crowd of young children caught onto the idea of kneeling down and washing one another’s feet, explaining “That feels nice!” and “I want to try that too!”

In my role at L’Arche, I am working on an educational initiative with the Faith and Culture Inclusion Network to help support people with disabilities understand the spiritual dimension of the lives of the people they serve. People with intellectual disabilities, particularly those living in group settings, often find it very challenging to form meaningful relationships with a church community. We want to help support staff find ways of doing this well.

I grew up in Pittsburgh, the fourth of five siblings. You don’t often hear of families of that size these days, but I wouldn’t trade that experience for the world. I have no siblings and I all went to the parish school a few blocks from our house. We walked to and from school together and home for lunch each day. We never, ever missed Mass on a Sunday or a holy day. My brothers were altar servers for daily Mass at 7:30 a.m. and I was a lector.

My faith life has been profoundly shaped by the people I’ve encountered at L’Arche. There’s Silvia, a 12-year-old with Down syndrome, who drew me into my first experience of communion with someone who did not speak with words. There was Tracy, who neither walked nor spoke but could laugh with her whole body. She was always up for a practical joke or a road trip. She went to go everywhere, and usually succeeded in convincing her friends to get her there. There was Rosie, a tiny woman who grew up in an institution, confined to a cage. She learned to walk when she was 22 years old, when she came to L’Arche. When Rosie took your hand with her iron grip and wanted you to go somewhere, you just went. She had a wisdom, an authority that you just couldn’t argue with. And the list goes on. When you're in front of people, in day and in day out, who embody God’s love and wisdom in such remarkable ways, it changes you. You start seeing grace everywhere you look, most especially as it is revealed to the world through “unlikely” characters.

After a number of years of living in L’Arche, I started studying theology at Regis College.

In 1 Corinthians 12:20-23 Paul writes, “There are many members, yet one body. The eye cannot say to the hand, ‘I have no need of you,’ nor the head to the feet, ‘I have no need of you.’ On the contrary, the members of the body that seem to be weaker are indispensable, and those members of the body that we think less honorable we clothe with greater honor. Where are people with special needs in our church communities? Are they present? Welcomed? Included? Called to leadership? I’ve heard it said that inclusion means “If you show up, we’ll make room for you.” But belonging is different. Belonging means, “If you’re not there, we’ll go looking for you.” We are part of a body. We need each other.

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After a number of years of living in L’Arche, I started studying theology at Regis College. It wasn't long before the question of ordained ministry came up. A good friend of mine, now a Jesuit priest himself, encouraged me to consider how I might discern this vocational context in an Anglican setting. At the time, that idea seemed pretty far-fetched, but he persisted. In fact, it was he who first accompanied me to Church of the Redeemer on a Sunday morning.

Another key person for me was Archbishop Roger Herft, from Western Australia, whom I met at a L’Arche international gathering in Italy. Over several years, and at quite a distance, he encouraged me through prayer and listening, to hear a vocational call to both L’Arche and church.

Sometimes people will say to me, “Oh, so you became Anglican and got ordained.” And I’ll say, yes, that’s true, but that little sentence took me 10 years! It felt important to me to first discern if I could find a church home in the Anglican Communion, and that took a few years. And then it took a few more years to discern the question of priesthood with the diocese.

The Rev. Lisa Steffo celebrates the Eucharist at L’Arche Daybreak in Richmond Hill. At right, with Theresa, a resident.
Suzanne Lawson of St. Peter, Cobourg and David Stovel of St. John, York Mills have been chosen to receive the Anglican Award of Merit, the national church’s highest honour for lay people. The award is given in recognition of their contributions to the life of the church.

BY STUART MANN

Suzanne Lawson is sometimes introduced at conferences as a “rampant lay woman” because of her passionate support of the laity. It’s a title she is comfortable with. “I’m not anti-clerical, but I think we have to step up and claim our call to be the church,” she says. For the past decade, Ms. Lawson has been one of only three Canadians – and the only lay person – to sit on the Anglican Consultative Council, an international body that meets every three or four years and is considered one of the church’s “Instruments of Communion.”

On the national level, Ms. Lawson has been General Synod’s executive director of Program in the early 1980s, working with the staff at Church House in Toronto. Other is amazing.”

MS. LAWSON HAS PROVIDED EXTENSIVE TRAINING AND VOLUNTEER MANAGEMENT EXPERTISE TO THE CHURCH. SHE WAS THE AUTHOR OF “A Covenant and Our Journey of Spiritual Renewal,” became one of the foundational documents in the relationship between Canada’s indigenous people and the Anglican Church of Canada. “At the time, we didn’t have a clue how valuable and central it would be to the whole future direction of General Synod,” says Ms. Lawson. “That was in 1994, and look where we are now. We still have a long way to go on our journey together, but to go from being totally separate to committing to walking alongside each other is amazing.”

At the diocesan level, Ms. Lawson was chair of a committee in the 1980s that formed the Logos Institute, one of the Diocese of Toronto’s most successful programs. A school of lay ministry, the institute trained more than 400 course leaders and taught the Christian faith to thousands of people. “We had no idea what we were going to do,” she recalls. “We were told we needed to find a way to educate adults about the faith. But it worked. For years, it did the job superbly.”

Ms. Lawson has provided extensive training and volunteer management expertise to the church. She was the author of the Bishop’s Paper on volunteer management for churches, a document that has been widely used ever since by both the Anglican Church and the Evangelical Lutheran Church in Canada. Ms. Lawson says there are two reasons why she has been so involved in the church over the years. “One is that it’s the place where my faith has grown. It has given me opportunities to understand my faith better, to live it out better, and hopefully to live a better life. The other reason is, I’m very interested in systems and structures. I have felt all along that the church can do better at the way it does its work. It can treat people better. What are the systems we need in place so that we can be better?”

She says she is receiving the award on behalf of all lay people and volunteers. “So many people do their ministry and should share in such honours. All who give of their time and skills make the church a better representative of God’s mission – people like those who organize meals for the marginalized, churchwardens who give so much, leaders of Bible studies and those who visit the sick. I value so much of what lay people do.”

Continued on Page 13
Professor gives talk on Syria

The Syrian refugee crisis has resulted in “unprecedented upheaval,” according to Professor Paul Kingston, director of the Center for Critical Development Studies and associate professor of political science and international development at the University of Toronto.

Prof. Kingston spoke about Syrian refugee resettlement on March 6 at St. Barnabas, Toronto. About 65 people attended. He explained the origin of the crisis and its impact on Syrian society and the Middle East.

The death toll in Syria is about 450,000, he said. Five million refugees have left the country and eight million have been internally displaced.

Prof. Kingston said that Syria is a relatively new state, formerly occupied by the French, who cultivated class divisions and economically weakened. As a result, Syria suffered political instability and was socially and economically weakened.

He explained that President Bashar al-Assad sought to transform Syria into a powerful and prosperous nation and to open up its civic and political life. He transformed the military into a “cop-proof” apparatus and developed an extensive network of security forces, while centralizing power and maintaining control, the Syrian regime has showed a willingness to use extreme force.

Prof. Kingston said market reforms supported the top echelons of Syrian society but neglected the rest of the population, particularly in the countryside. Syrians critical of the government were severely repressed, tortured, imprisoned and exiled. Undeterred, citizens have taken up arms and fought back.

Despite a polarized state and weakened infrastructure, Syria is not quite a collapsed state as yet, said Prof. Kingston, as the government currently receives support from Russia and Iran. Syria could become a powerful state in the next 30 years, he added. Syrian refugee camps have sprung up in Lebanon, Turkey, Jordan, and Iraqi Kurdistan.

Sharon Bouzain

Pickering food bank serves thousands

St. Paul on-the-Hill Community Food Bank in Pickering first opened its doors in 1990. It was intended to be a stop-gap measure during the economic crisis at the time, but unfortunately the need has never abated and each year more people turn to the food bank for help.

In 2015, it distributed 3,400 hampers, helping to feed more than 9,000 people. Over the past five years, it has seen a 32 per cent increase in client visits.

The food bank is operated by about 35 dedicated volunteers, with no paid staff. An operating budget of more than $64,000 per year, it is totally supported by food and funds that are donated by local communities.

Currently, the food bank occupies 1,800 sq. ft. of warehouse and distribution space, plus 1,200 sq. ft. in separate storage units. An awareness-raising event was held recently to appeal for more support from the business community.

The food bank has outgrown its current space and is in need of a larger facility to serve its clients. To help, contact Margaret Jocz, director, at 905-855-9557 or email foodbank@stpaulsonthehill.com.

Bruce Hampson

Conference explores Christian healing ministry

The Region 8 (Ontario) chapter of the International Order of St. Luke the Physician is holding a conference open to anyone interested in learning about and being encouraged in Christian healing ministry.

The event will take place on May 14 from 8:30 a.m. to 4 p.m. at St. Simon’s Anglican Church, 1450 Litchfield Rd., Oakville. Registration costs $20 and is available at online at www.oslregion8.org. For more information, email editor@oslRegion8.org.

David Stovel honoured

David Stovel has served as a national church and contributed significantly to the growth of pension funds as a trustee to the General Synod Pension Plan, the Lay Retirement Plan, the Continuing Education Plan, the Long Term Disability Plan, and the Employees’ Benefits program. He has served as chair of the Board of Trustees from 2000 to 2010, as a member of the Central Advisory Group of the Pension Committee, as chair of the Asset Mix Sub-Committee of the Trustees and continues as a member. He was the Pension Committee’s representative on the Unit of Public Social Responsibility and the Socially Responsible Investment Group and treasurer for St. John, York Mills.

Mr. Stovel, vice-president and portfolio manager at RBC Wealth Management, told the Anglican Journal he was “truly honoured” to receive the award. He described the board of trustees of the General Synod Pension Plan as “without a doubt the most professional and competent board that I know.”

He added, “My involvement over the past 30 years has been most personally rewarding and I have appreciated the opportunity to contribute to the financial well-being of the clergy.”

Archbishop Fred Hiltz, Primate of the Anglican Church of Canada, will present Ms. Lawson and Mr. Stovel with the award.

TRINITY ANGLICAN CHURCH
Cremation Plots/Interment Rights

Nestled on the East bank of the Credit River in Port Credit, Trinity Anglican Church has a limited number of cremation plots/interment rights for sale.

This historic 147 year cemetery is currently completing a 3 year revitalization & expansion of its cremation section & would be a fitting resting place for your loved ones.

FOR FURTHER INFORMATION

Cemetery Chair, ALAN ZIMMERMAN (905) 278 1992

Or Church Office (905) 278 1992
Music & Worship


MAY 1 - MusicFest 2016: 200 years of Musical Memories,” 7 p.m., St. John, York Mills, 19 Don Ridge Dr., Toronto. 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 musicfest@sjym.ca.

APRIL 14 – The Anglican diocese’s website Calendar at www.toronto.anglican.ca.

APRIL 30 - St. Cuthbert’s Annual Spring Fair, 11 a.m. to 2 p.m. Celebrate St. Cuthbert’s 125th anniversary in the Leaside community. Baked goods, books, and more. Barbecue and kids’ entertainment on the green. The church is located at 1389 Bayview Ave., Toronto. No admission charge.

CULTURAL EVENTS

APRIL 14 – Queue Eucharist, 7 p.m., with guest Bishop Philip Poole, St. John, West Toronto, 286 Humberside Ave. All welcome. Discussion and dialogue with Bishop Poole.

MAY 29 - Organist Sarah Svendsen will chair a recital featuring Rosemary Shaw and seniors. Call 416-463-1344.

JUNE 5 - Queer Eucharist, 7 p.m., St. Philip Neri, 1372 King St. W., Toronto.

MAY 27-29 - “First Annual Toronto Bach Festival,” presented and performed by musicians in Four Centuries of Bach, St. Barnabas, 361 Danforth Ave. Toronto, 8 p.m. on May 27 and 2 p.m. on May 28 and 29. Location for the May 28 concert is the Oratory of St. Philip Neri, 1372 King St. W., Toronto.

Workshops & Gatherings

APRIL 30 - Lay Pastoral Visitor workshops, 9:30 a.m. to 4 p.m., St. Paul, 227 Bloor St. E., Toronto. Bring a bag lunch. For more, call Shelley Tidy, 416-425-3205.

APRIL 30 - 150th Sock Hop dance and dinner; beginning at 6 p.m., Christ the King, 475 Rathburn Dr., Etobicoke. $50 per person. Call 416-621-3630 or email info@christthekingetobicoke.ca.

MAY 17 - Laurie Atkins, Gospel singer, composer and musician, presents a musical drama of the story of Mary, at 2 p.m. at St. John the Baptist, Lakefield, in honour of the 150th anniversary of the parish. Tickets are $15 and available at door. Refreshments included.

MAY 28 - St. Paul, Islington, hosts a spring plant sale, together with bake sale and barbecue, from 9 a.m. to 2 p.m., corner of Yonge Street and Mapleview Drive, Barrie.

PROUD MOMENT

The Rev. Paul J. Walker applauds the newly confirmed group from St. Hilary, Cooksville in Mississauga at the Diocesan Confirmation Service at St. James Cathedral on April 10. At right, proud parents and relatives take photos of the confirmands. The confirmands came from the following churches: Church of the Incarnation, Church of the Resurrection, Trinity-St. Paul, St. Dunstan of Canterbury, St. Anne, St. Martin-in-the-Fields, St. Bede, St. Christopher and St. Hilary. Photos by Michael Hudson.

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LETTER OUTLINES PAUL’S THEOLOGY

L et us begin our discussion about Paul’s theology. The place to start would be with his Epistle to the Romans. This is Paul’s most theolog- ical work. It is the only letter addressed to a church that he did not establish. He had never been to Rome and knew very few members of the church there. He probably took great pains to get this letter perfect. He was writing at the end of the empire and hoping to obtain that church’s support for the west- ward expansion of the Gospel.

He desperately wanted to make it to Rome. His mission work around the Aegean Sea had been completed. All that was left was to return to Jerusalem, tak- ing with him what treasures were collected from the mission churches to help the Jerusalem church. This would be free to make the trip to Rome. Little did he know that in Jerusalem he would be arrested by the Romans and end up in Rome in chains, a prisoner of the state.

Paul then had to work and Phoebe ahead to act as his financial rep- resentative in Rome (Romans 16:2) and to start the collection necessary for his mission base there. Meanwhile, he started to lay the groundwork for it with his letter, outlining his under- standing of the Christian faith. He realized there was a problem between the Jewish and Gentile Christians. This was probably a universal problem and Paul ad- dressed the issue. (See Romans 9:1-11.)

Through the centuries, the Epistle to the Romans has been visited by various scholars to develop- their theology. Martin Luther considered chapters 1 to 8 because they contained Paul’s most explicit teaching on Justifica- tion by Faith. John Calvin fo- cused on chapters 9 to 11 because they addressed the issue of how God’s plan in history is to rec- oncile Jews with the Gentiles through the mystical body of Christ (Romans 9:11-11:36). We can all be righteous by putting on the Lord Jesus Christ (1:26-27). The Romans demon- strated this transformed mind by the quality of their lives (12:1-21). They especially demonstrated this by the mutual love that re- spects and welcomes all diversity in the community (14:1-15:13).

Paul is an intensely difficult person to comprehend. We need to remember that he uses the an- cient community as an instrument of persuasion. We should read his letters for argu- ment and examples of a revelation of his personality.

Paul did not create Christian- ianity; he used the stories of Jesus as they were known to the early church in developing his theolo- gy. Jesus is the centre of his writings. He used many earlier traditions, such as baptism, the Lord’s Supper, the words and the stories of Jesus throughout his epistles. He is also a creative thinker and demands that we think along with him. He pro- vides us with a creative dialogue to stretch our minds and spirit. Enjoy the dialogue.
NEWSPRINCE T he Anglican

 giúp Archbishop Colin Johnson and the area bishops present silver, golden and diamond jubilee stoles to clergy at St. James Cathedral on March 22. Receiving silver jubilee stoles for 25 years of ordained ministry are, from left, the Rev. Dr. Stephen Drakeford, the Rev. Canon Prue Chambers, the Rev. Canon Stephen Peake and the Rev. Canon Christopher King. PHOTOS BY MICHAEL HUDSON

Whether you have refreshed your will several times or you have not thought about your will, The Anglican Diocese of Toronto Foundation has an estate planning guide for you. Ensure you and your loved ones have peace of mind during a difficult time.

CONTACT Gillian Doucet Campbell, Manager of Major Gifts and Legacy Giving, for your free copy of this essential guide because you want to take care of your family and the ministries important to you.

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Premier to speak at church

Premier Kathleen Wynne will be visiting St. John, York Mills on May 9 at 7:30 p.m. to discuss and answer questions about social policy issues. “This is a unique opportunity for parishioners and visitors to learn more about public policy that impacts the quality of life and well-being of hundreds of thousands of our most vulnerable fellow Ontarians,” says Scott McDougall, one of the organizers of the event and a member of St. John’s. The event is being sponsored by St. John’s FaithWorks and Outreach Committee and Voices for a Just Society, an ecumenical group of churches in north Toronto. St. John’s is located at 19 Don Ridge Dr., Toronto, near the York Mills subway station.

Spaces still open for young women

Companions on the Way, the year-long experience in intentional community offered by the Sisterhood of St. John the Divine, is still open for applications. Young women in their 20s and 30s who would like a gap year in their studies, or are in a time of transition in school or job, can apply for this opportunity to deepen their spiritual practice, develop leadership skills, and share in a new monastic expression within a traditional community. The program is free and includes a balanced rhythm of life, sharing in the Sisters’ prayer, music, recreation, learning, and ministry, both within St. John’s Convent and in neighbourhood volunteer ministries. For those who desire it, some academic credit is available through a partnership with Wycliffe College, at the Toronto School of Theology. Deadline for applications is June 15. For more information, contact Sr. Constance Joanna, the Companions coordinator, at St. John’s Convent in Toronto, companions@ssjd.ca, visit the Companions website and blog, www.ssjdcompanions.org, or phone 416-226-2201, ext. 316.

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