

Music and murder help raise funds

Church marks historic day



Is spiritual renewal for everyone?

# The Anglican

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## Spanish mass starts in Barrie

Clergy respond to growing Latin American community

BY MARTHA HOLMEN

A new congregation taking root in Barrie has joined a growing number of ministries that are connecting with Spanish-speaking people across the diocese.

Fueled by a surge in the number of Spanish-speaking households in the Barrie area, last fall the Rev. Canon Hernan Astudillo, priest-in-charge of San Lorenzo, Dufferin in Toronto, approached the Rev. Canon Simon Bell about the possibility of starting a new Spanish-language mass. According to 2021 census data, Spanish is the mother tongue of 6,475 households in Simcoe County, more than any language other than English and French and an increase of 73 per cent since 2016.

Canon Bell, the incumbent of St. Margaret, Barrie, brought the idea to the Simcoe regional ministry team, which comprises parishes in and around Barrie collaborating on ministry that engages their local communities. He asked the team if there was interest and capacity among the clergy to begin dreaming about planting this new congregation.

It was then that the Rev. Andrew Kuhl spoke up. Mr. Kuhl, priest-in-charge of the parish of Craighurst and Midhurst, had minored in Spanish linguistics during his undergraduate degree. "It's 10 years in the past or so, but it was the gift that matched the need," he says.

After an initial conversation with Canon Astudillo before Christmas, plans came together quickly in the new year. "We started a conversation with the connections we had in the Latin American community within our churches," says Mr. Kuhl.

Less than two months later, the inaugural service was held at St. Margaret's on Feb. 18, with 22 people attending. Mr. Kuhl says the congregation was a mix of people who were already connected to St. Margaret's, a few

people from the broader Latin American community, local clergy and a few members of San Lorenzo who drove up from Toronto with Canon Astudillo. Bishop Riscylla Shaw and her husband Jana were also on hand to show their support.

"It was encouraging, it was warm, it was supportive. People are excited. They're grateful for the opportunity to worship in their own language, for many of them for the first time in many, many years," says Mr. Kuhl.

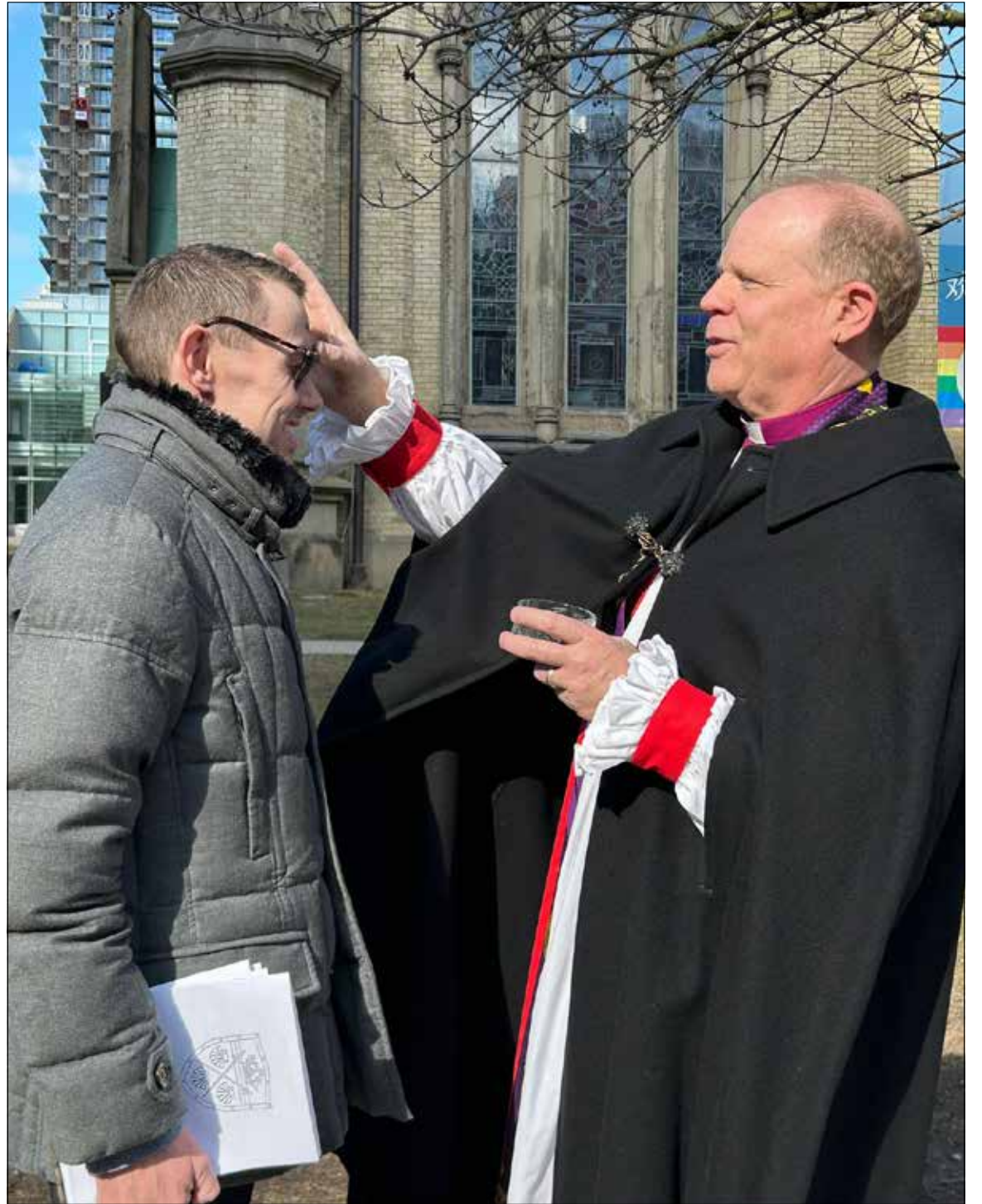
He says it's appropriate that the mass launched on the first Sunday in Lent. "It's that start of a walk together, a pilgrimage together to become a church, to figure out what it means to be a church that follows in the footsteps of our Messiah," he says.

Canon Astudillo preached and presided, and he has offered his liturgical and preaching leadership for the congregation's first six months. "Fr. Hernan is supporting us in terms of helping to build a plan for us to get more deeply connected to the Latin American community," says Mr. Kuhl. "He set the tone extremely well."

The team plans to hold a weekly mass on Sundays at 4 p.m. as a starting point as the congregation begins to find the rhythm of its communal life. "Once we discover the needs of the congregation and its desire for timing, we'll begin playing with and imagining what might work better for the community," says Mr. Kuhl.

In the meantime, Mr. Kuhl will be working hard to sharpen his Spanish skills. He's been using the popular app Duolingo to get himself back into the habit of speaking and listening in Spanish. "I've also been reading the *Forward Day by Day - Adelante día a día* - in Spanish as part of my preparation to get myself thinking scripturally, thinking devotionally about things in Spanish. And then I've also been doing a lot of listening to music, to mass settings, to just

Continued on Page 8



### TAKING IT OUTSIDE

Quentin Toderick, a member of St. James Cathedral, receives the imposition of ashes from Bishop Andrew Asbil outside the cathedral on Ash Wednesday, Feb. 14. Bishop Asbil provided ashes to passersby along with Dean Stephan Hance (shown at left), the Rev. Canon Sister Constance Joanna Gefvert, SSJD, the Rev. Canon Dr. Stephen Fields and the Rev. Canon Beth Benson. Ashes were also imposed during services inside the cathedral. Ash Wednesday marks the first day of Lent, the six weeks of penitence before Easter, and the ashes symbolize mortality. PHOTOS BY ANDREA MANOZ



# Fundraiser to feature music, murder

## Radio play includes clergy



BY SR. ELIZABETH ROLFE-THOMAS

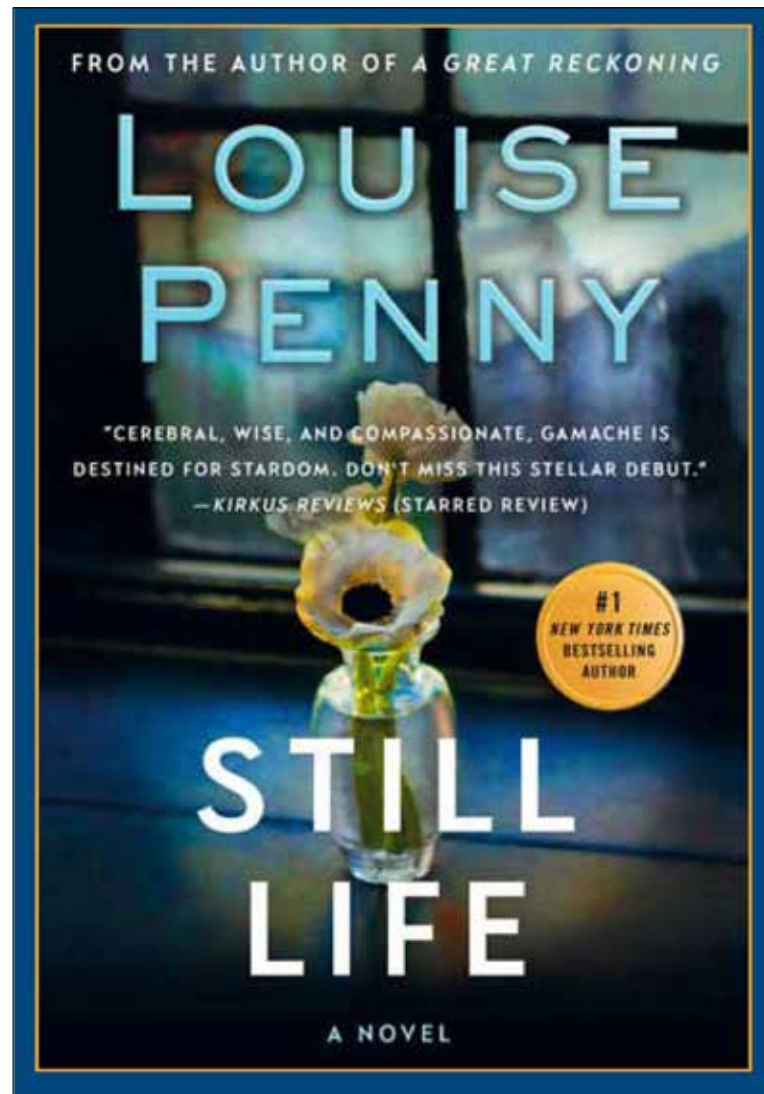
IN January 2023, the Sisterhood of St. John the Divine launched a major capital campaign called “Home for the Heart” to raise money for the renovations of our Guest House. We needed to raise \$6 million for this project, which would include a new roof and new windows, environmentally friendly heating and cooling systems, several fully accessible bedrooms with ensuite bathrooms, better shared bath-

rooms and an accessible entrance to the Guest House.

The Sisters have spent countless hours with the architects and the capital campaign committee. In the summer, we agreed to take \$2 million from our investments for the capital campaign, leaving us to raise \$4 million. Our capital campaign committee, chaired by Archbishop Fred Hiltz and Sr. Constance Joanna, together with several of our associates and oblates, have worked extremely hard over the past year.

On Feb. 9, 2024 – the Feast of Mother Hannah, our Mother Foundress – we had a service of thanksgiving for all those who had helped us and donated to the campaign, including the Diocese of Toronto. The total raised is now \$4,945,000.

We still need to raise another \$1 million. We are having a major fundraiser on April 13 in Snell Hall at St. James Cathedral. It will begin with live music provided by jazz musician Nathan Hiltz and his quartet and will be followed by



Archbishop Colin Johnson, the former Bishop of Toronto, at left, will play Inspector Jean-Guy Beauvoir in the radio play of *Still Life*, the novel by Louise Penny. Proceeds from the evening will go towards the Sisterhood of St. John the Divine's Guest House, top left.

a radio play. Many of the Sisters love reading mysteries and one of the most popular series is by Louise Penny, a Canadian author who writes about a small, hidden village in the Eastern Townships of Quebec called Three Pines. Eric Alexandre has written a radio play based on Louise Penny's first book, *Still Life*, which the Sisterhood has been given permission to present at the fundraiser. Ms. Penny is sending us a brief recording of herself that will be heard before the play begins. The play is directed by the Rev. Canon Michael Burgess and the

cast includes the Very Rev. Peter Wall as Chief Inspector Armand Gamache, Archbishop Colin Johnson as Inspector Jean-Guy Beauvoir, and the Rev. Michael Coren as Ben. The evening includes a wine and cheese reception. All are invited. For details, visit the SSJD website, [www.ssjd.ca](http://www.ssjd.ca).

*Sr. Elizabeth Rolfe-Thomas is the Reverend Mother of the Sisterhood of St. John the Divine. The Sisterhood's St. John's Convent and Guest House are located in Toronto.*

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# Bishop's life a work in progress

## Call from Holy Spirit came early

BY STUART MANN

**BISHOP** Victoria Matthews gave a candid and moving account of her faith journey at an event marking the 30th anniversary of her ordination to the episcopate, becoming the first woman to be a bishop in the Canadian church.

The event, held online on Feb. 26, was hosted by the national church and included a panel discussion with Archbishop Linda Nicholls, Primate, Archbishop Kay Goldsworthy of the Anglican Church of Australia, Archbishop Anne Germond, Metropolitan of the Ecclesiastical Province of Ontario and archbishop of the dioceses of Algoma and Moosonee, and Bishop Ryscilla Shaw, a suffragan bishop in the Diocese of Toronto.

Bishop Matthews said her sense of call from the Holy Spirit came in her early teens, long before the Anglican Church of Canada ordained women to the priesthood, let alone the episcopate.

"My mother had died, my family didn't go to church, but I had been introduced to the gospel in worship in the chapel of Bishop Strachan School, and one night, lying in bed as you do as a teenager, looking at the ceiling, wondering what life really was about, I heard a voice," she recalled. "And the voice said, you are my beloved daughter. I will never leave you or forsake you, and you will be my priest. And I realized at that moment, my life had changed enormously."

A shy teenager, she didn't tell anyone about that experience for fear of being "laughed out of the room." Seven years later, on St. Andrew's Day in 1976, the first female priests in the Anglican Church of Canada were ordained. Two years later, Bishop Matthews herself was ordained to the priesthood.

"That started a conversation with God that was quite extraordinary because I did feel the Holy Spirit wasn't finished with me yet," she said. "We're all works in progress, and there's still so much to be done by God in our lives for the sake of the gospel."

By the time she was in her early



**Bishop Victoria Matthews and Bishop Michael Bedford-Jones emerge from St. Paul, Bloor Street after their consecration in 1994. Above, Bishop Matthews in 2018. PHOTOS FROM THE DIOCESE OF TORONTO ARCHIVES**

thirties and working as a parish priest in the Diocese of Toronto, she was embarrassed to find people asking her if she would let her name stand as bishop. "I thought that was absurd; I laughed a lot. I remembered in a youth group a child had asked me, will there ever be females in the House of Bishops? And I said, absolutely, but not in my lifetime."

Things moved faster than she expected, and one day Bishop Arthur Brown, a suffragan bishop in the diocese, invited her to lunch. "He said, 'Look, you don't have to do it, but a lot of us want you to accept nomination. So just think about it.'" Around the same time, she attended a conference at Trinity College that featured a presentation by Bishop Frank Griswald, then the Bishop of Chicago. "Somebody came up to me and said, 'You could be a bishop like

Frank. You have to let your name stand.' She had tears in her eyes. I wasn't laughing any longer."

She made her decision during a walking holiday in the highlands of Scotland. "I was pretty worked up by this point, and I remember blurting out – there was no one around, thank goodness – 'It's a lot to ask, you know.' And at that point I had the only vision I've ever received from God: it was Jesus on the cross, and he said, 'I beg your pardon?' And I realized what I was being asked was nothing compared to the one who died that I might live. And I let my name stand."

She and Bishop Michael Bedford-Jones were elected in 1993 and consecrated bishops together at St. Paul, Bloor Street on Feb. 12, 1994. With her consecration, Bishop Matthews became the first female bishop in the Anglican Church of

of Christchurch. She agreed and was elected.

"My very first morning in New Zealand, I was at the most exquisite retreat centre overlooking the ocean and the southern alps, and I said in my prayer to God, you've gone to no end of trouble to call me here. This is extraordinary. What would you have me do? And I got a strong sense that I was being told, I've brought you here that you might become the person I've created you to be. And that told me again that I'm a work in progress, and this is not what I can do for others, but what God wants me to become as I try to help others in the power of the Spirit."

Two years later, a series of powerful earthquakes damaged Christchurch and the surrounding communities. Under her leadership, the diocese supported an effort by Anglicans that visited more than 81,000 homes. "That was quite a ride, but what a privilege it was to offer leadership in a time of natural disaster," she recalls.

Today, Bishop Matthews is the episcopal administrator of the Diocese of Moosonee and bishop in residence for St. Matthew's Cathedral in Timmins, Ont. She is having fun in northern Ontario and enjoying being a bishop *in* a diocese, not *of* a diocese.

She concluded her remarks with some reflections on her life. "All this time, I've lived deeply in prayer, and I have to say I think that is the calling of the episcopate: not to think it's about us but to rely deeply and heavily on God.

"As I look forward to goodness knows what else, I say simply: I am grateful. I give enormous thanks. And to God be the glory."

**Great photos are just the start.**

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# Practicing resurrection



One of my favourite biblical stories is the account of the raising of Lazarus in the eleventh chapter of John's gospel. According to John, Jesus receives news from the sisters Mary and Martha that their brother

Lazarus is sick. Jesus is delayed in arriving in Bethany, declaring "this illness does not lead to death, but it is for God's glory." By the time Jesus gets to Bethany, Lazarus is already dead and buried. The crowds have gathered, the stench of death is in the air.

When Jesus comes to the tomb, he weeps the tears of a friend, deeply grieving. And then he declares that Lazarus will live again because, as Jesus says, "I am the resurrection and the life. Those who believe in me, even though they die, will live."

Next, Jesus stands before the tomb and commands, "Lazarus, come out!" The dead man emerges from the tomb very much alive but still bound by his burial clothes.

One of the reasons this story of the raising of Lazarus is so important is because it points to the resurrection of Jesus himself. Some details in the two stories are strikingly similar: a tomb sealed with a stone just outside Jerusalem, several days between death and the raising from death, grave clothes, astonished witnesses, a new life where there had been only death. The raising of Lazarus foreshadows the resurrection of Jesus.

One of the other key similarities is that those standing by are invited to participate in the new reality. In the case of Lazarus, Jesus orders the bystanders, "Unbind him and

## BISHOP'S OPINION

By BISHOP KEVIN ROBERTSON

let him go." Jesus has raised Lazarus from the dead, but he wants others to help set the man free for his new life.

After the resurrection of Jesus in John's gospel, those who encounter the risen Jesus are also invited in. To Mary Magdalene, Jesus tells her to go and tell the others. To the other disciples, Jesus tells them to receive the Holy Spirit and to forgive. To Thomas, Jesus invites him to reach out, touch and believe. To Simon Peter, the risen Jesus shares breakfast and commands him to feed his lambs and tend his sheep. The response to the resurrection is to be invited into it – to practice resurrection as we seek to be more and more like Jesus.

How do we do that? How do we practice resurrection? Well, first of all, by trying to take in the enormity of what God has done for us in Jesus Christ. The resurrection of Jesus changes everything. All the broken promises, lost opportunities, destructive ways and old animosities are washed away as we are baptized into Jesus' death and resurrection. The Exsultet, that ancient hymn proclaimed at the Easter Vigil, describes the effect of Jesus' resurrection: "The power of this holy night dispels all evil, washes guilt away, restores lost innocence, brings mourners joy. Night truly blessed when heaven is wedded to earth, and we are reconciled with God!" The resurrection of Jesus turns the world upside down and sets it aright.

But secondly, and as a result of this realization that the world has changed forever through Jesus' resurrection, we recommit ourselves to live as his followers. That means doing as he did: bringing good news to the poor, release to the captives, recovery of sight to the blind, setting the oppressed free and proclaiming the year of the Lord's favour. (Luke 4:18) To practice resurrection means to clothe ourselves in the risen Jesus, and that means seeking to change ourselves and the world through this power.

Thirdly, we practice resurrection by practicing joy. We cannot receive this amazing gift of new life in Christ without it changing the way we see ourselves, one another and our world. Christ has won the victory over sin and death. In this, we rejoice!

Many theologians and hymn-writers have expressed this joy of resurrection through the centuries. One of my favourites is St. John of Damascus (translated by John Mason Neale). It is the final verse of one of the most beloved Easter hymns:

*"Now let the heavens be joyful; let earth  
her song begin!  
The round world keep high triumph, and  
all that is therein!  
Let all things seen and unseen their notes  
of gladness blend.  
For Christ the Lord is risen, our joy that  
hath no end!"*

This Easter, may our practice of resurrection draw us closer to the risen Jesus and one another. Christ is risen, so we are risen. Alleluia!



## The Anglican

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A community of 254 congregations in 210 parishes covering 26,000 square kilometers. Of the nearly 5 million people who live within the diocesan boundaries, 376,000 claim to be affiliated with the Anglican Church, with about 80,000 people identified on the parish rolls. The diocese is home to many ethnic and language-based congregations, including African, Caribbean, Chinese, Filipino, French, Hispanic, Japanese, and Tamil. The City of Toronto has a large population of aboriginal peoples.

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# Finding Easter hope for creation



When I lived in New York City, one of the churches I worked with had a music director from Australia. One Easter season, he shared with the congregation how wildly different Easter had felt to him during his first year living in New York.

Having spent his whole life in the Southern Hemisphere, he had only ever experienced Easter in the autumn. The Easter imagery and metaphor that is typically used in cards, prayers, hymns, paintings, even liturgy had been incongruous in his context. Images of blossoms, daffodils, lambs and chicks – and resurrection metaphors of rebirth and new life, of plants shooting up from the bare earth – had little meaning.

He told us how amazed he was, that first year in New York, walking to church on Easter Sunday and noticing that blossoms had appeared on the trees almost overnight, feeling the warmth of the sun for the first time after a long winter, hearing the birds sing, witnessing tulips and daffodils springing up from earth that looked cracked and barren. He experienced the beginning of Eastertide very differently when he could suddenly see, hear, smell and feel the new life of creation all around him.

He wrote a song in response, which I still listen to every Easter season. During the Covid lockdowns, as I ventured out on my daily walk around my local park, I would play this song at full volume through my headphones, reminding myself to pay at-

## CREATION MATTERS

By THE REV. HANNAH JOHNSTON

attention to the signs of spring beginning to appear – a little later here in Toronto than in New York – noticing the buds on the trees, the green shoots poking up through the ground, singing at the top of my voice:

*The winter is o'er  
Chase away old thoughts of sadness and fear  
The Saviour who rose  
Calls us to resurrect hope and good cheer*

*Hallelujah! Hallelujah!  
Hallelujah! The winter is o'er*

*New hope has arrived  
Smelling of springtime as flowers appear  
The promise of life  
Blooms from the barren and frost-bitten earth*

*Springtime is here  
The rolled away stone, the victorious Son  
Death could not hold him down  
Tore up the broken ground  
Jesus our Lord overpower'd the grave*

*Hallelujah! Hallelujah!  
Hallelujah! Jesus is risen*

In those days when regular routines of worship were disrupted, this became my Easter ritual, singing and walking in creation, trying to instill hope into my body. And

as I visited the same park daily and paid attention to the changing seasons around me more closely than ever before, I started to wonder what Jesus' death and resurrection means for creation.

As a child in Sunday School, I memorized John 3:16, "For God so loved the world that He gave his one and only Son," but somehow "the world" always meant "people." In my evangelical upbringing, I understood that God loved people so much that Jesus died on the cross in our place, so that we could be forgiven and one day escape this world to go to heaven. Only later did I begin to wonder what it meant that God so loved *the world*.

If God's love for all creation resulted in the incarnation, then Jesus' death and resurrection brings redemption to the whole earth, not just to human beings. If the events we celebrate at Easter signal the beginning of the redemption and restoration of all creation, then we should not expect to escape from this world. Instead, Easter reminds us that one day the whole earth will be restored, and all creation will be set free from suffering and decay and worship the creator.

In this Easter season, as we witness signs of resurrection in creation all around us, let us repent from the ways we have destroyed and polluted God's creation and re-commit ourselves to praying and working for the restoration of all things.

*The Rev. Hannah Johnston is a member of the Bishop's Committee on Creation Care and the assistant curate at St. Anne, Toronto.*

# Is spiritual renewal for everyone?

BY THE REV. CANON DR. JUDY PAULSEN

The bible is chock-full of stories of people whose lives were profoundly changed when they were encountered by God. A young boy asleep in the Tabernacle. A woman drawing water in the heat of the day. A fisherman worn out from a fruitless night of empty nets. A scholar hunting down religious heretics. A businesswoman gathering with friends near a river. These ordinary people experienced God in such a powerful way that their lives were forever changed.

The boy became one of the great prophets of Israel. The woman at the well became an evangelist to her entire village. The fisherman became a preacher to thousands. The scholar and the businesswoman became church planters. In short, these people experienced a spiritual renewal so profound that it changed their sense of identity and vocation.

Across the pages of history, God has touched the lives of ordinary people in this same way. But could this sort of renewal be something that God wants to bring about in each of us today? And if so, what might lead to such a thing?

It's an interesting question, because we know that spiritual renewal is something God alone can do. As human beings, we love to predict and manage things, don't we? However, when we look through the pages of scripture, we see that the Spirit is unpredictable and will not be managed. Instead, the Spirit blows where it chooses, often stirring up new possibilities that human beings never dreamed of, and growing our vision of how God works.

God grew Abraham's vision by promising that he would make him a blessing to all nations. God grew Peter's vision by pouring out his Spirit on Gentile believers. The first apostles would have been astonished that 2,000 years later there would be over 3 billion followers of Jesus Christ spread around the globe. God is clearly a god of surprises!

## God wants to bring renewal

Although we humans can't make spiritual renewal happen, here is why I'm hopeful for such renewal in our own time: God has told us in the scriptures that he wants to breathe new life into his people, for the sake of the world he loves. Stretching



Disciplines associated with renewal include widespread prayer, a deeper engagement with Holy Scripture, a commitment to worship, and the practice of sharing the faith through word and deed.

right back to the period of the exile, God has promised to renew his people. One such promise is found in Jeremiah's message to the exiles, "For I know the plans I have for you," declares the LORD, "plans to prosper you and not to harm you, plans to give you hope and a future. Then you will call on me and come and pray to me, and I will listen to you. You will seek me and find me when you seek me with all your heart." (Jeremiah 29:11-13) Across the ages, God has continued to breathe new life into his people, and in the wake of such renewal we've learned about some of the tools God has used.

## Tools of renewal

Data on church renewal tells us that there are at least four disciplines associated with renewal. These include widespread prayer, a deeper engagement with Holy Scripture, a commitment to worship, and the practice of sharing the faith through word and deed. Again, these four disciplines are not themselves what makes renewal happen. Think of them, instead, as what we offer up to God with the hope that he will use them to help us know and love him more deeply.

## On the ground

So, what will this Season of Spiritual Renewal look like across our diocese, and who will guide it? At Bishop Asbil's invitation, in January I began to serve as the

coordinator for this season. In February, an administrative assistant was hired, and Bishop Asbil invited a representative group of people to serve on the steering committee. This faithful, generous and creative group of people will be working together with Bishop Asbil and I to pray, dream and equip all our churches more deeply through prayer, scripture, worship, and sharing the faith.

Churches will receive resources and training in each of these four areas of Christian life, with the hope that we will all come to know and love God more deeply.

## Prayer

Our plan is to send churches prayers related to spiritual renewal that they can incorporate into their weekly liturgies and use at a wide variety of meetings in their parishes. We'd love to see every single meeting taking place across our diocese during the next two years include prayers for spiritual renewal. We'd also love to see churches writing their own simple prayers for spiritual renewal, some of which we'll share across the diocese. Wouldn't it be wonderful to engage our children and youth in writing some of these prayers!

## Scripture

We hope to point churches to a variety of resources that they can choose from to help their members all engage more

deeply with the scriptures. Whether in the form of online or in-person study groups, individual reading plans, or video introductions to the various books of the bible, we will also be offering some leadership training so that churches can establish their own reading, study and discussion groups.

## Worship

We plan to provide churches with resources and training related to such things as including children in worship, including stories of God's grace in the life of your church, enhancing the music of small churches, enriching the spiritual focus of choirs and worship bands, and how to introduce a ministry of anointing for healing. Our plan also includes holding several wonderful large worship gatherings across our diocese. Our goal is that these large events will allow all of us to experience the rich diversity of worship that exists within our diocese.

## Sharing the faith

This area focuses on equipping churches to use a variety of discipleship tools, including online and on-site courses, film series and print materials, that will help introduce people to the Christian faith and refresh our own knowledge of the basics. Our goal will be to help all Anglicans across our diocese share their faith in a natural and welcoming manner. We plan to also include resources and training in some creative ways to engage with people in our neighbourhoods, towns and cities, drawing on and sharing ideas that some parishes are already implementing.

So, where will this Season of Spiritual Renewal take us? Ultimately, we don't know exactly how God will use it, and so much will depend on all our churches engaging together in this endeavour. But based on who God is, we're very hopeful that we will grow in our love and service to him, so that we can join in the Holy Spirit's work of reconciling the world through and in Christ Jesus.

*In addition to being the coordinator of the Season of Spiritual Renewal, the Rev. Canon Dr. Judy Paulsen has served as professor of Evangelism at Wycliffe College and as a parish priest in four churches in the diocese.*

# Daily prayers for spiritual renewal

(1)  
Grant to me, O Lord, to know what is worth knowing,  
To love what is worth loving,  
To praise what delights you most,  
To value what is precious to you,  
And to reject whatever is evil in your eyes.  
Give me true discernment,  
So that I may judge rightly between things that differ.  
Above all, may I search out and do what is pleasing to you;  
Through Jesus Christ my Lord. Amen.  
*Thomas A Kempis, c. 1389-1471*

(2)  
My dearest Lord,  
be a bright flame before me,  
be my guiding star above me,  
be the smooth path beneath me,  
be a kindly shepherd behind me,  
today and evermore.  
*St. Columba, c.521-597*

(3)  
Lord, we offer you all we are,  
All we have,  
All we do,  
And all whom we shall meet this day  
That you will be given glory.  
We offer you our homes and work,  
our schools and leisure,  
and everyone in our community today;  
may all be done as unto you.  
We offer you the broken and hungry . . .  
May the wealth and work of the world be available to all and for the exploitation of none,  
May your presence be known to all.  
*Morning Prayer, the community of St. Aidan and St. Hilda, Lindisfarne, UK*

(4)  
O thou who camest from above,  
The pure celestial fire to impart,  
Kindle a flame of sacred love  
On the mean altar of my heart.  
There let it for thy glory burn

With inextinguishable blaze,  
And trembling to its source return  
In humble prayer and fervent praise.  
*Charles Wesley, c. 1707-1788*

(5)  
Give me grace, O my Father, to be utterly ashamed of my own reluctance.  
Rouse me from sloth and coldness, and make me desire you with my whole heart.  
Teach me to love meditation, sacred reading, and prayer.  
Teach me to love that which must engage my mind for all eternity.  
*John Henry Newman, 1801-1890*

(6)  
Today, Lord, I come to you  
Like that sick woman who touched the hem of your garment.  
I draw near to you  
Knowing that you draw near to me  
with your precious gift of healing and forgiveness.

Fill me with the energy and power of your Spirit.  
Make me whole  
That I may serve you to the end,  
My Master and my Friend.  
*Stephen Cottrell, Archbishop of York, UK*

(7)  
Christ, you have gone before me  
to prepare a place for me,  
that where you are  
there I may be also.  
Teach me to wait with patience,  
to watch with alertness,  
to trust that you are with me  
in the unknown future  
and to know your presence.  
*Jane Williams, professor,  
St. Mellitus College, UK*

*These and other prayers for spiritual renewal can be found on the Season of Spiritual Renewal web page, [www.toronto.anglican.ca/spiritualrenewal](http://www.toronto.anglican.ca/spiritualrenewal).*

## COLD NIGHT, WARM HEARTS

For the third year in a row, St. Michael and All Angels on St. Clair Avenue West in Toronto took part in the Coldest Night of the Year on Feb. 24, raising more than \$30,000 for its outreach ministry, which includes a weekly foodbank and an Out of the Cold lunch program, serving over 300 members of the community who are struggling. Church members and their friends, at right, had their choice between a 2 km or a 5 km fundraising walk, followed by a meal in the parish hall that was prepared, for the most part, by two women from Afghanistan who the church sponsored to come to Canada. The Coldest Night of the Year is held in various places across Canada, including churches, to raise money for local charities that serve people who are experiencing hurt, hunger and homelessness. PHOTOS BY MICHELE CROCKETT



## Five financial stewardship quick fixes



With vestry meetings in the rear-view mirror now in most parishes across the diocese, it's time to make

good on your parish's stewardship objectives. If your parish is feeling the effects of three years of sluggish giving during the pandemic with a balance sheet in the red, you can take comfort in the fact that there is a way forward. Parishes can avert a structural deficit by introducing easy-to-implement best practices that have proven to improve the bottom line.

While it's never a bad idea to invest in year-round stewardship education, sometimes a parish needs a quick fix that will arrest offertory decline and get things back on track. Here are five proven giving techniques that can be implemented right now to help restore health to your parish's financial picture.

### THE STEWARD

BY PETER MISIASZEK

**The 13th month.** This is often introduced as a stop gap at the end of the year to make sure a parish doesn't live beyond its means. In days gone by, a generous benefactor might provide a "bridge" gift to ensure security. But why wait until December? With many congregants receiving a tax refund in April, now is the perfect time to ask for an extra month's giving. Equaling about 8.5 per cent of one's annual gift, a 13th month will help alleviate much of the inflationary shock parishes have experienced over the last couple of years.

**An hour's pay.** With the average household giving to church ministry somewhere around 1.5 per cent of net household income, it wouldn't take much to achieve fiscal security – so long as everyone followed suit. While a biblical injunction of 10 per cent carries

weight for many Christians, the truth is that a consistent level of giving equal to about 2.5 per cent from salary or retirement income would ensure vibrant programming in almost every parish. Begin promoting an hour's pay, and perhaps church members will make it a normalized pattern of giving.

**Aim of 50 per cent PAR participation.** Prior to the pandemic, only three parishes in the diocese had at least 50 per cent of their givers using Pre-Authorized Remittance for the offertory giving. As of 2023, nearly 65 parishes have achieved that milestone. In addition, 10 parishes have at least 70 per cent PAR usage. PAR givers demonstrate their commitment to first fruits theology by ensuring that their gift is consistent, regular and reliable. Make a commitment today to enroll in PAR. If you already use PAR, please prayerfully consider giving a 13th month.

**Invite newcomers to give.** It's not enough to simply leave boxes

of envelopes or PAR enrollment forms at the church entrance. Newcomers (and non-givers) need to be invited to give. In fundraising theory, it is frequently noted that a would-be donor needs to be asked seven times before they commit. There is an expectation that churchgoers intuitively know they should give, but that's just not the case. People need to be asked – and sometimes it needs to be personal. If you host regular gatherings for newcomers, don't neglect to invite their offering. Remember, all the seats in the church are free, though the ministry needs of the parish are provided by all who attend.

**Get a quick response (QR) code.** Increasing numbers of parishes are acquiring a QR code from CanadaHelps.ca. Though there is a service charge associated with this giving vehicle, it is rapidly becoming a popular choice for Gen Z, Millennials or anyone who eschews carrying cash. The QR code is a unique

matrix barcode that connects your phone to a donations page and makes giving quite easy. The code can be easily inserted into your service bulletin, on your webpage or on a screen during online worship. Like tap or text to give, a QR code is new giving technology. Like PAR 20 years ago, it represents the next generation of giving and will soon be a normative choice in the charitable sector.

Any of these suggestions can be incorporated into annual or year-end giving patterns. But why wait? It's April, and we're a third of the way into the new year. With thoughts of summer just around the corner, invite members of your congregations to make a commitment to increase their gift today so that 2024 becomes the year your parish is able to overcome the post-pandemic drag.

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

# Is there a future priest in your congregation?



BY CANON MARY CONLIFFE

The Church needs priests. This statement is not only an historic truth, but also describes our current situation.

One of the great privileges of my role is to be the first point of contact – or “intake interviewer” – when an aspirant for priestly ordination approaches the Diocese of Toronto to make application for postulancy. I have been doing this long enough to remember when I would meet with, on average, one candidate a week throughout the fall and winter seasons, leading up to the annual application deadline of March 1. It was always a difficult exercise for the Postulancy Committee to whittle down the 16-24 applicants per year to select 8-12 individuals to be postulants. For the past several years, the number of applications has dropped to single digits, and consequently the number of postulants, and therefore ordinations, has also declined.

The good news – and it is truly good news – is that our candidates for ordination continue to be faithful, bright, gifted and passionate for ministry. We are excited about the new clergy being raised up and the work that they are doing across our diocese. God is very good!

At the same time, bishops have started to speak publicly of a clergy shortage. Congregations struggle to find priestly coverage for their incumbents' vacations or when ill. We can see in the bi-weekly Clergy in Motion e-bulletin that the listing of vacant parishes is stubbornly long, and parish selection committees express dismay that their “list” of applicant priests sometimes consists of only one or two names. The situation in Toronto is actually much better than in other parts of Canada, where many dioceses have perhaps only a few priests in total, each offering sacramental ministry to several parishes over a vast area.

This recognition of a need for more priests has led our Metropolitan, Archbishop Anne Germond, and the Ecclesiastical Province of Ontario to prioritize vocations in 2024. Not only will it be the focus of the Provincial Synod gathering in Sault Ste. Marie this fall, but we are also resurrecting the tradition of dedicating the Fourth Sunday of Easter, or Good Shepherd Sunday, April 21, as a Vocations Sunday, an intentional day of prayer for priestly vocations.

In anticipation of this, each diocese in the Province did a focused consultation: a meeting of priests from what we are calling “incubator parishes” – those places that are particularly good at identifying, encouraging and nurturing new vocations, or where the clergy themselves model the priesthood in a way that raises up aspirants. I was pleased to host such a conversation last fall, inviting priests from such disparate parishes as Church of the Redeemer, Bloor St. and St. Paul,



A priest is ordained in the Diocese of Toronto. The diocese is dedicating April 21 as Vocations Sunday, an intentional day of prayer for priestly vocations. PHOTO BY MICHAEL HUDSON

L'Amoreaux, from Little Trinity to St. Thomas, Huron Street, and others further afield too – all places that seem to produce a high number of priestly vocations. What, I asked, are they doing right? And can it be emulated elsewhere?

The conversation was robust and resulted in some interesting common opinions and practices. I share their reflections here, and invite you to consider what you might do in your own parish to encourage those who might be feeling the call of God to a ministry of word and sacrament.

**Strong lay leadership.** While it might seem a dichotomy, it appears that those parishes with the strongest lay ministry tend to raise up the greatest number of priestly vocations. An awareness of everyone's first call to baptismal ministry, coupled with opportunities to exercise giftedness, can lead to identifying prospective candidates for ordained ministry. It is often a layperson with such awareness who will first ask a fellow parishioner, “Have you ever considered becoming a priest?”

**Youth ministry.** Similarly, those parishes with robust youth engagement raise up future priests. This does not necessarily mean that there is a large and active youth group – although that helps! – but rather that the youth who are present, no matter how many or how few, are valued and active in the congregation. They are not just used as “labour” but are given visible roles of responsibility and care alongside adults, as servers, readers, greeters, committee members and decision-makers.

**Inspiring role models.** Almost every priest can name a cleric who inspired them to pursue ordination. Despite the many challenges of ordained ministry, those clergy who can earnestly and authentically speak of the joys of ordination and priestly ministry, who obviously enjoy their vocation and say so, will endorse the priesthood for those who might feel called to it. To all the clergy reading this piece, don't be shy about sharing that you love your job!

**Authentic faith.** One priest described this as “being unembarrassed about Christ.” When a parish has a clear sense of Christian identity and belief, “where the gospel is core,” the call to the priesthood becomes clear. Some parish priests spoke of the Daily Office as an important part of illustrating this “whole life authenticity,” others spoke of the centrality of the Eucharist. Still others spoke of “inspiring truth-telling” in preaching and “limitless hope in Jesus Christ.” All spoke of the transformational power of the gospel and the need for parishes to be bold in proclaiming and living that truth. Where they do, people seemingly hear the call of God on their lives – loud and clear!

This April, as you continue to celebrate Easter with your church family, I wonder if you could look around at your fellow parishioners and pray that God will help you to identify possible future priests for our Church, and specifically our diocese. Ask the Holy Spirit to guide you in approaching and encouraging that person,

in supporting them in their Christian journey and perhaps in engaging them in a conversation, when you might want to say, “I have seen some marvelous gifts in you, and I think you would make an excellent priest. Have you ever considered it?”

Even if you're not comfortable doing this yourself, please do pray for the Church and with the Church this April as we pray to God for new vocations. You may want to use this prayer that was circulated by Archbishop Anne:

## A Prayer for Vocations

God our hope, your risen Christ commissioned leaders to make disciples of all nations and baptize them to serve as a living testimony to his presence. Raise up in this Province vocations to holy orders, individuals who will love you with their whole hearts and gladly spend their lives making you known; Quicken wisdom in those charged with ministries of discernment or mentorship; and equip theological schools and faith communities in which vocations are encouraged and incubated, so your Church, devoting itself to the apostles' teaching and fellowship, the breaking of bread and the prayers, may live as a faithful sign and instrument of your Reign, drawing the world to the One who is Lamb, Gate, and Shepherd, who lives and reigns with you and the Holy Spirit, now and for ever. Amen.

Canon Mary Conliffe is the diocesan executive assistant to the bishop.



Photo adapted from Fizkes/Shutterstock

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# Clergy draw on Spanish skills to start new congregation

Continued from Page 1

get myself around the rhythm and the context," he says.

He's also asked members of the new congregation to help him practice and learn as they get to know each other. "The goal for me is to get myself to the point where I am thinking and processing in Spanish right alongside the conversation," he says.

Because of his Spanish skills, Mr. Kuhl will be taking on the pastoral, liturgical and preaching leadership in the new congregation, but he'll be well supported by other clergy in the Simcoe regional ministry. The Rev. Susan Snelling (Good Shepherd, Stayner) and the Rev. William Welch (Parish of North Essa) have both committed to building up their existing Spanish skills so they can take on some of the presiding and preaching, while Canon Bell plans to preach with the help of a translator.

Beyond the church walls, Canon Astudillo is also helping the team imagine ways it can connect more deeply and raise its profile with the Spanish-speaking community in Barrie. He's suggested that Mr.

Kuhl could report live on the CHHA 1610 radio station from Carnival Barrie, the new Latin festival that launched last September.

"He's got dreams and plans to get me on as a Spanish-language reporter from Barrie," says Mr. Kuhl. "Chatting and meeting people around, just to have that presence of there's a priest in Barrie that speaks Spanish and it's Father Andrew – Padre Andres. We're going to build that connection so that people feel comfortable and known."

Celebrating masses in Spanish and leading a congregation as "Padre Andres" isn't something Mr. Kuhl had dreamed of when he moved to Midhurst in 2023, but he says he's excited to see how this new ministry unfolds. "A lot of this is about stepping out of the boat in peace, trusting that God has actually called me and equipped me with what I need for this moment, to trust and discover where God's at work," he says.

His advice to other parishes considering new ministry opportunities is to start by noticing what's



A group photo after the first Spanish mass on Feb. 18. At right, Bishop Riscylla Shaw, the Rev. Canon Hernan Astudillo (centre) and the Rev. Andrew Kuhl after the service. PHOTOS COURTESY OF THE REV. ANDREW KUHL

going on around them and where God might already be at work in their communities. He also encourages them not to be afraid of failure.

"We need to be more bold and more willing to take these risks and these experiments. We need to allow ourselves that space to get out there and to see and dream again where God might be at work, to step into that adventure of faith," he says. "This may not go so well, and we're going to learn along the way because God is going to meet us in those places."

As this young congregation and its leaders start to find their feet together, Mr. Kuhl says he's deeply grateful for the support of Bishop Riscylla Shaw and of the network of clergy already involved in Latin American ministries in the diocese,



including Canon Astudillo, the Rev. Canon Ted McCollum and the Rev. Augusto Nunez.

"It's so beautiful to have a network of clergy, a network of people who decide to say yes to working with each other for the

sake of empowering ministry, for enabling ministry to happen and flourish," he says. "The more we can do that, I think, the better we are, the healthier we are as a diocese. And that gives me hope and excitement for the future."

## Cathedral hosts night of music

BY THOMAS BELL

FOR many of us, the three composers who dominate the Classical period in music history are Mozart, Haydn and Beethoven. However, their music overshadows the fascinating music and lives of some of their less well-known contemporaries. On May 11 at 7:30 p.m., the choir of St. James Cathedral performs the much-loved *Nelson Mass* and *Te Deum* of Haydn and Mozart's hauntingly beautiful *Laudate Dominum*, setting these works beside the music of their friends and colleagues William Herschel, Marianna Martines and Samuel Wesley.

The latter years of the 18th century were marked by both incessant warfare and a spirit of intellectual curiosity. Haydn's magnificent *Nelson Mass* and his celebratory *Te Deum* were both written at the time of the Napoleonic Wars. Both works employ the military instruments of the orchestra – the trumpets and drums – with arresting results, ensuring the lasting popularity of this music. Less well-known, however, is the music of William

Herschel, a German-British astronomer who discovered the planet Uranus and pioneered the use of larger telescopes, among his many achievements. He was also an accomplished organist, oboist and composer, leaving a large body of attractive music. Of the other composers featured in the program, Marianna Martines was an outstanding singer and pianist, a friend of both Haydn and Mozart. We sing her setting of *Dixit Dominus*.

The orchestra plays Samuel Wesley's *Sinfonia Concertante*, a charming symphony which never fails to delight.

Tickets for this concert are \$30 each and available through Eventbrite. Visit the cathedral's website, [www.stjamescathedral.ca](http://www.stjamescathedral.ca), for the link to Eventbrite. Early purchase is recommended based upon recent concerts held at the cathedral.

Thomas Bell is the director of music and organist at St. James Cathedral, and director of music at Trinity College, University of Toronto.

**THE Cathedral Church of St. James**

**HAYDN:  
NELSON MASS  
& TE DEUM**

with choral music by **Mozart, Wesley** and others

The Choir of St. James Cathedral  
in concert with orchestra

**Saturday, May 11  
7:30 p.m.**

St. James Cathedral,  
Toronto

Tickets: \$30

**TICKETS:**





**GOOD TIMES**

Organist and choirmaster Elizabeth Anderson, seen above, serves up pancakes, sausages and fruit at St. Thomas, Huron Street's pancake supper on Feb. 10. Afterwards, the floor was cleared for line dancing taught by two guest callers, an event that raised \$870 for the Primate's World Relief and Development Fund. Young choristers also participated in their first pancake-flipping race down the church aisle, a Shrove Tuesday tradition among children's choirs in churches and cathedrals, especially in the UK. At far right, event organizer Rob Kennedy helps out in the kitchen. PHOTOS COURTESY OF ST. THOMAS, HURON STREET



**TEAMWORK**

The small but mighty team from Trinity, Bradford takes part in Newmarket's Coldest Night of the Year, an annual walk that supports local charities. The team raised just over \$4,900 for Inn from the Cold Newmarket, a FaithWorks ministry partner. From left are Bonnie Connolly, Lynn Woods, the Rev. Dana Dickson, Bill White and in front, Billy White. PHOTO COURTESY OF TRINITY, BRADFORD



**NEW MINISTRY**

Parishioners of St. James, Caledon East, area clergy and guests come together for a Celebration of New Ministry on Feb. 11, marking the appointment of the Rev. Michelle Jones (centre) as incumbent. Front row from left: the Rev. Sherri Golisky of St. Matthew the Apostle, Oriole; deputy churchwarden Monica Frank; rector's churchwarden Cosette Pathak; the Rev. Michelle Jones; people's churchwarden Diane Allengame; and the Rev. Canon Byron Gilmore of Christ Church, Brampton. Back row from left: the Rev. Canon Greg Carpenter of St. Jude, Wexford; the Rev. Canon Julie Meakin of Holy Family, Heart Lake in Brampton; the Ven. Steven Mackison of Redeemer, Bloor St.; and the Rev. Jeff Stone of St. Jude, Bramalea North. PHOTO COURTESY OF ST. JAMES, CALEDON EAST

# The Philadelphia Eleven



Some of the first female priests in The Episcopal Church are shown in this image from the documentary.

## Inspiring film screened in Toronto

Doc tells story of daring women who stood for ordination in U.S.

BY MATTHEW NEUGEBAUER

ON July 29, 1974, in Philadelphia, Pennsylvania, the first 11 women were ordained priests in The Episcopal Church (TEC). Their journey is the subject of a new documentary that was screened at the St. James Cathedral Centre on Feb. 3.

The screening was organized by the diocese and St. John the Baptist, Norway. The Rev. Molly Finlay, incumbent of St. John's, says she first encountered the film at last

year's Episcopal Parishes Network conference in Jacksonville, Florida, where the producers held a Q&A and showed the trailer.

"While I was watching (the trailer), I found myself getting goosebumps," she says. "I thought, you know, even though it's not Canadian, it still speaks to the issues that women faced when pursuing ordination in the Anglican Church of Canada."

Six months later, she got an email from the production company's

website, which listed multiple screenings of *The Philadelphia Eleven* throughout the U.S. She immediately thought of parishioners at St. John's and around the diocese who would be interested in having a screening here. She contacted Bishop Kevin Robertson about hosting it at the cathedral's larger event space and asked him to give an introduction. She also invited Archbishop Linda Nicholls, the first woman to serve as Primate of the Anglican Church of Canada,

to give a Q&A afterward, to which she enthusiastically agreed.

The documentary, directed and produced by Margo Guensey and co-produced by Nikki Bramley, tells the story of the daring women who stood for ordination a whole two years before TEC's General Convention would formally approve it. While there was never any canonical reason why women couldn't be ordained, it was simply something that bishops and dioceses refused to do – that is, until 1974 and again in Washington, D.C. in 1975, and finally with the canonical cover of a resolution passed at General Convention in September 1976.

The film centres on the women themselves, notably the Rev. Merrill Bittner, the Rev. Alison Cheek and the Rev. Dr. Carter Heyward, through present-day interviews and archival footage. This is effective, drawing the audience into the personal dimension of the ordinands' journeys to the priesthood and their subsequent joys and struggles. The story is supplemented by the responses of the male clergy who supported or opposed them, their underlying attitudes towards women in leadership and the theological challenge and opportunities posed by women's ordination. General Convention's proceedings serve merely as structural scaffolding: the 1976 resolution comes anti-

climactically.

The film argues that change in the Church usually occurs from the ground up, emerging from the convictions of those on the margins who courageously follow God's call despite the uphill battle. Structures, canons and norms mainly respond to changes already underway; they can foster those changes, or stifle them, but they can rarely instigate them. The documentary underlines this point by showing how the push for women's ordination in TEC was intimately connected to both Black liberation and LGBTQ+ equality in American Christianity. All three of these movements have similar yet distinct journeys of controversy, struggle and acceptance.

Archbishop Nicholls, who was ordained a priest in 1985, reflected in an interview a few days before the screening that "the story of the Philadelphia Eleven and their courage in persisting through difficult circumstances" enabled a normalization of women as priests and bishops in much of the Anglican Communion. She fondly recalls the recent benchmark of 100 women participating at the 2022 Lambeth Conference as bishops alongside their male counterparts.

Ms. Finlay, who was ordained in 2017, is inspired by the Philadel-

## Female clergy in Canada faced many hurdles: Primate

THE screening of a moving documentary about the first women ordained priests in The Episcopal Church provided an occasion for Archbishop Linda Nicholls to tell the Canadian story, too. General Synod passed second reading of the canon change in June 1975, and on Nov. 30, 1976, the first six women were ordained at four different services in Ontario and British Columbia.

The early experience of those first women was not smooth sailing. They "were heckled when they



Archbishop Linda Nicholls

preached, they were refused a handshake at the door, they were harassed," Archbishop Nicholls says. Even though much of the more overt forms of mistreatment had subsided by the time she was ordained in 1986, "there were still vestiges, (such as)

an undercurrent of inappropriate jokes in clericus meetings."

Alongside these microaggressions, ordained women faced organizational hurdles. For example, the Church struggled to navigate the newfound situation of clergy balancing their leadership roles with the responsibilities of motherhood. "Our canons did not appropriately address what it would take to have maternity leave," she says.

She recalls the deeper questions

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## LOOKING AHEAD

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

### Gatherings

**APRIL 13** - Healey Willan Singers with pianist Ellen Meyer, organist Conrad Gold and conductor Ron Cheung, 8 p.m., St. Martin in-the-Fields, 151 Glenlake Ave., Toronto. Tickets at the door: \$20 adults; \$15 students/seniors. Cash only.

**APRIL 13** - Spring Rummage Sale, 9 a.m. to noon, Holy Trinity, Thornhill, 140 Brooke St. (at Yonge and Centre streets). A large selection of clothing, shoes, boots and linens will be available. For more informa-

tion, call 905-889-5931.

**APRIL 27** - Spring fair, 11 a.m. to 2 p.m., St. Cuthbert, Leaside. From books to kitchenware, jewellery to baked goods and much more. Includes a barbecue lunch, and children will have fun playing the games on the green.

**MAY 4** - St. George on Yonge presents a special concert featuring The Yorkminstrels Show Choir, celebrating its 50th anniversary. Broadway favourites and much more. Reception to follow. Tickets \$20 per person. Group rates available. Contact the church office for additional information at office@stgeorgeonyonge.ca or 416-225-1922.

**MAY 18** - Annual Caribbean night dinner and dance, a fundraising event at St. Thomas a Becket in Mississauga. Tickets are \$45. Contact the church office at 905-820-2719 or email office@stabc.ca.

**JUNE 1** - Voices Chamber Choir with conductor Ron Cheung, St. Martin in-the-Fields, 151 Glenlake Ave., Toronto. Tickets at the door: \$20 adults; \$15 students/seniors. Cash only.

## Primate reflects

Continued from Page 10

and opportunities that the Church was now opened to as well. "What would (priests as mothers) mean for a parish? How is that both a gift and a promise?"

She emphasizes this gift and promise, and the progress made because of it.

One such gift: a renewed understanding of clergy wellness, boundaries and family life. According to Archbishop Nicholls, that newfound tension between ministry and motherhood prompts a wider and ongoing conversation - which includes male clergy, unmarried and childless clergy, and the whole Church - about the need for priests to have healthy, responsible and fully developed private and spiritual lives if they are to succeed in ministry.

She affirms that "there are some differences (between women and men in leadership) that come from our socialization, from the way in which we have a place in society and in the family. I think women tend - not exclusively - but tend to work collaboratively and seek mutual support and community." She says this collaborative culture marks the leadership of female clergy, and that male clergy and the whole Church are learning to

follow suit.

She sees these changes as clear signs of God's hand at work. "Right from the beginning there has been the question of, is this a movement of the Holy Spirit? Or is it a bowing to the zeitgeist, to the social atmosphere around women in the workplace?" she recalls. "My position has always been that if this is of God, that this has been an enriching time and experience for the Church."

She also knows that this enriching time and experience will continue as female clergy lead by example. She recalls how the discernment of her own vocation got a boost from seeing a newly ordained Victoria Matthews, who would go on to be the first woman in Canada to serve as a suffragan and then diocesan bishop, serve as the curate at a neighbouring parish.

She now witnesses the nationwide impact of her primatial election in 2019. "I have heard from many people how proud they are that our Church has a woman as the Primate," she says. "They're really glad to point their daughters to me in the role as Primate and say, 'Look, this is possible.'"

Matthew Neugebauer

## Walk marks opioid epidemic

ALL are invited to mark Good Friday by joining in a Stations of the Cross walk at All Saints Church Community Centre, located at 315 Dundas St. E. in Toronto. Beginning at 9 a.m. on March 29, the walk memorializes those who have suffered and died in the opioid epidemic. The walk will begin and

end at the corner of Dundas and Sherbourne streets, the epicentre of Toronto's opioid epidemic. The walk will take about 90-120 minutes. The walk will be followed a Good Friday worship service at the church at 12 p.m. All are invited to the walk and the service.

### IN MOTION

#### Appointments

- The Rev. Frances Kovar, Associate Priest, Trinity Church, Aurora, Feb. 1.
- The Rt. Rev. Patrick White, Interim Priest-in-Charge, Holy Trinity, Thornhill, Feb. 5.
- The Rev. Irina Dubinski, Incumbent, St. Timothy, North Toronto, Feb. 25.
- The Rev. Pamela Rayment, Associate Incumbent, St. Clement, Eglinton, Feb. 25.
- The Rev. Canon Donald Butler, Interim Priest-in-Charge, Church of the Messiah, March 1.
- The Rev. Richard Newland, Interim Priest-in-Charge, St. Paul, Uxbridge March 6.
- The Rev. Randy Williams (Diocese of Niagara, Priest-in-Charge, St. Paul the Apostle, Rexdale, March 15.
- The Rev. Dr. John Oakes, Priest-in-Charge, St. Cyprian, March 19.
- The Rev. Yohan Dumpala, Priest-in-Charge, Grace Church, Scarborough, May 1.
- Matthew Waterman, Assistant Curate, St. James Cathedral, May 6.
- The Rev. John Runza, Priest-

in-Charge, St. John the Baptist, Lakefield, Sept. 1.

#### Vacant Incumbencies

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

#### Bishop's Direct Appointment Process

- (receiving names):
- Our Saviour
- Parish of Fenelon Falls and Coboconk
- St. Paul, Newmarket
- St. Paul, Uxbridge
- St. Barnabas, Chester
- Trinity-St. Paul, Port Credit

#### Parish Selection Committee Process

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

- Christ Church-St. James

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

- Christ Church-St. James
- St. John the Baptist, Oak Ridges

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

- Holy Trinity, Thornhill

- St. Martin in-the-Fields
- Grace Church on-the-Hill

#### Ordinations

- The Rev. Carol Shih will be ordained a Priest at St. Timothy, North Toronto on April 20 at 4 p.m.

The following individuals will be ordained transitional deacons at St. James Cathedral on May 5 at 4:30 pm:

- Oliver Lim
- Amy Pauley
- Ajith Varghese
- Matthew Waterman
- Becca Whitla
- Mackenzie Wolf

#### Celebration of New Ministry

- The Rev. Amirold Lazard, Incumbent, Nativity, Malvern, April 14 at 4 p.m.

#### Retirements

- The Rev. Dr. Catherine Sider Hamilton's last Sunday at St. Matthew, First Avenue will be May 5.
- The Rev. Dr. Greg Gilson's last Sunday at the Parish of Churchill and Cookstown will be May 26.

### PRAYER CYCLE

#### FOR APRIL

- St. George on-the-Hill
- St. Joseph
- St. Margaret, New Toronto
- St. Matthew, Islington
- St. Matthias, Etobicoke
- St. Paul the Apostle, Rexdale
- The Season of Spiritual Renewal
- St. Philip, Etobicoke
- St. Stephen, Downsview
- Christ Church, Deer Park
- Grace Church on-the-Hill
- Church of the Messiah
- St. Augustine of Canterbury
- Eglinton Deanery
- St. Clement, Eglinton
- Toronto Urban Native Ministry
- The Canon Pastor, Deputy Canon Pastor and Diocesan Response Team
- St. Cuthbert, Leaside
- St. John, York Mills
- The Anglican Church Women (ACW) - Enid Corbett, Diocesan President
- Vocations for Ministry: Ordained, Lay and the Religious Life
- Bishop's Committee on Creation Care
- St. Timothy, North Toronto
- Parish Administrators of the Diocese of Toronto
- Church of the Transfiguration
- The Compass Rose Society
- Bishop's Committee on Discipleship
- Durham & Northumberland Deanery
- St. George, Grafton
- St. George, Newcastle

## Cleric hopes film sparks discussion

Continued from Page 10

phia Eleven and the subsequent normalization of women priests. "It makes me incredibly grateful to be standing on the shoulders of those who have gone before me," she says. "It renews my own sense of gratitude for the hard work that was done, so that I could step into this vocation without the obstacles that my siblings in the faith experienced in earlier decades."

She's committed to a more diverse priesthood and hopes that the Philadelphia Eleven documentary "sparks a discussion of other forms of exclusion." She asserts that "this film is not just for women. It's about all the other people who are left out of the Church who feel they don't have a voice in the life of the Church, and it's really our job now to raise up those voices from the margins."

She says that to do this job, leaders need to intentionally accompany people in marginalized

groups as they discern vocations. She cites the Peter Stream in the Church of England's Diocese of London, which helps those who "maybe aren't the usual suspects, maybe street involved, maybe lower income demographics" to hear a potential call to ministry. Structures and processes do have an important role in fostering change.

Archbishop Nicholls points to both progress and ongoing work to ensure that the priestly discernment process is open to LGBTQ+ folks.

Bishop Robertson, in his introductory comments at the screening, identified with the struggle of the Philadelphia Eleven. Many of them, like him, identify as part of the LGBTQ+ community.

"I give thanks for those women who have continued to expand our understanding of diversity and inclusion for those of us who are marginalized, perhaps in different

ways," he said. "We are all part of a similar struggle. And I want to honour that today too, within our beloved Church."

The Primate raised another area of struggle: "We still desperately need to deal with the question of racism in our Church, and why the leadership of our Church does not look like the diversity that's in our pews."

For Ms. Finlay, the Philadelphia Eleven documentary, and its focus on the women's own lives, brings us back to the beginning: discerners need to listen to God's voice within themselves, and then courageously follow that voice, she says. "I hope that (the film) is inspiring to people who might be considering a call to be brave, and to step forward."

Matthew Neugebauer is a member of St. John the Baptist, Norway.



Your friends at *The Anglican* wish you a blessed Easter.

# Visiting bible makes an impact

## Church embraces manuscript

BY STUART MANN

A volume of a beautiful bible is enriching the spiritual life of a parish in Toronto's east end.

Thanks to a small area council grant, St. John the Baptist, Norway is leasing a volume of The Saint John's Bible Heritage Edition. The book includes the four gospels and the Acts of the Apostles, told through vibrant illuminations and exquisite calligraphy. It is at the church until the end of April – or possibly longer – and available for public viewing.

The Heritage Edition, as it is commonly known, is the fine art version of The Saint John's Bible, commissioned by Saint John's Abbey and University in Collegeville, Minnesota in the 1990s. The Saint John's Bible is the first illuminated, handwritten bible of monumental size to be commissioned by a Benedictine monastery in more than 500 years.

Made with traditional materials such as calfskin and ancient inks, and written with quill pens fashioned from goose, turkey and swan feathers, the bible contains all 73 books from the Old and New Testaments using the New Revised Standard Version, presented in seven volumes of about 1,150 pages. It is housed at Saint John's University in Minnesota.

The Heritage Edition was created so that people around the world can see this great and rare work of art. Limited to 299 seven-volume sets, the Heritage Edition is true to the scale, beauty and artistic intent of the original manuscript. It can be purchased in its entirety or, as in the case of St. John the Baptist, Norway, one of the volumes can be rented by the season.

"The mission statement of the Heritage Edition is 'igniting the spiritual imagination of believers around the world,' so I thought maybe this is how we could ignite the spiritual imagination of our parish and also our neighbours and be a gift to my clergy colleagues and their parishes," says the Rev. Molly Finlay, incumbent of St. John the Baptist, Norway.

Ms. Finlay has been captivated by the Heritage Edition ever since she got a close-up look at it at a conference in Florida last March. "The illuminations are breathtaking and the handwritten script is consistent throughout," she says. "When I look at it, I feel like I'm almost stepping back into time. I feel very close to the people who wrote those first gospel accounts."

In addition to displaying it in the chancel, the church uses the bible in its worship services.



Dr. Betsy Moss guides people through The Saint John's Bible Heritage Edition after a service at St. John the Baptist, Norway. At right, the Rev. Yohan Dumpala (left) holds the bible while subdeacon John Quaggin reads during the proclamation of the gospel. PHOTOS BY MICHAEL HUDSON

Weighing 22 pounds, it is carried up the aisle by two people and placed on its stand on the altar. It is processed into the congregation for the proclamation of the gospel and is used at the church's Tuesday night bible study group. When not in use, it is placed on a table near the lectern, where it often draws a crowd after a service.

The bible has led the church to reach out to its surrounding community. It recently held an ecumenical Taize evening prayer service with the priest and some parishioners from a nearby Roman Catholic church. It planned to hold an open house in March and a calligraphy workshop in May. A workshop was also held for the Toronto East deanery clericus.

Ms. Finlay says the bible is empowering the gifts of the laity in the parish. Four lay leaders have been trained as docents to walk people through the bible, turning its pages and helping people explore it. She is hoping the bible will also spark creative endeavours. "We have artistic people in our parish and I'd love to see how their gifts in the arts can be used to bolster the spiritual life



of our community."

Although the volume is due to go back to Minnesota at the end of April, she is hoping to negotiate a month's extension. Ideally, she'd love to see a church in the Diocese of Toronto buy a full Heritage Edition, where it could be displayed here permanently and shared with other churches.

She says it would be well worth the expense. "I see it as a tool for offering radical hospitality. This is an opportunity to swing our doors wide open and invite people to come in and look at an incredible piece of art. It's not just come in and join our church – it's come in and discover something for yourself."

"Come away to a quiet place...and rest a while..." Mark 6:31

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