

The Anglican Church of St. Paul, L'Amoreaux

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Diocese of Toronto
Anglican Church of Canada

November 2, 2025

Dear Friends,

"You are the body of Christ" (1 Cor. 12:27), "temples of the Lord" (Eph. 2.21), heirs of God's great work begun in Israel: "a chosen race, a royal priesthood, a holy nation, God's own people." (1 Peter 2:9)

Here is a list of six about what all this means.

First, the good seed of the Gospel makes us members of Christ, his bride in the world, his body alive and active, whose universal society anticipates the destiny of the world.

As Bishop Charles Chaput writes, faith in Christ and the future of the Church are one and the same:

... why do we need the Church? We need the Church because Jesus Christ founded her to be his witness, and to continue his work in the world. We need the Church because she's the living body of Christ in human affairs. She's our mother and teacher in what it really means to be a Christian ... she's the living memory of our redemption, our identity, and our purpose in whatever time God gives us.

Secondly, the future of the church must not be confused with the future of individual denominations. But as the prophet Jeremiah assured Israel at the onset of its occupation and exile, even through its trials, the Lord remains faithful. It is ever glorious to see the Lord at work, crucified and risen, vindicated by the power of God who, as the collect puts it, who demonstrates his power "in showing mercy and pity" (BCP, Trinity 11).

Thirdly, though often scorned and opposed, the church's historic teaching on the dignity and sanctity of every life now shines even more brightly. For these reasons.

Christian freedom and identity need an anchor. Christian freedom is not the freedom to do whatever we want. It is the freedom to offer our lives to Christ so that he might live through us to the glory of God and for the sake of the world he loves.

In similar fashion, Christian identity is bound to Christ (1 Cor. 6.19) and is not whatever identity we discover within ourselves. Pope Benedict said that to be told that we are whatever we wish, free to mold and re-mold ourselves each day is a "monstrous" freedom. Our identity needs an anchor and the Church invites people into union with Jesus Christ, with utter confidence about the road down which he will lead, that fellowship within his body, and service in his footsteps is the highest calling of every person. By grace, all share in the gifts of God and its responsibilities. For every Christian is the fellowship of the church to which all are called, the outpost of the kingdom and the true destiny of every Christian united to Christ.

Fourthly, no other institution has the advantage and opportunity of the church as well as the proven capacity for self-reflection and reform. Bound to Christ we are bound to the truth, wherever the light may shine. The Prayerbook collect gets it right. Where the church "is corrupt, purify it; where it is in error, direct it; where any thing is amiss, reform it; where it is right, strengthen and confirm it; where it is in want, furnish it; where it is divided and rent asunder, make it whole again." Boldly, the Christian Gospel holds in creative tension both the uniqueness of every life, weak and strong, and, by implication, the glorious variety of sex, race and nation, all who are accountable to God, all who will one day be united in harmony, righteousness and peace.

Fifthly, while secular forces may be exerting a weakening force in Europe and North America, it is not the case in Africa and Asia where the church thrives, often as a foil to secular and technological regimes in the west. So imagine, Douthart says, "a religious landscape remade by African and Chinese Christianities." (p. 228) Is that something to fear or to welcome? Here at St. Paul's, where the Lord in his wisdom has gathered the world, the answer to that question is filled with hope.

Ross Douthart quotes the surprising call to arms of Cardinal Sarah of Africa:

"Christian families everywhere," he summoned, "must be the joyful spearheads of a revolt against this new dictatorship of selfishness!" And not "Africa alone, but also African Christians and European Christians together."

"When will you rise," he challenged his audience, "with the peaceful weapons of prayer and charity to defend your faith?"

Finally, one mark of decadence which Douthart emphasizes is the stagnation of art. You can tell that a society is exhausted when art starts repeating itself and when everything is measured by materialistic standards.

St. Pope John Paul II describes how the enrichment of culture is our sacred task of applying the truth to all things so that the creation itself is handled responsibly and shared with all. Art reflects this truth whether it be through music, painting, architecture or sculpture. It is a powerful force. Using the example of his own homeland, the strength of Polish culture fortified a nation for the trials they have endured.

Because without a strong culture, we risk being overwhelmed by the forces of materialism and self-absorption. Our responsibility is to let the light of Christ shine on all creation, the One whose ambition is the peace of the world, whose calling is demanding and glorious in every generation.

As Pope Benedict puts it, the most persuasive proof of the truth of the Christian message are encounters with the saints and experiences of the beauty of Christ.

So is it not a thrilling time to be a Christian here at St. Paul's - where the Lord in his wisdom has gathered the world, where in simple but profound ways our reach is around the world, where in beautiful ways the world touches our life to the glory of God.

In a parish whose ancestors, against the odds, rebuilt the church after it burned to the ground, whose dedication made possible the great outreach of a seniors' residence and services, where now the life-and-death courage of Sri Lankan, Chinese and African Christians fuels our prayers and our praise of God.

Where is the great adventure of our time? Well, kick the robot to the corner and consider what the Lord has seen fit to do in our midst. Turn off the devices for a moment and look at the vast human and spiritual frontier still to be explored, admired and enjoyed.

Let us open our hearts for this glorious calling, where "the peaceful weapons of charity and prayer" are the tools to be employed, for a purpose gallant and humane, for which nothing less than the whole of our life is summoned for the glory of God and for the sake of the world he loves.

The first weeks of November serve as our annual stewardship emphasis in support of our Christian mission. Here we are anchored in Jesus Christ and the proven and historic practices of the faith that strengthen this calling - Sunday services, the Scriptures, the Sacraments, prayer, study, and service. And to see through the liturgy the beauty and truthfulness of the life into which Jesus Christ leads.

The annual emphasis is also an invitation to be an active part of a congregation of people similarly called by Jesus Christ and similarly bound to him, whose mission is nothing less than the peace of the world. In the economy of God where many hands make great things possible, we pray for each other, we help each other, and together we reach out to the African diaspora and the Tamil and Chinese speaking communities in Toronto, we support sports, music and education programs for the young, an orphanage in Jamaica, a palliative care program in north Sri Lanka, a community centre in Nigeria. And week by week, we experience a little of the happiness and harmony God has made possible through his Spirit. A true foretaste of what God intends for the world.

The annual Stewardship emphasis has a threefold purpose:

- *To give an account of how the gifts received by the parish are applied.
- *To highlight the fundamental areas in the Christian mission of the parish.
- *And to emphasize the central place and grateful obligation of stewardship in the life of every Christian.

St. Paul's has seven fundamental areas of ministry and service. This remains unchanged and we are pursuing each one of them wholeheartedly, adapting to the new circumstances post-Covid as quickly and creatively as we can. Here is a brief description and the percentage of the gifts received that are committed to them:

*Christian worship (41%) - the beating heart of the parish offered through daily prayer, through sacramental service throughout the week and climaxing at the Sunday Eucharist. Online services and recordings continue to be offered, along with a return to the services in the church.

*Outreach (23%) - with our gifts and our hands we act out the riddle of the Christian life: that in giving our lives away in the name of Christ, we discover in full the meaning, depth and joy of the life God has given to us. Generous support throughout the year and the 2024 International Food Festival and Walk-a-thon have encouraged this ministry.

*Education (14%) - for every member, infant through elder, families and individuals preparing for baptism, young people in their discernment, couples for marriage, all Christians in our faith.

*Pastoral care (9%) - by the clergy and by every member, bearing witness in the world that this Christian community will be known by their love for one another (John 13.35).

*Evangelism (7%) - the presentation to those who seek of what it means to accept and practice the Christian faith in the person of Jesus Christ.

*Fellowship (6%) - the responsibility to meet together as the Scripture teaches (Hebrews 10.25). This was an area of great loss during the pandemic, but we thank God that this is being restored and for the lessons that our Lord taught us. The beauty of silence and rest. The beauty of the natural world which we are always free to enjoy. The priceless gift of our families. The depth of Holy Scripture. The grace of our Lord's touch when other distractions are set aside.

*Administration. Like so many other professions, in a matter of days the parish converted much of its daily administration to online methods as well as establishing safe and secure means for receiving

the gifts of the parish when receiving them in person was no longer possible. Now as the office re-opens, that work of innovation and upgrading has been integrated and is serving us well.

In spite of Covid we have continued in our Christian duties in all these areas. And because of the amazing financial support from the congregation throughout the pandemic, our income remained well above 90% of our targets - a remarkable result.

Here are our five-year projections for envelope gifts:

2026	\$336,000
2027	\$341,000
2028	\$346,100
2029	\$351,300
2030	\$356,600

So, three things to say in conclusion.

First and foremost, regular giving according to the standard of the Biblical tithe is one of the fundamental practices of a Christian. It is the offering to God of our first and best gift. It is the support of the body of which Christ has made us a part. For his sake, it is our hand extended in service to those in need and in invitation to those drawing near to Christ.

Secondly, the ideal is and will remain the gift given on Sunday while attending Sunday services, another of our fundamental practices. But when regular weekly attendance is interrupted, as it was during Covid, we appeal to everyone to consider alternatives. The recommended alternatives are Pre-Authorized Giving or E-transfers. Both are secure, the P.A.G. is regular and the E-transfer can be made regular, and both are cost efficient, in most cases less expensive than writing a cheque. With both P.A.G. and E-transfers, the amount is up to you. P.A.G. contributions can be changed with a simple note or a phone call to the Envelope Secretary. They are safe and secure. And they are regular, matching the regular and day to day obligations of the parish.

The regular Sunday giving of our faithful members has made St. Paul's strong and has kept us strong. But in the wake of Covid, we ask you to consider one of the online alternatives. We recommend the P.A.G. or a regular E-transfer.

And thirdly, in our annual Stewardship Emphasis three practical requests are made.

1) First, we ask that every member review their annual giving, remembering that the 2% - 2.5% inflation anticipated in 2026 affects the church just as it does each of our households. The parish remains strong and stable but we need everyone's support.

2) Secondly, in a time when Sunday attendance is interrupted, you are asked to consider a pre-authorized gift (described above) that provides regular support for the regular expenses that the parish faces.

3) And thirdly, every member is challenged to give at least 2% on the way toward the Christian ideal of the 10% tithe.

<i>Weekly Offering</i>						
Annual Income	1%	2%	4%	6%	8%	10%
\$20,000	\$4	\$8	\$15	\$23	\$31	\$38
\$30,000	\$6	\$12	\$23	\$35	\$46	\$58
\$40,000	\$8	\$15	\$31	\$46	\$62	\$77
\$50,000	\$10	\$19	\$38	\$58	\$77	\$96
\$75,000	\$14	\$29	\$58	\$87	\$115	\$144
\$100,000	\$19	\$38	\$77	\$115	\$154	\$192

The stewardship of our time and resources is one of the most important aspects of Christian life. The people of St. Paul, L'Amoreaux have given generously from the resources with which they have been blessed so that the church can remain financially sound and vibrant. This generosity is reflected in regular giving from which the operating costs are met and the various outreach and community programs funded. The people of St. Paul's recognize that while we should enjoy the good things the Lord has provide, we cannot consider ourselves true Christians without giving generously to the work of God.

Despite all the challenges of the last few years, the support and generosity of the members St Paul's has remained strong. We thank you. We seek your continuing support as together again we seek to fill the air with the praise of God and serve wholeheartedly in the footsteps of Jesus Christ.

A COLLECT FOR STEWARDSHIP

O God, in whose image we are created, guide us to make this parish a welcoming home where spiritual growth is encouraged. Inspire us to use the gifts you have entrusted to us to serve Christ in all the communities of the world You love. We pray as disciples of Jesus, and in His name. Amen.

God bless you.

Michael Gregory, Chair of the Stewardship Committee
 Fr. Dean Mercer, Parish Priest

Bernie Bellis, Treasurer
 Daisy Lucas, Envelope Secretary
 Ivy Matthews, Volunteer Coordinator
 Peter Conliffe-Layne, Incumbent's Warden; Keith Morris, People's Warden
 George Millington, Ravi Thirugnanam - Deputy Wardens



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PAG Authorization Form

Charitable Registration Number 11919 4504 RR 0001

I/We, _____, request and authorize St. Paul's* to debit my/our account on the 20th of every month in the amount of \$ _____, starting on the 20th of _____ (enter month).

This contribution is made to the benefit of:

The Anglican Church of St. Paul, L'Amoreaux
3333 Finch Ave., East, Scarborough, ON, M1W 2R9

This contribution by me/us is to benefit:

Current operations \$ _____

Other \$ _____ (please specify) _____

If not specified contributions will go to benefit current operations

This donation is made by (circle one): Individual(s) Business

Please attach a VOID cheque

Signature: _____ Date: _____

- I may change the amount of my contribution at any time subject to providing 15 days notice.
- I may revoke my authorization at any time, subject to providing 15 days notice at which time I will submit a cancellation form obtained from the Church office, contacting my financial institution or visiting www.cdnpay.ca.
- I have certain recourse rights if any debit does not comply with this agreement. For example, I have the right to receive reimbursement for any debit that is not authorized or is not consistent with the PAG agreement. To obtain more information on my recourse rights, I may contact my financial institution or visit www.cdnpay.ca.
- **I waive my right to receive pre-notification of the amount of the Pre-Authorized Gift (PAG) and agree that I do not require advance notice of the amount of PAG before the debit is processed.**

St. Paul's Contact: The Envelope Secretary, 416-499-1545, stpl@stpl.ca.

** St. Paul's contracts The United Church of Canada to process PAG's on its behalf. As such it is The United Church of Canada that does the actual withdrawal of funds. The use, retention and disclosure of personal information collected from this form is done in compliance with privacy legislation, including but not limited to, the Personal Information Protection and Electronic Documents Act (2000, c.5). legislation, including but not limited to, the Personal Information Protection and Electronic Documents Act (2000, c.5)*