

CURRICULIUM VITAE

LCol The Reverend Canon Marc Shawn Torchinsky

Date of Birth 5 October 1970

Dates of Ordination

Deacon	16 May 1999	Diocese of Toronto
Priest	25 March 2000	Diocese of Toronto



Family

Spouse	Sherry Anne Torchinsky
Children	Hannah (15), Sophia (12)

Click here to view video:

[Marc Torchinsky](#)

Home Address

12 Wheatland Avenue, Kanata Ontario, K2M 2L2

Ministry Experiences

Canadian Armed Forces - Royal Canadian Chaplain Service – 14 Years Full Time

Command Chaplain – Ottawa - 2017- present

Supervise and manage all domestic and deployed chaplains serving in Canadian Joint Operations Command and Canadian Special Operations Force Command. Advise commanders and administer chaplain strategic effect. Member of Chaplain General's Strategic Council and Senior Chaplain Council.

Principal Chaplain Diverse Faith Groups – National - 2017 – present

One of three Principal Chaplains appointed by the Chaplain General with consultation from the Interfaith Committee on Canadian Military Chaplaincy to advise on issues that affect the wellbeing of chaplains of Diverse Faith Groups (Muslim, Jewish, Christian Orthodox, et al), and on matters relating to faith-group-specific spiritual and religious ministry provided to the Canadian Armed Forces.

Ministry Experiences (Cont.)

Deputy Director Chaplain Operations – Ottawa – 2017

With Director Chaplain Operations, work to establish strategic priorities, goals, and objectives leading to the development of policy and appropriate allocation of resources through occupational analysis, delivery of chaplaincy programming, business planning, sound fiscal management, and management of chaplain services and training. Member of Chaplain General's Strategic Council and Senior Chaplain Council.

1 Canadian Air Division Chaplain – Winnipeg - 2014-2017
Joint Command and Staff College (Student) – Toronto - 2013-2014
Base Chaplain – Shilo – 2012-2013
Brigade Chaplain – Petawawa – 2011-2012
Deputy Command Chaplain – Ottawa - 2009 - 2011
Joint Task Force 2 Chaplain – Ottawa – 2007 – 2009
Unit Chaplain – Trenton – 2004 -2007

Diocese of Montreal - St. Michael & All Angels Anglican Church – 3 Years

Date	Sept. 2001 – 2004
Position	Rector – Full Time
Size	Pastoral – Transitional

Diocese of Toronto – St. Mary's Anglican Church – 2 Years

Date	June 1999 – July 2001
Position	Assistant Curate – Full Time
Size	Program

Other Work Experience

Canadian Armed Forces – Officer – 1994-1998
Winnipeg School Division # 1 – Teacher Assistant II – 1992, 1994-1995
Misericordia General Hospital – Ward Clerk, Porter, Nurses Aid – 1989-1991

Educational Background

Doctor of Ministry - Fuller Theological Seminary - anticipated completion 2020
Master of Defence Studies (Institutional Policy Studies) - Royal Military College of Canada-
2013
Master of Divinity - Wycliffe College University of Toronto - 1999
Bachelor of Arts - University of Manitoba - 1995

Diocesan & National Committees, Commissions, Activities

Anglican Military Ordinariate Chapter and Bishop's Council Member – 2017 -
Global Relations - PIMCC Partners in Mission Coordinating Committee 2016-2019
Council of General Synod Member (COGS) – 2013-2016
Vital Church Planting Conference Speaker - 2014
General Synod – Joint Assembly Delegate - 2013
Honorary Assistant – Diocese of Rupert's Land – 2014-2017
Honorary Assistant – Diocese of Ottawa – 2007 - 2010
Honorary Assistant – Diocese of Ontario – 2004-2007
Regional Dean – St. Anne, Diocese of Montreal May 2002 – 2004
Diocesan Council member (deanery representative) November 2003 - 2004
Congregational Development Committee Member Diocese of Montreal 2002
Evangelism Committee Member Diocese of Montreal 2001 - 2004
Primate's Commission on Evangelism Design Team Member 2000 –2002
Assistant Ecumenical Officer Diocese of Toronto 2000 – 2001
North Simcoe Area Ministry Day Design Team Member – 2001

Other Volunteer or Community Experiences

KLINIC Community Health Centre – Crisis Intervention Counsellor – 1994-1995
North American Jewish Students Network Canada – Western Region Chairperson – 1990-1992
Folklorama Ambassador – 1991

Areas of Personal Interest

I am passionate about promoting self-care as a priority for my life, the lives of my family, and anyone who is willing (or forced to) listen to me. For me, self-care takes many forms. They all require making the time to re-connect with God, myself, and the community in which I live. I love learning how good food is made. I have learned to love physical fitness and participate in several team and individual sports. I am a life-long fan of the Blue Bombers and the Jets! I love my dog and walking with her in the forest. I love speaking French with a good glass of wine. I hope to soon see a show on Broadway. And full disclosure, I am a fan of body art, have jumped out of planes, and would love to learn how to ride a motorcycle if my family let me.

Honours and Publications

Canon – Anglican Military Ordinariate - 2017
Canadian Forces Decoration – 2012
South West Asia Service Medal – 2006
“Strengthening the Military by Way of the Soul: The Role of Spirituality in the Canadian Armed Forces,” Canadian Forces College (2014)

1. Please share with us some of your spiritual autobiography. How did you come to be a disciple of Jesus Christ and a priest in the Church of God? What have been some of the milestones in your journey?

The last thing I ever wanted to be was a Christian. Growing up in the North-end of Winnipeg, I couldn't tell you the difference between Jesus and the Easter Bunny. I went to Jewish day school, celebrated my bar mitzvah, and was deeply involved in the community. Whenever I did encounter Christians, I often felt an underlying fear of being judged.

While in university taking a class on anti-Semitism, I researched a history paper I decided to call, "Does the New Testament Cause Christians to Hate Jews?" I had never read the Christian Testament to that point.

As I read, strangely, whatever fear and anxiety I had towards Christians and Jesus began to melt away. I felt a peace unlike ever before. It was as if the words leapt off the page and entered my heart.

Though I didn't become a Christian overnight, God brought many friends and mentors into my life. I was led to an Anglican parish. There, while inquiring about marriage, the priest asked if I believed all that I had been learning. I had to admit I did.

The story takes off from there. I was baptized at 25 years of age, confirmed and married soon after. With the blessing of Bishop Lee, we moved to Toronto to study and grow in faith. Following a time of discernment, I was ordained in the Diocese of Toronto, called for a time to serve in the Diocese of Montreal, where with the support of Archbishop Hutchison, I joined the Canadian Forces to serve as a chaplain.

2. Tell us about what you do to tend to your own spiritual health and vitality. What are the practices of contemplation, prayer, and service that are most meaningful to you? How will you work to preserve these habits and encourage others in the diocese to tend to their own spirituality after you take on the busy schedule of a Bishop?

My spiritual health and vitality is sustained through relationships. For them to thrive, I have learned to prioritize time each day to nourish my relationships with God, my family, my friends, and myself.

Often overlooked are the benefits of being spiritually resilient before our health and vitality suffers. To this, the spiritual dimension is intertwined with the physical, social, and emotional components of our lives. Each contributes to a sense of total well-being and must be nurtured constantly.

From the time I was a curate, the Daily Office has been part of my routine. To this, the re-discovery of contemplative Christian meditation as well as the practice of mindfulness have been added.

I have also valued the opportunity to take regular spiritual retreats at religious houses in quiet and directed reflection. The less formal moments with a friend over coffee or simply pausing by a lake or mountain to think on the beauty of God's creation have all proven to be moments of revitalization. This and regular gym time helps tremendously.

The best way to encourage others to tend to their own spirituality is to model it. Sometimes though, when folks are overburdened or exhausted by life and work, we need to be intentional in our support, offering programs such as *Care for the Caregivers* and religious pilgrimages to aid in renewal. As bishop, I would strive to live this and to work with diocesan leadership to ensure opportunities for all.

3. What is your vision for the Diocese of Rupert's Land, and what would be your top three priorities for moving towards that vision?

If called to be bishop, it would not be "my" vision but OUR vision built upon the work of the saints of yesteryear with an eye towards a promised future where the Church in this place meets the world's greatest needs while fulfilling God's and our own most cherished desires.

The church must be outward looking. Evangelism is more than attracting people to the pews. It is about being present with those who are hurting, lost, broken, or unsure, and our ability to show them a glimpse of God.

This means being present in the community, visible and persistent when justice calls us to speak truth to power, welcoming others to our homes to worship and break bread and building relationships with those we deem different yet have much to learn from.

The diocese must commit to a renewed strategic plan. I propose the following:

1. **Trust as the foundation for mission:** Building trust in God and in one another rooted in the guiding and transparent principles of communication and shared positive values, intentional celebration of diversity, and our shared love of Christ;
2. **Spiritual Formation:** Growing in Christ creating adaptive, transformational, and accountable leaders and disciples by building on current programming enhanced by a focus on gift-based models; and
3. **Stewardship of Resources:** Discerning how best to utilize our human and financial resources to support diocesan mission including the strategic management of real-estate, attraction and retention programs, ongoing embracement of technology, and regular review of best practices.

4. How do you see the relationship between celebrating the distinctiveness of the Anglican way of being Church and being open to ecumenical cooperation and full communion partnerships with other Christian traditions?

There is nothing inconsistent with celebrating Anglican distinctiveness and participating in ecumenical cooperation. In fact, the best partners be it in ecumenical or interfaith relationships (formal or otherwise) are the ones who fully live out their traditions and who maintain their unique contributions to the religious landscape.

We should be willing to learn from one another and apply the best of other traditions to our own way of understanding and living out our ecclesiology, theology, and missiology. We have, and we will likely continue to do so.

Ecumenism and interfaith relationships are important to our own faith development. Personally, and professionally I have lived with, worshiped with, been mentored by, have mentored and continue to work side by side with all stripes of Protestant, Catholic, Orthodox, Jewish, Muslim, and Indigenous people to promote the glory of God and to bring healing and a message of peace to where we live.

As one who chose Anglicanism, perhaps I have seen with fresh eyes the beauty of our tradition that many take for granted. We have an awesome tradition that I fear is at times undervalued and needs to be celebrated. Look around and see who comes to our churches. Everyone, from ever culture, race, gender, orientation, and age group. Halleluiah!

We are called to be united. Our relationship with the ELCIC and our support of an emerging Indigenous Church are witness to this. We should be open to more of this.

5. How would you foster unity within our Diocese and enable us to be connected to and engaged in the work of the Anglican Church of Canada, the wider Anglican Communion, and other global partnerships? Why?

Unity of people begins with unity of purpose, but this does not mean we need to be the same. We must seek unity through a common attitude – having an orientation of humility and service; unity through relationships – spending time with one another; and unity through generosity – sharing our gifts with one another. There will be times when there will be tensions amongst us, but we must never forget that our unity lies in Jesus Christ.

We need to pool our diverse strengths and be willing to share our wisdom with one another. More, we must stop comparing ourselves to others, be willing not to get our way if it means advancing the mission of the church, and support leadership by upholding it in prayer.

Frankly, unity is an attractive trait that will draw people to want to be in and work with the diocese. The bishop is key to maintaining it and modelling it. As a member of the Council of General Synod and the Partners in Mission Coordinating Committee, work and study in the Diocese of Jerusalem, the Province of Kenya, the USA, and worldwide travel through my work in the chaplaincy, I have been privileged to make many connections throughout the communion that could assist in building on the tremendous efforts of so many faithful members of the Rupert's Land community who have and continue to live out their catholicity by reaching beyond diocesan boundaries in order to incarnate the Five Marks of Mission we have committed to.

6. What is your understanding of marriage, and how would you engage the whole Diocese in its ongoing discernment around the inclusion of same gender partners in this commitment?

I understand marriage to be a sacramental gift. Those who are called to this state are encouraged to model spiritual unity to reflect the love and sacrifice God has offered each of us. I submit to the definition of Canon XXI and have historically understood this to uniquely apply to a man and a woman.

For some time however, the church has been discerning if the traditional definition of marriage should be expanded to include same-gender partnerships.

Whether or not one supports the amendment to the Marriage Canon, we must not run from another. Our baptismal covenant requires us to love our neighbors as ourselves. We must commit to being present with one another as disciples of Jesus Christ working together to fulfill God's great commission.

Many faithful Anglicans across the communion and more importantly within the diocese of Rupert's Land believe it is right, just and time to for same-gender partnerships to receive the sacrament of marriage. I affirm and respect the call and belief of these brothers and sisters in Christ.

For this reason and because the question of marriage is a non-core doctrinal issue, assuring that no member or community would be forced to act against their consciences, I would support the discernment and decisions of local parishes and individual clergy, under an established set of episcopal and diocesan guidelines, to offer the sacrament to same-gender couples for both pastoral care and with respect for diverse theological positions.

7. How would you engage the younger generations in the Church and its mission?

Churches need be intentional in youth and family ministry and should invite all generations to participate fully in worship, service, fellowship, and the councils of the church. We need to move beyond the idea however that there is the Church and then there is the youth of the church. Churches try too hard to be "relevant" to younger generations, when the truth is that the Church simply needs to be church. Youth and young adults are exceptionally perceptive of catered attempts to draw them in and can sense inauthenticity a mile away.

We all value strong relationships. We need people in our lives to care for us, speak truth to us, and challenge us in a loving and gracious way. Informal and intentional mentorship relationships and programs at the parish, diocesan, and national levels have proven instrumental in both supporting youth and seeing youth support one another in their discipleship.

It is also important to recognize that though having youth and young adult groups are great, mentoring can occur within family and small group ministry, places where intergenerational relationships can form.

The diocese should maintain a younger generation coordinator, be it paid or volunteer, to equip and be a link between communities and to provide resources and coordinate joint activities.

The bishop should be more than the person who is present at a youth's confirmation. The bishop should be an advocate for younger generations, carefully listening to their counsel and experiences, and fighting for issues that matter to them.

8. How will you encourage this diocese in its continuing response to the call to healing and reconciliation with Indigenous Peoples in Canada, and what role do you see an Indigenous Anglican Church playing in this process?

Awareness is the first step in reconciliation. Providing a complete and unfiltered picture of the history between members of the church and Indigenous Peoples is essential for healing to take hold. Thankfully, this work has begun but it remains incomplete. The reality of the perpetuation of cultural genocide has not been fully acknowledged by the church universal. This leaves open the wounds.

As a member of a community whose history and narrative has been so defined by its own sufferings of cultural and religious persecution, it is impossible not to relate with my Indigenous brothers and sisters and their suffering. One big difference however between the Jewish experience and the Indigenous experience is that the suffering of the Jewish community has been recognized and even marked by the church and society at large, whereby it has only begun in the case of the Indigenous community.

The Church must continue to take every opportunity to assist in the de-colonializing of assumptions and attitudes towards self-determination by providing more opportunities for conversation and a commitment on behalf of diocesan and parish leadership to support the reconciliation efforts presently in place and those to come.

This work cannot be considered without the unequivocal recognition of Indigenous self-determination with the set goal to partner with local and national Anglican Indigenous circles and the Anglican Council of Indigenous Peoples to walk together for the sake of the Gospel and for one another. To this, support for the creation of an Indigenous Bishop within the Province of Rupert's Land is to be celebrated.