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The Anglican

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APRIL 2023

Cherished guest house to be renovated

Thousands have enjoyed quiet place over the years

BY MARTHA HOLMEN

THE Sisterhood of St. John the Divine is embarking on an ambitious project to renovate its Guest House, a popular spot in Toronto among Anglicans and the wider community for retreats, rest and renewal.

The campaign has been dubbed “A Home for the Heart,” a name that Archbishop Fred Hiltz says reflects the impact the Guest House has had on countless people over the years. Archbishop Hiltz, former Primate of the Anglican Church of Canada, is the co-chair of the capital campaign committee, alongside the Rev. Canon Sister Constance Joanna Gefvert.

“There’s just so much evidence over the years that that’s how people who’ve been guests feel about the Guest House – that it’s a home, it’s comfortable,” he says. “It’s also a home for the heart, whether that’s a joyful heart, or whether it’s a sorrowful heart or a heart that’s just worn out, a heart that’s worried, a heart that’s resting with God.”



A sketch of the proposed new Guest House entrance by Sister Elizabeth Ann, SSJD; at right, a group meets in St. Margaret’s Chapel in the Guest House. SKETCH AND PHOTO COURTESY OF THE SISTERHOOD OF ST. JOHN THE DIVINE

The Sisters’ hospitality offered at St. John’s Convent is deeply rooted in the Rule of St. Benedict, who wrote in the 6th century that guests are to be welcomed as Christ and treated “with all the courtesy of love.”



That commitment to monastic hospitality has long been part of the Sisters’ ministry in Canada, says Archbishop Hiltz. “Even when they had houses in Victoria, Edmonton and Montreal, they certainly had provision for monastic hospitality,” he says. “They are really committed to embodying that kind of ‘sacred space’ where people can come and be free of their multiple commitments, they can come and be quiet, they can come to pray.”

Before the pandemic, the Sisters welcomed more than 2,500 guests every year from across Canada and the Anglican Communion. The Guest House’s rooms are often filled with people on individual retreats, group retreats and facilitated workshops, as well as members of parish, diocesan and national committees. The space is also open to family members of long-term patients at nearby St. John’s Rehab, hospital staff staying overnight during storms, refugee families and others who need temporary accommodation.

“While it’s solidly Anglican, it’s got a really good reputation for being a venue for people of other denominations,” says Archbishop Hiltz. “It’s being used by lots and lots of people, not just Anglicans – other denominations, people of other faith traditions, some people of no faith tradition who just need to get away to a place of quiet where

Continued on Page 2

Two Anglicans named to Order of Canada

Recipients motivated to help others

BY STUART MANN

HAMLIN Grange of St. Thomas, Brooklyn and Heather McGregor of St. Mary Magdalene in Toronto have been appointed Members of the Order of Canada, an award that honours people who have made extraordinary contributions to the nation.

Mr. Grange, president and CEO of DiversiPro Inc., was honoured for his pioneering work in diversity and inclusion, and as a passionate change agent for social justice. Ms. McGregor, CEO of YWCA Toronto, was recognized for her dedication

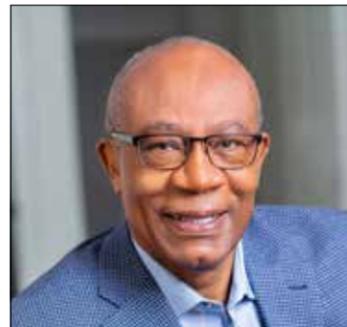
to empowering women and girls, and for her visionary leadership of affordable housing initiatives.

Mr. Grange says his appointment was vindication of a decision he made nearly 25 years ago to start his diversity consulting firm. At the time, anti-racism training was almost unknown in Canada. Since then, he has helped dozens of workplaces become more diverse, inclusive and equitable.

“I share this honour with so many other people who have been working for years and even decades in this field,” he says. “In many ways, it’s the work of social justice.”

Mr. Grange is motivated by a desire to make the world a better place. “I really, truly believe that how we treat each other and how we live with the environment are the two most defining questions in our world right now. For me, it’s been all about finding out what are the most effective ways that we can all live and work together as human beings despite our differences.”

He is also motivated by his own personal experiences. “Growing up as a young Black man and sometimes being on the receiving end of situations that I thought occurred because of who I am and what I



Hamlin Grange



Heather McGregor

look like, I felt that I needed to do something about that. That’s what propelled me to do it.”

A long-time member of St. Thomas, Mr. Grange was involved in the parish’s capital campaign to build a

new church. He says his faith plays an important role in what he does. “If you think about the teachings of Jesus, it’s all about inclusion. There’s also a belief in the human

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Guest house needs upgrades

Continued from Page 1

they can renew themselves in their own particular way.”

After hosting thousands of guests, the Guest House’s age is starting to show. Built in 1956, it was only partially updated when the new convent was constructed in 2004. The upcoming renovations include replacing the roof and windows; installing new, more environmentally friendly heating and cooling systems; updating and in some cases reconstructing bedrooms, bathrooms and meeting rooms; and creating an accessible entrance.

“It’s to help the Sisters to be able to offer as safe, secure and comfortable a home as they can for their guests,” says Archbishop Hiltz. “They want to be able to provide that ministry in a building



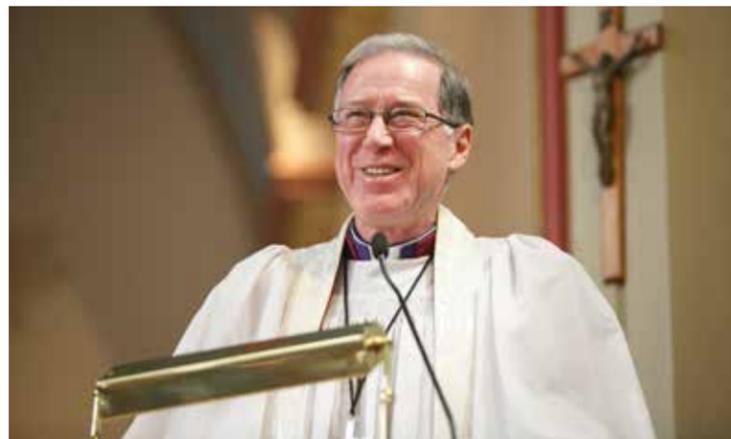
that is appropriately upgraded and as comfortable as possible, while honouring monastic hospitality.”

Having decided on the most pressing demands, the Sisters are now focused on raising the money needed to fund the work. The capital campaign includes \$4 million in construction and consulting costs, of which \$1.3 million had been raised as of Jan. 1, including \$1 million from the Sisterhood’s own Founders Fund.

The public campaign officially launched on Feb. 9 with a day of prayer on the feast of Mother Hannah Grier Coome, the founder and first Mother Superior of the Sisterhood of St. John the Divine. The mid-day Eucharist included a call

to prayer by Sister Elizabeth Rolfe-Thomas, the Reverend Mother, who gave thanks for the courage of Mother Hannah in starting a religious order in Canada. “It was part of her vision that we should welcome guests into our home, with all the courtesy of love, to enjoy a space apart for rest, prayer and refreshment. This we have done for over 138 years,” she said.

The campaign is currently in what Archbishop Hiltz calls a “quiet phase” of targeted requests for gifts. “We’re working with M & M Consultants and we’re moving into a period of inviting a number of people, dioceses and other religious communities with whom the Sisters have close relationships to



The Guest House and courtyard at St. John’s Convent, the site of many individual and group retreats. Archbishop Fred Hiltz (above), co-chair of the capital campaign committee. PHOTOS COURTESY OF THE SISTERHOOD OF ST. JOHN THE DIVINE AND MICHAEL HUDSON

consider a major gift in support of the campaign,” he says.

By late May or early June, the committee plans to begin a much broader appeal to individuals who would like to make a gift. “Some people, out of a great love for the Sisters and a great desire to support their ministry of hospitality, are already saying ‘well, I’d like to make my gift now’ and some of them are,” he says.

He says he’s thankful that people are so committed in their support of the Sisters and their ministry, and that he too feels a strong personal connection with the campaign. After first experiencing the Sisters’ hospitality at their house in Montreal when he was the bishop

of Nova Scotia and Prince Edward Island, he has been a frequent guest at St. John’s Convent over the years, particularly during his time as Primate.

“Personally speaking, the Guest House has been a real blessing for me, and I know I’m only one of hundreds and hundreds of people across the Church that have benefited,” he says. “This Guest House deserves all the attention that we need to give it so it can continue to be a vibrant centre for this kind of monastic hospitality. The doors are open, and a warm welcome awaits everybody who comes knocking.”

To learn more about the Guest House and the campaign, visit www.ssjd.ca.

Tuesdays 18 April–2 May at 7
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BRIEFLY

Good Friday walk marks opioid epidemic

All Saints Church-Community Centre in downtown Toronto will be holding a walk on Good Friday, April 7, that memorializes those who have suffered and died in the opioid epidemic. Drawing on the Good Friday tradition of marking the 14 points or “stations” where

Jesus stopped on his way to the cross, walkers will stop and pray at 14 places where members of the community have overdosed. The walk will begin and end at All Saints Church-Community Centre, located at the corner of Dundas and Sherbourne streets. The walk will begin at 9 a.m. and will take 90 to 120 minutes. This is an outdoor service, so participants are asked to dress appropriately. Afterwards, there will be a Good Friday worship service inside the church at noon. All are invited.

Book launch continues poetry readings

On April 22 at 7:30 p.m., a book launch will mark the 35th anniversary of poetry readings at St. Thomas, Huron Street in Toronto. *Church Grammar* by Bruce Meyer will be the 33rd book in the St. Thomas Poetry Series. Mr. Meyer is the prolific author and editor of more than 70 books of poetry, short fiction, non-fiction and literary journalism. He is professor of writing and communications at Georgian College in Barrie and has been an enthusiastic proselytizer for poetry and the classics on television and radio.

Poetry readings at St. Thomas began in 1988, about the time that the anthology *Christian Poetry in Canada* was published by ECW Press. The readers on that occa-

sion were Robert Finch (in his final public reading), John Reibetanz, Tim Lilburn, Maggie Helwig and Margo Swiss. In 1996, the publication series began.

Mr. Meyer will be joined by Lesley-Anne Evans from Kelowna, B.C. The pandemic delayed the Toronto launch for her first book, *Mute Swan* (2021), until now. Also reading will be Bruce Hunter of Thornhill, retired from Seneca College. His latest book, *Galestro*, has just been published in Italy. A reception in the parish hall will follow the reading in the church. Books will be available for purchase and signing by the authors. If you are unable to attend in person, the readings will be livestreamed on St. Thomas’s YouTube channel. A link for the reading is also available on the poetry website, www.stthomaspoetryseries.com.

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Consider the stories we tell, says speaker

BY STUART MANN

IRENE Moore Davis, the interim chair of Black Anglicans of Canada, preached at St. James Cathedral on Feb. 26, the last Sunday of Black History Month.

Ms. Moore Davis is an educator, historian, writer, podcaster and community advocate who speaks and writes frequently about equity, diversity, inclusion and African Canadian history. She is a member of All Saints' in Windsor, Ont. and serves the wider Church on the Dismantling Racism Task Force and the Strategic Planning Working Group of the Anglican Church of Canada.

Ms. Moore Davis said Black History Month, whose theme was Ours to Tell, was an opportunity to "share the stories of Black individuals and communities in Canada, to talk about our histories, contributions, successes, sacrifices and triumphs – stories of courage, resilience, determination and of over-coming."

She spoke about the accomplishments of her own ancestors, including Mary Ann Shad Cary, the first Black female newspaper publisher in Canada. She founded the *Provincial Freeman* in 1853. She was recognized as a Person of National Historic Significance by Canada in 1994 for her work as a newspaper editor and for her community leadership. Ms. Moore Davis also spoke of Robert Dunn, who served nine times on Windsor



Irene Moore Davis (front row, second from left), joins the Rev. Canon Dr. Stephen Fields and members of St. James Cathedral after the service. PHOTO BY MICHAEL HUDSON

city council and was the first person of African descent to run for mayor of Windsor, in 1896.

"These are just a few of the shoulders on which I stand," she said. "On whose shoulders are you standing? What stories are yours to tell? What stories should we all be sharing with one another as a means of enhancing our mutual cultural competency, understanding and empathy?"

She said Black History Month also "presents opportunities to counter the unhelpful stories being told of people of Black, African and Caribbean heritage without our consent, false and detrimental narratives that were expedient at the time of the trans-Atlantic slave trade, when other individuals, organizations and institutions found it useful to deny our intelligence, our creativity,

our capacity for independence and self-reliance, our very personhood."

Those narratives continue to have an impact on the lives of people of African, Black and Caribbean heritage across Canada, she said. "The insidious stories told about us continue to limit our full participation in society. They can be seen in the unjust structures and unconscious bias that create racial inequities in the education system, the law enforcement and criminal justice system, the healthcare system, the child protective services system, higher than average unemployment among people of Black, African and Caribbean descent despite equal educational attainment, and the discrimination, injustice and racial violence experienced by people of African descent on an ongoing basis."

She said the Anglican Church has work to do as well. "We of the present generation may not have created all of the conditions but we still share responsibility for cleaning them up – the under-representation of people of African heritage in the leadership of our Church, theological education that inadequately prepares clergy for the realities of our diverse Church, and that largely ignores the contributions of people of African descent from biblical times to the early Church history to the present, practices that confuse conformity with unity, pressuring Anglicans of Black, African and Caribbean heritage to blend in and assimilate in order to get along. And the unfinished business of confronting the ways in which our Church – not just the Church of England or the American Episcopal Church – but our Church, benefitted from the proceeds of slavery and the trans-Atlantic slave trade."

She said occasions like Black History Month "afford us the opportunity not only to reflect on the stories of the people and events that have shaped the landscape of our communities and our nation – positive stories and more challenging stories – but to reflect on and confront the state of anti-Black racism in the present day, to work through the difficult questions, to consider the blind spots we tend to ignore throughout the rest of the year."

"Lent offers us opportunities to

reflect on the things that separate us from God and from another, to seek reconciliation with God and with our brothers and sisters and siblings. As we exit Black History Month and embark on our collective Lenten journey, I would invite you to prayerfully consider the stories we are telling. By our deeds we are known. Our actions and behaviours as followers of Christ inspired by the Holy Spirit show the entire world who we are and what we believe. Our daily actions have to tell the story of a people who are committed to seeking and serving Christ in all persons and loving our neighbour as ourselves. Our daily actions need to tell the story of a people who are dedicated to striving for justice and peace among people and respecting the dignity of every human being. Our daily stories must tell the story of a people who agree to transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation.

"My sisters, brothers and siblings, these are the stories that are ours to tell. These are not topics we should avoid but conversations as Christ followers we should be leading. Who better positioned than the Church, all of us together, to lead the way towards racial justice and reconciliation, to model for others what it looks like for others to proclaim justice and mercy, not just at this time of year but at every time of year?"

Two appointed to order

Continued from Page 1

spirit and the human capacity for empathy. There are times in my work when I'm tested but I think my faith is still strong and guides the work I do."

A highlight of his career was working with Toronto Police Services to help the force understand and engage with cultural differences – work he says is still unfinished. He is also proud of the work he continues to do with businesses and organizations to bring about real change. "Talking about diversity and inclusion and equity and racism can be uncomfortable for a lot of people, so I'm really proud of the work that I've done to encourage folks to lean into that discomfort and not to back away from it."

He credits his family and in particular his wife, Cynthia Reyes, for their support over the years. "I share the appointment with her as well," he says.

Ms. McGregor, the CEO of YWCA Toronto since 1995, says she is excited to be named to the Order. "It's an incredible honour. I'm a very enthusiastic Canadian, and it means a lot to me. I'm very, very touched. It's not just me – it's the social service sector that is recognized as well, and that's very important."

Ms. McGregor says her work at the YWCA grew out of her involvement in the Settlement House Movement in Toronto. The movement, which started at Oxford

University, involved university students and young people moving into areas of cities with marginalized people and providing services that were important to them.

Both YWCA Toronto and the Settlement House Movement began as church outreach programs, a fact that Ms. McGregor is proud of. YWCA Toronto is celebrating its 150th anniversary this year. "It's a very holistic organization, and although we are not a religious organization anymore, I'd have to say that my work and the reason that I'm involved in it is that I do feel I have a mandate to love my neighbour, and that's directly from my faith. It's very important to me."

With a budget of \$47 million and a staff of 500, YWCA Toronto is one of the largest social service providers for girls and women and their families in the city. Its centre on Elm Street includes 300 supportive affordable housing units and provides a wide range of services, including employment and group support programs, particularly for people who are escaping domestic violence and other kinds of trauma. It also runs a child-care centre, a girls camp south of Parry Sound and a girls centre in Scarborough.

"I love it," she says. "It is challenging but every day is different, and there are lots of opportunities to work with women, girls, gender-

diverse people; lots of opportunities to help people thrive and to turn their lives around, and that's incredibly rewarding."

Unlike a lot of social service providers, YWCA Toronto has an advocacy department. "We take systemic issues concerning women and girls very seriously, and we do speak out on systemic issues such as violence, gun control and affordable housing. All of these things we speak to directly to the public, to funders and to government bodies."

As an Anglican, she is proud of the fact that the diocese speaks out on social justice issues as well. "I really appreciate that the Diocese of Toronto also has an advocacy voice, and I'm always proud when I go and see that the Anglican Church is there. That's very important, and it's important to us at the YWCA that we speak up on systemic issues."

Ms. McGregor has been a member of St. Mary Magdalene for 55 years, where she has done everything from shoveling snow to being the rector's warden to taking the minutes of vestry meetings. In the last few years, she's been more involved at the diocesan level, where she is a member of Synod Council.

"The work that I do comes from my faith," she says. "My participation in my home parish has been so, so important week by week for all of these years. I don't think I could do this without that."



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Currently our schools are recruiting Anglican clergy to work as Chaplains. There are immediate vacancies for commencement late this year as well as in 2024 and 2025.

The Chief Executive Officer of Anglican Schools Australia will be in Canada this June and is keen to meet with interested Anglican clergy. Individual interviews and small group information sessions will be conducted in Toronto.

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Please send your information and meeting request by email to pa@ascschools.edu.au. Acknowledgement will be sent to confirm receipt.

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www.anglicanschoolsaustralia.edu.au

Finding a new name not so simple



BY THE REV. CANON
ANDREA BUDGEY

On the campus where I work, there's an ongoing conversation about the name of the Campus Chaplains'

Association. There are about 30 chaplains at the University of Toronto, roughly half from various Christian denominations, and others from the Jewish, Buddhist, Hindu, Sikh and Muslim traditions, an Indigenous Elder, and representatives of the Pagan and Humanist communities at the university. Some of us are attached to colleges, others to national or international networks or student faith groups; some are salaried, while others are part-time volunteers. We meet regularly to share what we're doing, to coordinate with the programming of the Multifaith Centre and the university's Student Life division and Health and Wellness Centre, and to discuss our individual and collective concerns. Periodically, we come back to the question of what we call ourselves: we've all realized, from our conversations with students, that for many of them the word "chaplain" has little or no resonance beyond, perhaps, a vague impression of military or prison chaplaincy from films and TV. But what other name would work? We're well aware that many hospitals have dropped the term "chaplain" and replaced it with "spiritual care provider," but that somehow doesn't seem quite adequate to our context, and we haven't yet come up with a substitute term.

Of course, it's hard to describe everything that academic chaplains do. Last September, during orientation week, I made up a poster for an information table with my contact information and the question, "What does a chaplain provide?" Underneath I listed things like "spiritual and emotional support," "a listening ear," "religious services (in the

Anglican Christian tradition)," "connection to other resources on campus," and "simple answers to complex questions – yeah, no, but I'm happy to explore those questions with you." That last one opened up some interesting conversations, but mostly I wanted students to file it away for later.

Sometimes, I describe university chaplaincy in two categories: the things chaplains do on their own, for individual students or specific groups, and the things we do together. Individually, we support students in crisis (and refer to mental health specialists when the issue is beyond our scope of practice), and provide space for those dealing with personal grief, academic stress and international tragedies, like the Russian invasion of Ukraine or the recent earthquakes in Türkiye and Syria. Sometimes people ask whether end-of-term is a particularly busy and stressful time for chaplains, and I have to admit that it isn't, usually – most students throw themselves into the writing and exam preparations their courses require, and the consequences are felt later. *That's* when the conversations about handling pressure, accepting failure, trying again or changing direction tend to happen, and many of those conversations are impromptu exchanges rather than planned appointments. Of course, I offer liturgies (in Trinity College's lovely neo-Gothic chapel) and other chaplains do the same, often in the beautiful shared space of the Multifaith Centre.

All of that fits with traditional expectations of chaplaincy, but what the chaplains do together might be less familiar. We gather leaders of student faith groups for conversation over shared meals, sponsor Indigenous solidarity events like the KAIROS blanket exercise, and support and participate in countless student-organized conversations on topics like "Distinctive religious garb – what does it mean in your tradition?"

or "How does your tradition respond to interfaith relationships?" One of our most important ongoing projects is the "Dying and Death" seminar, an inter-disciplinary event for students in the health sciences professions, which now happens several times a year. Students from medicine, nursing, social work, pharmacy and other therapeutic fields have the opportunity to listen to specialist speakers from the palliative care and spiritual care professions, and then participate in small discussion groups facilitated jointly by a chaplain and a health-care professional. These have been among my most satisfying experiences as a university chaplain, knowing that we are helping students to think in new ways about spiritual and emotional questions that are rarely addressed in their training, but which will be enormously important in their healing vocations.

Sometimes chaplains have to advocate, not just for individual students in crisis but also when institutional policies (or lack of policy) foster discrimination against groups within the university community. We respond to instances of racism and sexual violence in our own community and in the wider world, and many of us are engaged in environmental and social justice activism of various kinds. We support and mentor student outreach projects. All in all, we try to bring a spiritual perspective into students' experience of university life, offering insight and solidarity, combining the wisdom and grounding of tradition with an openness to exploration and questioning. We try to exemplify unity in diversity, and to be faithful to our own traditions while welcoming to all. And the conversation about what to call ourselves continues...

The Rev. Canon Andrea Budgey is the Anglican chaplain at the University of Toronto, based at Trinity College.



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Vocations a priority for province



BY CANON LAURA WALTON

As the winter days get longer and the warmer weather doesn't seem so far away, the Ecclesiastical Province of Ontario is looking forward to its spring

meetings and events, building on the work begun last year.

The province's spring gathering will take place in the last week of March. These gatherings usually include the Ontario House of Bishops, Provincial Council, provincial executive officers, and the Ontario Provincial Commission of Theological Education (OPCOTE). Provincial Council decided last fall to move one of its two yearly meetings online, instead of having both in person. While meeting online will keep costs down, Council understands that there is a need to meet in person so members can not only network but continue to build relationships between Ontario's seven dioceses. The province's meeting this fall will be in person to allow Council to do just this. The intent is to be fiscally responsible while ensuring that we do not lose the personal connection we have by being together in person.

While the province continues its work with the Bereavement Authority of Ontario, the Advisory Committee on Postulants for Ordination, government relations and outreach, there is a significant focus on the continued

work with OPCOTE. This work is a priority for the province. We supported a conference last spring called "Calling and Forming Priests for Tomorrow's Church: Pathways to Partnership" that brought not only the heads of the Ontario theological colleges together but also individuals who are central to the work and discussions around vocations in the seven dioceses. The conference called us as "provincial bishops, dioceses and colleges to work collaboratively to discern vocations for priestly ministry for the Church of tomorrow, and together prepare them effectively for ordination and life-long formation."

The province recognizes that times are changing for the Church. New ministry opportunities arise while some older ones are no longer viable. COVID-19 has forced many parishes and theological institutions to adapt faster than expected. That means our clergy, both current and those who are considering ministry, need to be trained to meet the needs of a Church in transition. It is time to learn and look with fresh eyes to assess and understand what works and what doesn't. It's important to understand parishes that are adapting positively and living the gospel, and how that looks from an academic perspective as well.

The discussion acknowledges that each diocese needs academic support designed to meet its ministry needs. Academics and understanding of the priestly vocation are not the same in every place. The ability to do

ministry in Ottawa and Niagara can not simply be copied and pasted into Moosonee and Algoma. While we are one big church family, each diocese will bring its own ministry needs, gifts and resources.

This work on vocations is well underway, and discussions continue to evolve and grow as the working groups focus on topics such as governance, incubator parishes, lifelong learning and mentorship. Each topic is framed in the conference's executive summary by looking at what is currently happening (current culture and context), what could happen (aspirational alternatives and improvements) and what will happen (implementing practical steps to move us closer to desired outcomes).

The reality is that change is inevitable, and it's important that the province meet that change head-on and embrace it moving forward. Adapting to ministry needs in an ever-changing world is critical and the province wants to support that work. At our meeting in March, we look forward to not only bringing together people of the province but working with their dioceses' distinct set of needs to build strong and healthy parishes and institutions.

Canon Laura Walton is the prolocutor of the Ecclesiastical Province of Ontario. The province comprises the dioceses of Algoma, Huron, Moosonee, Niagara, Ontario, Ottawa and Toronto.

Churches invited to join in Earth Week

Resources available to get started

BY ELIN GOULDEN

AS part of our commitment to creation care and the fifth Mark of Mission, our diocese has been celebrating Earth Sunday (on the nearest Sunday to Earth Day, April 22) for over a decade. This year, faith communities across Canada are invited to participate in Earth Week 2023, an initiative of the nation-wide, faith-based coalition For the Love of Creation (FLC).

Between Sunday, April 16 and Sunday, April 23, churches are encouraged to participate in some form of climate justice activity that reflects and challenges their communities. This could take the form of prayer or worship, an educational event, or an action like visiting an elected official or participating in a community clean-up.

The For the Love of Creation coalition, which launched on Earth Day 2020, includes many national church and other religious bodies, including the Anglican Church of Canada, the Primate, the National Indigenous Archbishop and the Primate's World Relief and Development Fund, as well as the ecumenical organizations Citizens for Public Justice, KAIROS, and Faith & the Common Good.

One of the initiatives promoted by FLC is the Lenten "Give it Up for the Earth" campaign originally developed by Citizens for Public Justice. As part of this campaign, individuals pledge their own personal commitment to reduce their carbon footprint and combine it with advocacy by sending a letter to the federal environment minister calling for stronger federal emissions targets and supporting



Kyla Lohnes, a member of the For the Love of Creation coalition and a parishioner of Trinity, Streetsville, says taking action is an antidote to climate anxiety. PHOTO COURTESY OF KYLAH LOHNES

climate justice legislation. You can learn more about the Give It Up for the Earth campaign and send your letter at www.cpj.ca/fortheearth.

Together with KAIROS, For the Love of Creation sent youth and Indigenous delegates to the UN cli-

mate change conference (COP27) in Egypt last November. The coalition has also created a range of resources for use by faith communities, including guides for discussions on climate change called Faithful Climate Conversations. You can

find all these resources at www.fortheloveofcreation.ca/resources.

There are three guides, suitable for parishes or small groups at different stages of engagement with the climate crisis. "Creation, Climate and You" is a basic, introductory look at creation care and climate change from the perspective of people of faith, for those with limited knowledge or previous engagement with the topic. The second guide, "From Concern to Action," as the title implies, is for people who are already concerned about the changing climate but who wonder what they personally can do to address it. The last guide, "Building a Better Future," focuses on the larger-scale systemic and policy changes needed. It is recommended for those already involved in local action who are looking to take their engagement to the next level.

Kyla Lohnes, currently a parishioner at Trinity, Streetsville, sits on the local engagement committee for the FLC coalition. While pursuing her Master of Theological Studies in Development at Wycliffe College in 2020, she did an internship with KAIROS, during which she was directly involved in drafting and launching the Faithful Climate Conversation resources. Most churches, in Ms. Lohnes' view, are at the second stage.

"At this point, there are not that many people who still need convincing," she says. "What people most need is to know what they can do about the situation." She likes that the "From Concern to Action" guide is very practical, leading a small group to discern together what actions make the most sense. "Ideally, you have a small group of about eight to 12 people. They don't necessarily all have to be from your parish, but it's most helpful if you're with people you already know or have some shared experience with, people you meet with regularly, so you can hold each other accountable."

Ms. Lohnes has personally facilitated about eight such discussions, both in person and online, but stresses that a trained facilitator is not required. "The guides are meant to be user-friendly. Anyone can pick them up and use them, and adapt them to their local context."

What she likes most about the Faithful Climate Conversations is the sense of community that's created. "It is easy to be overwhelmed by a big thing like climate change. But through these conversations, people find that they are not alone in their concern. They can provide encouragement and accountability to each other." As other climate activists have noted, she finds taking action is a real antidote to climate anxiety.

For Ms. Lohnes, it is also crucial that these conversations are grounded in our shared faith. "The faith piece is so important. We know that we ourselves cannot save the whole world. But that's not what we are called to do. Rather, we are called to act faithfully, to care for creation and for those who share the Earth with us, wherever we are."

Could your parish host a Faithful Climate Conversation as part of Earth Week? Or perhaps you could host a special prayer service, invite a speaker, organize a visit to your local elected representative, or join a local community cleanup. For the Love of Creation would love to hear from any churches or faith-based organizations that are planning events during Earth Week 2023 so that these events can be promoted more broadly and help to create a network of solidarity and support across Canada. You can post your events at www.fortheloveofcreation.ca/earth-week.

Whatever you choose to do, do so in faithful response to God's creating, redeeming and sustaining love for all creation!

Elin Goulden is the diocese's Social Justice and Advocacy consultant.

The tax benefits of giving



People make donations for all sorts of reasons. For some it is the mission of the organization, while for others it's how their gift will have an immediate impact. Some are motivated because of

the people involved or because of the way they feel after making a gift. The reasons for giving are endless and deeply personal. What appeals to one person might have absolutely no impact on another.

What is often overlooked – and is not likely the top motivator – is the tax benefit derived from making a gift to a charity. The truth is, many people overlook the tax advantage when making a gift, and may not know that they are eligible to claim their gift when preparing their income tax return.

According to the Canada Revenue Agency, only 19 per cent of tax-filers claimed charitable gifts in 2021, down from nearly a third of filers just 15 years ago. And yet, giving

THE STEWARD

BY PETER MISIASZEK

can have a very favorable impact on one's income tax, as the government provides generous tax credits to donors.

The tax credits are non-refundable but help reduce the amount of tax owing by about 40 per cent for the average tax-filer. Of course, if you do not owe any tax then the credit does not apply to you, though I cannot think of too many circumstances in which one would not owe any tax.

To calculate your tax credit, you need to determine the eligible amount based on your province of residence. There are two charitable tax credit rates for both the federal government and the provinces and territories. Any eligible amount you give above \$200 qualifies you for a higher rate. The following example shows the available credit for a donor in the Diocese of Toronto who gave the average

annual offertory gift in 2021 (\$1,775):

1. The federal charitable tax credit rate is 15 per cent on the first \$200 and 29 per cent on the remaining \$200. The federal tax credit is therefore $(15 \text{ per cent} \times \$200) + (29 \text{ per cent} \times \$1,575) = \$486.75$.
2. The provincial charitable tax credit rates for Ontario are 5.05 per cent on the first \$200 and 11.16 per cent on the remaining \$200. Therefore, the provincial tax credit is $(5.05 \text{ per cent} \times \$200) + (11.16 \text{ per cent} \times \$1,575) = \$185.87$.
3. The combined charitable tax credit is $\$486.75 + \$185.87 = \$672.62$. This equals 37.89 per cent of the total gift amount. This tax credit is increased to 41.4 per cent if you pay provincial surtaxes.

The tax credits provide an incentive to give and encourages generosity. For those oriented toward altruism – the idea that giving should be done freely without any expectation of return – the tax credit can be used as an additional gift, such that they

might give extra to compensate for the tax credit gained. Or they could choose to not submit their receipts at all.

All cash gifts qualify for these tax credits, including gifts of marketable securities. Normally a capital gains tax is applied to investment held outside of RRSPs or Tax-Free Savings Accounts. This tax is waived when securities are gifted, and the tax credit will still apply. For those disposed to use this method of giving, significant tax is thus reduced. Many of the largest gifts received by the Church come in the form of marketable securities, as they provide an effective way to grow and manage one's personal wealth.

Regardless of what vehicle the donor chooses to make in support of the ministry of the Church, there are important tax implications to your giving. They might actually encourage you to give a bit more.

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

Garden provides produce for our food bank

Jacky Bramma is a member of All Saints, Whitby.

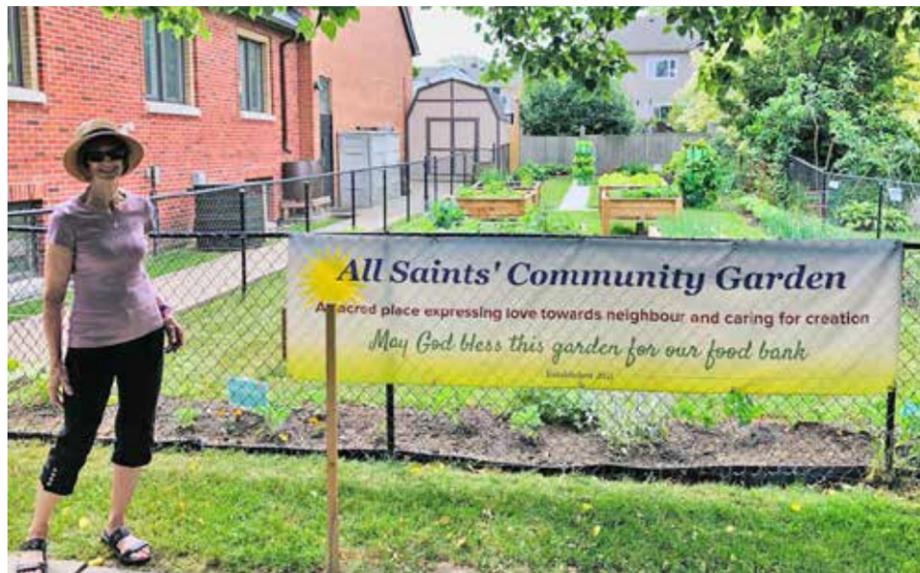
I wear quite a few hats at All Saints. In worship, I am an intercessor and a chalice bearer and assist in music ministry at our “relaxed” informal service, as well as being a bell ringer. My passion is Christian education, and I enjoy working with a team of lay and clergy folk to plan and prepare events and study courses throughout the year. I am also privileged to lead a small group Bible study on Zoom each week.

I volunteer at the All Saints food bank, which operates on Tuesdays and Fridays, and has grown enormously over the past few years to meet the growing needs of our community. I am a founding member of our community garden, and besides hands-on work, I coordinate the volunteers’ schedule.

Our community garden provides fresh produce for our food bank, The Deacon’s Cupboard, and was first dreamed of about five years ago. It only became possible when a fenced, grassy area on the east side of our lot became available in 2021. It had previously been used as a play area for a Montessori school, located in the church basement, which closed. A \$5,000 Reach Grant from the diocese and a \$500 deanery grant finally allowed this vision to become a reality, enabling the purchase of materials.

An enthusiastic group of parishioners drew up plans for six raised beds and some ground-level planting. My daughter, (now the Rev.) Claire Bramma, was a seminarian intern at All Saints for three months that summer, with the garden being her main responsibility, so I jumped at the opportunity to work together. Our volunteer team (approximately 20 in total) included both “expert” gardeners and “labourers.” Since COVID-19 restrictions were still in place, we had to follow strict protocols when working with others, even outside, and at times it was uncomfortably warm working in masks.

Once the beds and boxes were ready, planting began. In addition to sowing seeds directly into the soil, volunteers



Jacky Bramma at All Saints, Whitby’s community garden. PHOTOS COURTESY OF ALL SAINTS, WHITBY

donated seedlings started at home. In one corner of the lot, we created the Three Sisters Garden, as a tribute to the Indigenous companion planting method. Corn was planted, next came beans which used the cornstalks as support, and finally squash with their lush protective leaves. The story of the Three Sisters was shared with the congregation one Sunday, along with the planting of tobacco by two Indigenous members.

That first year was something of an experiment, dealing with unpredictable weather and soil conditions and battling with squirrels, rabbits and other pests. We were also rather late in planting but were nevertheless able to supply our food bank clients with a variety of herbs, sweet and hot peppers, zucchini, squash, lettuce and tomatoes... lots of tomatoes! Everything was received with enthusiasm.

Last year we added two new raised boxes and two tower planters. Armed with the knowledge gained from the previous year, we were able to increase our yield and variety of produce, especially beans and lettuce. We demonstrate good stewardship of the earth by using compost instead of chemical fertilizers, and using



water from the rain barrels for the plants. The theme of last year’s Vacation Bible School was God’s Work in Creation, and a visit to the garden provided an opportunity for the children to see this in action.

In addition to the obvious benefits of producing food, the garden has been a blessing in other ways by providing opportunities to connect with others. During a time of strict COVID-19 restrictions in the first year, when so many of us were starved of human interaction, it became an opportunity for volunteers to be in fellowship with each other outdoors. The garden is in plain sight of a residential street, making our presence felt in the wider community. Passersby would

frequently stop and ask about the project. On food bank days, the garden was a great source of excitement and conversation among the clients as they waited for their orders to be filled. Last year when a friend and I were watering the garden, a woman came by and asked if the church might be able to give her and her son a Bible. We were able to do that and invite her to our “Welcome Back” service the following Sunday!

One of the biggest challenges in maintaining the garden is ensuring that we have enough volunteers, especially in an aging congregation. This year we are looking at ways to increase our pool of volunteers, and we are hoping to encourage families to take a turn after worship on a Sunday.

I first came to All Saints 21 years ago, following a spiritual rebirth. Growing up in England, where the Church of England was the norm, I was “Christian-ish” until a series of events brought my faith to life. One of these was being present at the baptism of our daughter, Claire, when she was a student at RMC. Her faith and testimony were transformational steps on my journey. When my husband, Peter, died in 2007, I could not imagine dealing with such grief without God’s love. Peter loved gardening, so being part of the community garden is also a tribute to his memory.

I don’t have a five-year plan. I would simply love to continue to serve whenever opportunities arise.

One favourite passage from scripture... that’s a tough one since there are so many, but I have grown to love the Psalms. Psalm 147, verses 1-5, give great comfort:

Praise the Lord.
How Good it is to sing praises to our God,
how pleasant and fitting to praise him!
The Lord builds up Jerusalem; he gathers the exiles of Israel.
He heals the broken-hearted and binds up their wounds.
He determines the number of the stars
and calls them each by name.
Great is the Lord and mighty in power; his understanding has no limit.

New life can blossom within an old shell



BY MURRAY MACADAM

Our lives are torn with grief over the deaths that come to us on life’s journey. And as we age, there are more loved ones missing from our lives. For me, three of the people I miss the most are my parents and my late sister, Marion. Their deaths have left gaping holes in my heart, but they still serve as role models.

When I was young and grumbled about having to do something I didn’t want to do, my mother often replied, “Offer it up.” Like many Roman Catholics of that era, she wasn’t big on God-talk, but I think that what she was telling me was this: embrace what God has put before you, including the tough things, and let your life serve as an example of Christian service. Offer your life up as an example of love in action.

My sister endured a drawn-out death exacerbated by dementia. Anxiety often overwhelmed me when I was with her during her final years, seeing her abilities fade, like circuits being pulled out of an old-fashioned telephone switchboard. Speech became more and more difficult as time passed, and her mood went up and down like a yo-yo. Yet she said two words in almost every conversation that became a kind of living prayer: “Stay positive.” Yes, I still grieve her absence, but when her face floats up into my mind’s eye, I try to keep her positive outlook in mind.

We are an Easter people, and Easter invites us to look for resurrection when the death of dreams, of our spirit, of our lives as we have known them, seems imminent – when we receive almost daily reports that creation is under threat as never before from climate change, loss of biodiversity and other kinds of environmental damage; when a pandemic that has curtailed our lives so much during the past three years still leaves its grim mark on

our spirits, both individually and as a nation.

We can choose to allow the resurrected Jesus to live through our bodies and voices, our thoughts and dreams, our arms and faces. We are the Body of Christ. This is not merely a nice metaphor; it speaks of a reality by which we live as Easter people. Living a new life with Christ means infinitely more than being a good church member. It means literally living with Him, and letting his spirit penetrate our being. “Behold, I make all things new,” God tells us (Revelation 21:5). God did not say he would make all new things but all things new. God is going to take what we are and make it new – if we are open to his invitation.

Jesus is with us now, within us. He is also outside us, in others. We meet him especially in those who need our love, those we can feed, clothe, visit, forgive, and work alongside towards a world that lives out justice and dignity for all. “Live by the Spirit... the fruit of the Spirit is love, joy, peace, patience,

kindness, generosity, faithfulness, gentleness and self-control” (Galatians 5:16-23).

Easter reminds us that our baptism must mean something; it should transform our lives and inspire us to hunger and thirst for justice and peace. It should lead us to commit to live by the values that Jesus embodied.

It’s far from easy to live out this call, especially in a world that entices us to think first and foremost of ourselves. One of the best ways to sustain us in this calling is to follow the example set before us by Jesus and by those we’ve known or still know, who embody new life in their actions, and can inspire us when the going gets tough. We can also be inspired by the miracle of new life we witness every spring: tender shoots of grass, plants and flowers springing up from what had been frozen ground only a few weeks earlier.

Murray MacAdam is a member of St. John the Evangelist, Peterborough.

Marveling at the ground on which we stood

Pilgrimage to Holy Land brings tears, gratitude

BY JENNIFER BOLENDER KING

Welcome home to Jerusalem” is the phrase I did not get tired of hearing, nor did our guide get tired of saying, on our eight-day pilgrimage to the Holy Land. My husband and I were blessed to receive the Fred Hiltz Scholarship in the fall, and upon receiving the good news immediately scoped out logistics and course dates. As soon as we cleared it with our respective employers and colleagues, I spent a small fortune on flights so we would not lose our nerve and put it off. Travelling over the last few years has been anxiety-inducing for many of us, and I find now it takes a new kind of resolve and awareness to commit and execute the plans!

Fast forward to the end of January, and we found ourselves sitting on a plane preparing for the 10.5 hours it takes to get from Toronto to Tel Aviv. Aside from the anxiety of leaving our work for two weeks and wondering if we’d packed the right clothes, we wondered what exactly lay ahead in our Intro to Bible Lands course run by St. George’s College in Jerusalem.

We were greeted with sun and palm trees and a very busy international airport buzz. The first sense of home: the commuter train. Right outside the main doors of the station, with a very easy payment system, we found ourselves and bags crammed into a train heading to the city centre. Just like our daily commutes on the TTC, there was diversity, zero personal space and fast-moving vehicles, complete with inexplicable delays along the route.

Cathedral view

Dragging our cases on the cobble-stone sidewalks, we eventually found our way to the college, and here was the second sense of home: a soaring cathedral appearing in the sky with buildings, shops and the courthouse densely packed around it. Our room in the guest house had a cathedral view, and I was so elated I texted a picture to Bishop Andrew (who had just arrived in Kerala himself for the Church of South India’s annual conference, so was only a 3.5 hours’ time difference away) because at the diocesan office in Toronto we have a cathedral view every day. Just like home for the next 10 days!

The opening Eucharist at St. George’s Cathedral was the first thing on our course agenda. We were not too jet-legged to marvel at our safe travel to Jerusalem and find ourselves sitting in a beautiful stone cathedral chapel with 25 strangers-soon-to-be-pilgrim-classmates, being greeted by the Dean of the cathedral and our course guide and chaplains. Cue the tears – in that moment overcome with gratitude, sharing in the body of Christ in the Holy Land.

Since the Hiltz Scholarship began, I have known about St. George’s College and the pilgrimages on offer. I have enjoyed processing all of the applications over the years and working with the scholarship committee to grant clergy



Clockwise from above: Haram esh-Sharif with its golden Dome; Jennifer Bolender King and her husband Dave at the Mount of Olives; St. George’s Cathedral. PHOTOS BY JENNIFER BOLENDER KING

and lay people to partake of this opportunity. I loved helping Bishop Andrew plan his trip to the Holy Land a few years ago and was intrigued by his and Mary’s experience there. We know so many people who have been to the Holy Land and how much of an impact it has had upon their faith and formation. But I was truly surprised by the instant, overwhelming sense of home we experienced within the first couple of hours. That sense of home, accompanied by overwhelming gratitude, carried us throughout the pilgrimage.

The first outing our group took was to the Mount of Olives. When Dave and I were commuting from the airport to Jerusalem, we noticed with delight that the name of transit routes and stops all seemed to be Mount-something. That was such a pinch-me moment – we were somehow in the land of the Mount of Olives, etc., that we had heard about our entire lives growing up in Christian communities. There we were, standing on the Mount of Olives, overlooking the old city of Jerusalem in all its modern-day glory (complete with construction cranes), just marveling again at the ground on which we stood. Our guide said a lot of things and I could not recall any of them now, we were so taken with the view and awe of being there. Thankfully he knew that none of us were probably listening, being the seasoned guide, Bible scholar and priest he was. He took us back there later in the course when our ears were trained to listen to his calm and quiet voice and our eyes were trained to see what we were being directed to at the same time! (Isn’t there a parable in there somewhere?)

One very special outing was visiting the Haram esh-Sharif, the al-Aqsa Mosque compound. Thanks to the good relationship between the college and the staff at the mosque, we were taken on a private, guided tour inside the Dome and surrounding buildings. The morning was sunny and clear, and again we found ourselves quietly marveling as we stood within the compound, taking in the glorious gold and the art of the Dome of the Rock. I was not the only one in our group weeping at that holy sight. The emotional swell came from recognizing the significance that physical structure has for millions of people of a different faith than mine, and with a shared reverence for the holy place that it is. It was stunning to be in a sacred place so important and sought after by people all over the world.

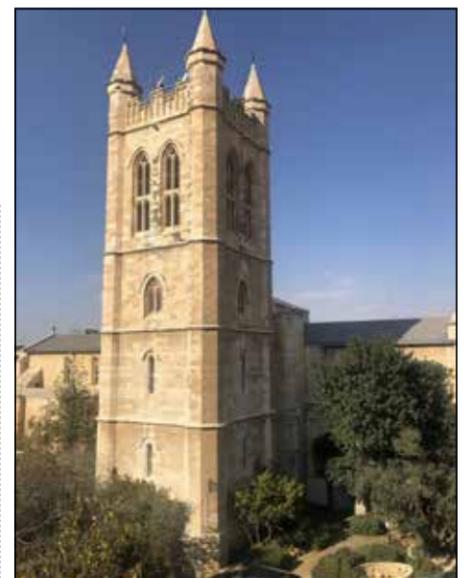
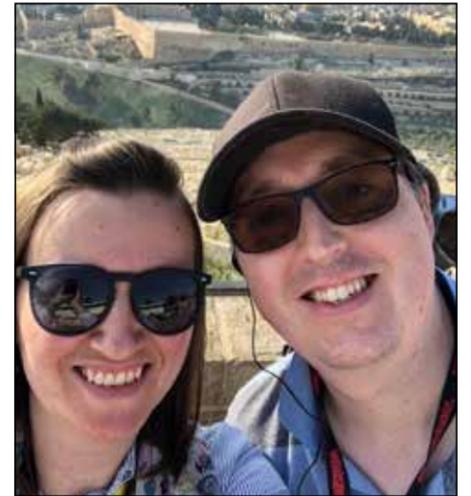
Bullet holes

We were led into a giant building next to the Dome, and our guide pointed us

to the windows at the very top of the soaring ceiling. Many of the windows were shattered, and it took a few minutes to realize what it was – bullet holes and the destruction from bullets. Our guide explained that forces have tried to invade the buildings with such force even while people were inside worshipping. That was disturbing to see and something I continue to think about now that we are home. There are no bullet holes in my church’s windows. Also in the same building, we came across a group of people cleaning, dusting and tidying up. Some more familiar reality, that such holy places are also very public spaces and need to be cleaned. I have spent my whole life in church, and helping to clean up and tidy up at church is second nature, because it is your home away from home. We all have to contribute to our churches’ caretaking so that we may have a place to worship and pray in.

On our last day, early in the morning, we met the Dean in the college courtyard who would prepare and lead us through the Way of the Cross in the old city, ending at the Holy Sepulchre. I am not a morning person, nor did I at all like the visit to the Holy Sepulchre on our first day, so this was an excursion I, admittedly, was anxious about! Being the last day, however, we had had eight rigorous, fulsome days of awe-inspiring excursions under our belts, and when the alarm went on the last morning, I was already awake and eager to engage with this last adventure (a pilgrimage miracle!).

The Dean asked us to take turns carrying the cross and reading the scriptures at each station. By now we were also experts at managing our earpieces/headsets and minding local traffic so as not to be herdlike and irritate people going about their daily lives. But carrying a large wooden cross and keeping your breath to read scripture in meaningful ways in the hustle, and minding many other pilgrim groups, was a challenge. Somehow, I ended up beside the Dean and was saddled with the cross as we began. It felt awkward and weird, and the old cobblestones amongst the vendor stalls and people and cats (there are cats everywhere in the old city) gradually blended into the background as my heart took in what I was physically doing: carrying a cross through the streets of the old city in Jerusalem just as Jesus did some two thousand years ago. Ending in the courtyard of the Holy Sepulchre, we were all a puddle. As we made our way inside, we stopped at the anointing slab perfumed with fragrant oil and made our way up to the place of the crucifixion. Kneeling in



front of the cross at that place of all places was an extremely humbling and meaningful moment.

We learned that an hour or so after we had passed through the second station, at the Chapel of Condemnation, a young man had run into the chapel courtyard overturning statues and trying to smash monuments. The chapel groundskeeper, who had greeted our entire group and the Dean by name just a short time earlier, threw himself on the man to restrain him. The young man apparently pleaded “insanity” to avoid charges. It was jarring to hear of another act of violence in a holy place that we had just stood in while praying and reading scripture. A day after we had arrived in Jerusalem, a Palestinian refugee camp was attacked, and several people were killed. Three days after we arrived, a Jewish synagogue was attacked, and several people were killed. The tension between violence and welcome is something I have never experienced in a place to such an extreme and was palpable throughout our time in the Holy Land.

One night we were visited by staff of a non-profit organization working for peace and understanding, specifically with young people. This was so hopeful to learn about, and I invite you to visit www.musalaha.org to consider learning more and supporting its work. As a pilgrim who was warmly welcomed and instantly found spiritual “home” in Jerusalem, I must in turn give time to pray for those who have their home in Jerusalem, and for peace and reconciliation in Israel. Thank you to the Hiltz Scholarship Committee, to Bishop Andrew and to the Diocese of Toronto for the gift of this extraordinary pilgrimage!

Jennifer Bolender King is the Diocesan Bishop’s Office Assistant and a member of Church of the Transfiguration in Toronto.

PWRDF gives to 'quake relief

Faith groups aid efforts in Turkiye, Syria

A day after the 7.8-magnitude earthquake struck southeastern Türkiye on the Syrian border on Feb. 6, the Primate's World Relief and Development Fund allocated \$35,000 to ACT Alliance, a group of 140 faith-based relief and development agencies, to support an urgent response in Syria. More than \$88,825 in donations began flowing in to PWRDF.

PWRDF also participated in the Humanitarian Coalition appeal, with donations matched by the Government of Canada up to \$10 million. The appeal raised more than \$12 million.



The Middle East Council of Churches, an ACT Alliance member, provides mattresses and blankets, as well as hot meals, to affected families gathering in local churches. PHOTO COURTESY OF THE MIDDLE EAST COUNCIL OF CHURCHES

The earthquake damage has been catastrophic. As of Feb. 24, the total death toll had reached more than 47,000. There are thousands of collapsed buildings, and 115 schools destroyed in Aleppo, Hama and Lattakia. Inclement winter weather has caused flooding in displacement camps.

PWRDF has allocated \$5,000 to the Diocese of Jerusalem to provide food, water, clothing and medical supplies in northern Syria. Syria remains a challenging environment in which to provide support. Rescuers and aid agencies must deal with the long-term effects of the war, destruction of civilian

infrastructure, economic collapse, explosive ordnance contamination, COVID-19, and one of the largest number of internally displaced people in the world.

On Feb. 13, the Middle East Council of Churches invited member churches in Aleppo to discuss coordinating a response. The Aleppo Church Leaders Committee agreed to establish an ecumenical Syria earthquake committee, along with a committee to deal with the safety of building structures.

This committee will assess the priorities of those who need help with housing and how to implement repairs. It will also distribute food

Mission to Seafarers seeks volunteers

BY THE REV. JUDITH ALLTREE

VOLUNTEERING in Canada took a serious hit during the COVID-19 pandemic. As the world opens up again, and it is safe to volunteer again, the Mission to Seafarers is once again looking for volunteers.

More than 100 ships, both cruise and cargo, are scheduled to arrive in Toronto and Oshawa during the upcoming shipping season. Each cargo ship has a minimum crew of 22 to guide and direct it, and each luxury cruise ship has an average crew of 250 to keep nearly the same number of passengers well fed and relaxed. But we are the people who take care of the crews of these commercial vessels.

We would welcome your help meeting and greeting seafarers. In the Port of Oshawa, we have a

mission station where seafarers come to access free WiFi, drink a cup of coffee, have a snack and just get away from the noise and busyness of their life on board ship. In Toronto, we meet our cruise ship seafarers at the ship's gangway to assist with local errands such as shopping in their very limited time off.

If you feel called to offer your services as a volunteer for the Mission to Seafarers in Oshawa or Toronto, please contact me at glutenfreepriest@gmail.com and I will be happy to provide you with a job description and job training. Thank you, and God bless you for your interest.

The Rev. Judith Alltree is the regional director of the Mission to Seafarers Canada.

and other items to existing shelters and look at ways of getting cash assistance to people.

The ACT Alliance has issued an appeal for Syria for earthquake response (\$6 million) and ongoing resilience work (\$5 million). There is a pledge of \$3 million by the funding members so far.

Anglicans are being asked to

keep the people affected by the earthquake in their prayers. Donations can be made online at pwrdf.org, by calling 416-822-9083 (or leave a message at 1-866-308-7973) or by cheque to PWRDF, 80 Hayden St., 3rd Floor, Toronto, ON, M4Y 3G2 and indicate Syria/Türkiye Earthquake in the memo field.

Submitted by PWRDF

Women at a Crossroads

A residential program for women seeking direction in their lives

July 7- July 30, 2023

If you are interested in:

- sharing in an intentional Christian community
- learning how to live a balanced life of prayer, work, study, rest and recreation
- engaging in classes and discussions about Christian life and vocation

then you may be called to participate in this program.

Career

Study

Lifestyle

There is no fee for room and board, but participants contribute to the life of the Community by sharing in the Sisters' work. A monetary contribution (tax deductible) may be made to the Sisterhood but is not required.

Application deadline: April 10, 2023

For more information

Sr. Dorothy, SSJD, 416-226-2201 ext. 301 or convent@ssjd.ca
or: Sr. Dorothy, St. John's Convent, 233 Cummer Ave. Toronto, Ontario, M2M 2E8

The Sisterhood of St. John the Divine

Urban farm hums with activity

Workshops connect people to Earth

BY ANÉLIA VICTOR AND MELODIE NG

“HELLO, farmers!”

We look up from weeding in the kale beds. A young girl’s voice calls to us from the other side of the fence, where children from Three Valleys Public School tear through the schoolyard during recess. She extends her small arm through the chain link fence, offering us some flowers she has picked. We walk over to accept her beautiful gift and offer back some flowers to her and her friends.

“What are you doing? What’s growing over there?” Bright eyes, noticing everything. They are curious about what so many of us city-dwelling adults have become immune to – the life right before us. In every plant and patch of soil we mindlessly walk (or drive) past is a world of life rooted in the sustaining Earth.

At the Common Table Farm, we grow local organic produce in the



Anélia Victor makes pizza with ingredients grown at the Common Table Farm, which provides fresh vegetables at no charge to seniors and families in Don Mills. PHOTO COURTESY OF THE COMMON TABLE FARM

Don Mills area. These fresh veggies are distributed at no cost to families and seniors experiencing food insecurity. The farm is a project of Flemingdon Park Ministry,

an Anglican charity working in the neighbourhood of Flemingdon Park for many years. We grow thousands of pounds of food each season. A farm in an urban centre

like Toronto offers much more than food, however. There are so many opportunities to connect people with the Earth, with each other and with curiosity.

Last spring, Anélia Victor joined our team as the Urban Farmer & Educator. Here she shares about last season and what we look forward to in 2023:

“Can you grow dragon fruit at your farm?”

For the past year, I have heard such wonderful quotes from children, teens and adults during our workshops. As I started this position, I was excited to create educational workshops for folks living in Flemingdon Park and the area surrounding our farm. Since I am coming to almost a year in this position, I want to share the joyous moments we created as an urban farm community to teach others the importance of growing food and caring about the land that provides so much to us.

Starting in March 2022, we ran two workshops with guest facilitator Tim Martin, teaching students about the benefits of pollinating plants and bugs. The children played a fun game mimicking the flight patterns of various pollinating bugs and learned how predators can disrupt the pollination process.

Next, in August our farm hosted a community pizza-making work-

shop. Participants from ages 4 to 60 learned how to knead pizza dough, build a pizza using fresh ingredients from our farm, and cook a pizza using a griddle on the stovetop. After the workshop, our summer staff member Kalia distributed tote bags with pizza flour, yeast and recipes to make your own dough and pizza at home.

We ended the year with two new educational partnerships that will bring opportunities to teach the community at large. We have created a three-part workshop with Three Valleys Public School, teaching children the life cycle of vegetables – from saving seeds and planting seedlings to having dedicated beds to grow their own food. As well, we were awarded a grant from Telus to build a youth program to teach Flemingdon Park students from grades 10 to 12 how to grow their own vegetables and nurture the land.

We can learn how to nurture the land and, at the same time, the Earth nurtures us in more ways than one.

“I learned bats pollinate.” “Bees make food.” “How do you pick out the plants you want to grow?” “I want to know, do pollinators eat pollinators?” “I like seeing the flowers.” “What are those white things in dirt?”

Upon visiting the farm, students

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The Companions Program September 2023 – June 2024

The **residential Companions** program is an immersive opportunity to experience a contemporary monastic community rooted in the Benedictine tradition. It is open to women aged 21 and up regardless of Christian denomination.

Companions live, work, and pray alongside the sisters, learning from them but also sharing each companion’s own gifts with the sisters and their ministries. They will:

- Learn to cultivate peaceful and creative ways of living in a diverse intentional community
- Appreciate silence and solitude as well as community and service for a healthy life
- Put down deep roots of spiritual intimacy with God and each other
- Develop a personal path to ongoing spiritual growth
- Discern individual gifts and vocations.



Application start & end (both programs):
January 1, 2023 – May 15, 2023



Open to women of all Christian expressions, **Companions Online** is an opportunity to become “monastics in the world,” living a Benedictine rhythm of prayer, work, study, and recreation. Online Companions learn to develop practices that support and nurture their spiritual life from the comfort of their homes.

They meet regularly for classes and discussion groups, and commit to times of personal prayer at home. They share in book studies, participate in online worship and screen films relevant to spiritual growth and self-understanding. Online Companions also develop spiritual disciplines that follow the liturgical year.

Cost:

Residential Companions: sugg. \$100/month.

Companions Online: sugg. \$50/month.

If cost is a hindrance, assistance is available.

To learn more about either program, or to apply, email:

Shannon Frank-Epp, Program Coordinator, at
companions@ssjd.ca, or phone St. John’s Convent:
416-226-2201, ext. 342

The Sisterhood of St. John the Divine

A Mr. Perkins Story

Create in me a clean heart, O God

BY THE REV. DANIEL GRAVES

On Ash Wednesday, our old friend Mr. William Perkins, the rector of that little fictional town of Hampton's Corners, had preached on the subject of "confession" and how an Anglican might make their confession. Now, you might think this an odd subject for a sermon from an Anglican pulpit. The concept of making your confession, at least privately, strikes many as a very Catholic notion, but in truth, confession has always been permitted and even encouraged for Anglicans. It's just that most Anglicans have allowed the General Confession, said together during the liturgy, sufficient to meet their needs.

Confession was a practice very dear to the heart of our Mr. Perkins. It was something he had adopted in his early days as a churchman, when with youthful zeal he had considered himself a member of the "Anglo-Catholic party," those zealous Anglicans who loved all things catholic and ritualistic, and devoted themselves piously, perhaps even slavishly, to a catholic rendering of the Anglican liturgy and, of course, held a deep fondness for things like incense and lace. But after a short sojourn in that country, Mr. Perkins had left that all behind him, at least most of it. That was back in the day when Mr. Perkins liked to be called "Father"; now, "Mister" sufficed. Back then he reveled when he "put on Christ" in the form of a beautifully brocade silk chasuble to celebrate the sacred mysteries of the Holy Eucharist; now, he was just as happy with his black cassock and white surplice, and a simple stole or even a black preaching scarf. With age and maturity, his outward zeal had become less ostentatious, and as with many of us, as age softens our sharp edges, the simpler things had begun to prevail for Mr. Perkins.

The one thing, however, that he clung to from his Anglo-Catholic youth was the idea of private confession. He really did believe it was good for the soul. He felt strongly, both for himself and for others, that one should make their private confession from time to time as a sort of spiritual housecleaning, to cast off the things that stood in the way of a deeper, closer, more intimate relationship with the loving God. And what better time to encourage confession than the beginning of Lent? Without fail, Mr. Perkins preached about confession on Ash Wednesday. Every year he reminded his congregation of that old Anglican adage about private confession: "All may, none must, some should, few do." And every year his congregation would dutifully chuckle at this pithy aphorism, very few taking him up on it, but every year at least a couple people gave it a try.

Like many Anglican clergy, Mr. Perkins would hear a very small number of confessions over the course of the year. Occasionally, someone who had been brought up a Roman Catholic or who, like Mr. Perkins, had once had Anglo-Catholic leanings, would come for private confession. For the most part, though, those who came to confess did not really set out to make their confession, but came to Mr. Perkins with a heavy heart about some-

thing that was troubling, some way they had treated friend or neighbour, some mistake over which they had great regret, something wrong they had done and the guilt they bore that they could not shake – these are the things that brought folk to Mr. Perkins for counsel.

As they would sit in his little study and unburden their souls to him, they were, in fact, making their confession. Mr. Perkins would offer them spiritual counsel, encouragement and love, and would finally say, "it sounds to me as if you have just made your confession," and when they acknowledged that perhaps they had, he asked "would you like me to pronounce priestly absolution?" They would often pause for a moment, consider it, and many would say yes. And so, either right there in his little study or at the altar rail in the church, he would put on his stole, make the sign of the cross over them, and offer the words, "Our Lord Jesus Christ, who offered himself as the perfect sacrifice to the Father, and who conferred power on his Church to forgive sins, absolve you through my ministry by the grace of the Holy Spirit, and restore you to the perfect peace of the Church. Amen." Mr. Perkins would invariably see the burden lift from his parishioner. It was as if Jesus himself were present and taking the weight away. Mr. Perkins really had nothing to do with it. His task was simply to be a witness to the pain of his brother or sister in Christ, to reassure them of God's grace (for that is really all that priestly absolution is – it is not magic), and then to forget everything that he was told, keeping what was spoken between the penitent and God alone. The little ritual would always conclude with Mr. Perkins saying, "the Lord has put away all your sins, now go, and pray for me, a sinner." Mr. Perkins was invariably reminded of his own need to unburden himself.

As hard as Mr. Perkins worked each Lent to help his little congregation understand confession and even encourage them toward it, there were some who never really got it, in spite of their best efforts to please him. Would I be breaking the seal of the confessional if I told you about the old woman at Christ Church who used to come annually to Mr. Perkins at the beginning of Lent for him to hear her confession? She was a pious old dear who was convinced she never sinned, and yet she knew that it was incumbent upon her, as a pious Christian, to make her confession from time to time. So, every once in a while, she would throw a bag of garbage over her neighbour's fence so that she would have something to confess to Mr. Perkins, in order that she might receive the soothing and holy balm of priestly absolution. Mr. Perkins would gently counsel her that perhaps, just perhaps, her sin was rather one of spiritual pride, and perhaps, just perhaps, she might do some self-examination in this area. But she was adamant – she had not a proud bone in her body.

Perhaps it is like those folk who never really get the purpose of Lent altogether. Lent is a solemn time, and for 40 days the liturgy is built around penitence, self-denial, purity of heart and the sufferings of Christ. As a consequence of this, Mr. Per-



Mr. William Perkins, country parson.

kins, like most other clergy, always made a point of ensuring the music in Lent was suitably solemn, to assist worshippers in assuming a suitably solemn mood in their devotion. By about his third year at Hampton's Corner's he could predict the individuals who would start coming to him by about the fourth week in Lent to complain that we were singing too many dirges. One well-meaning soul would always ask, "can't we have something a bit more upbeat? The last few weeks all the hymns have been such downers." Mr. Perkins was tempted to reply, "Yes, and so was Jesus' 40 days in the wilderness, and his betrayal by Judas, and his trial before Pilate, and his crucifixion." But being nicer and less sarcastic was one of Mr. Perkins' regular Lenten disciplines, something he had to regularly confess to his confessor, and so with difficult restraint he refrained from berating the person, and simply responded cheerily, "Easter's a-comin'!"

And so, you may ask, did Mr. Perkins practice what he preached? Did Mr. Perkins make regular, private confession? Yes, he did. From time to time, not on any particular schedule – although almost always around the beginning of Lent – Mr. Perkins visit his confessor, a cleric of another denomination. During this particular Lent, Mr. Perkins had gone to see his confessor about a matter that had taken place many years ago, during his early days in priestly ministry. It was a matter that he tried again and again to put out of his mind, that he was successful in ignoring and forgetting a good deal of the time, and yet it would return again and again, weighing heavily on his conscience. And what was this matter that so plagued our diminutive priestly friend, that most pious of clergymen, whom anyone could scarcely believe had ever sinned?

When he was a very new priest, he was out celebrating with friends – I think it may have even been Mardi Gras. As often happens when Anglican clerics gather, and as 40 days of self-denial were about to unfold, a certain Scottish elixir was flowing most freely. The little gathering itself

was most uneventful, and in fact rather jovial. The event that was to come to plague Mr. Perkins' consciousness and trouble him for many years took place on the way home. As he and a couple of his fellows were walking through the city streets (for Mr. Perkins was but a lowly curate in a city church in those days), they passed a man lying outside the entranceway of an apartment. They conferred amongst themselves, and Mr. Perkins was elected to investigate. Now, Mr. Perkins, who he might say was "well beyond the legal limit" in terms of what he had imbibed, approached the man. He was breathing but quite still. When Mr. Perkins was sure that the man was alive, he returned to his comrades and pronounced with no sense of irony, "he's just drunk." And so they went on their way, each making their way home on foot or by cab.

Two mornings later, as Mr. Perkins was drinking his coffee and reading his paper, he came across a small item about a man who had been found dead the previous morning outside that very address that Mr. Perkins had passed. Doctors suspected that he had had a heart attack while trying to unlock the outer door of his apartment. A feeling of dread came over Mr. Perkins; dread and guilt. Was this the man that Mr. Perkins had encountered and so readily dismissed as drunk? The irony was not lost on him now, for as a result of his own intoxication that evening, his memory of the event was somewhat foggy.

Mr. Perkins had a busy day ahead and tried to put the thought of the man behind him. Eventually, as the days went on, his worry and guilt about what had transpired began to recede, as is often the case in such matters. His busy life pushed away the memories, only coming to the surface from time to time in the years ahead. When they did, he would box them up in some dusty corner of his mind (or heart?) and pretend the whole incident never happened... until several years later he began to dream about the man. The man began to haunt his thoughts and

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TO PLACE AN AD CALL 905.833.6200 ext. 22 OR EMAIL ANGLICAN@CHURCHADVERTISING.CA

Mr. Perkins tearfully makes his confession

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would come to him at unexpected moments. He never accused Mr. Perkins, but in Mr. Perkin's mind's eye, he just looked at him sadly and then would disappear. The truth was, Mr. Perkins had no idea what he looked like, for he had never even seen his face. Mr. Perkin's subconscious would conjure up a withered, sad-looking visage of someone in need, someone whom he had passed by. Perhaps this is really why Mr. Perkins had such an uncomfortable relationship with the parable of the Good Samaritan. The man would haunt Mr. Perkin's dreams on and off for years, and Mr. Perkins would push him away and try to forget. How foolish we are

when we think that pushing down something deep inside will make it go away.

Back in the present, as Lent rolled around again, the dreams had returned, and added to it was Mr. Perkin's wondering about the man's family. What must it have been like for them to hear their loved one had died this way? Or perhaps one of them had even discovered him, cold and lifeless. And what if they learned that someone, a priest of the Church, who was drunk, had passed him by? The burden, after all these years, had become unbearable. Thus, after Mr. Perkins had preached his annual Ash Wednesday sermon on confession, he got immediately

into his car and headed to the convent.

Within an hour he was kneeling before his confessor and tearfully making his confession. He let it all flow out – his shame over his drunkenness, his failure to see Christ in the man who lay dying on the pavement, his guilt over keeping it hidden so many years, his unworthiness of the mantle of priest, and especially his unworthiness to exhort others to confession and pronounce priestly absolution.

After his confession, there came a long period of silence in which he wept. After what seemed like an eternity, he looked up and his confessor was looking down on him, with gentle, loving eyes, and she

said, "William, I am a minister of the gospel of Jesus Christ, the one who died for our sins, that we might live. For what you have done, you are forgiven, and for what you have not done you are forgiven. In the name of Jesus Christ, the God of love." And these words followed intentionally, and slowly: "You are forgiven." The weight began to lift, and she extended her hand and helped him gently to his feet. With eyes at level, she concluded, "The Lord has put away all your sins. Now go, and pray for me, a sinner."

The Rev. Daniel Graves is the theologian in residence at Trinity Church, Aurora.

IN MOTION

Appointments

- The Rev. Donald Shields, Honorary Assistant, St. Thomas, Brooklin, Feb. 12.
- The Rev. Tay Moss, Honorary Assistant, St. John the Baptist, Norway, Feb. 13.
- The Rev. Canon James Woolley, Interim Priest-in-Charge, Trinity-St. Paul, Port Credit, Feb. 15.
- The Rev. Samantha Caravan, Interim Priest-in-Charge, St. Luke, Peterborough, May 1.
- Doug Smith, Assistant Curate, St. Paul on-the-Hill, Pickering, May 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):
- St. Cyprian
- Christ Church, Scarborough
- Grace Church, Scarborough
- Christ Church, Bolton
- Parish of Craighurst and Midhurst
- St. George, Haliburton
- Trinity-St. Paul, Port Credit

Parish Selection Committee Process

First Phase - (not yet receiving

names):

- Grace Church on-the-Hill
- St. George Memorial, Oshawa

Second Phase - (receiving names via Area Bishop):

- Holy Trinity, Thornhill
- St. John the Baptist, Oak Ridges
- St. James Cathedral
- St. Aidan, Toronto

Third Phase - (no longer receiving names): N/A

Ordinations

The following individuals will be ordained transitional deacons at St. James Cathedral on April 30 at 4:30 p.m.:

- Hannah Johnston
- Carol Shih
- Doug Smith
- Paige Souter
- Abraham Thomas

Celebration of new ministry

- The Rev. Lee McNaughton, Priest-in-Charge, St. Paul, Brighton, April 16 at 4 p.m.

Conclusion

- The Rev. Glenn Empey will conclude his appointment as Priest-in-Charge of St. Luke, Peterborough on April 30.

Retirement

- The Rev. David Smith's last Sunday at Christ Church St. James will be July 9.

PRAYER CYCLE

FOR APRIL

1. St. Philip, Etobicoke
2. Palm Sunday
3. Holy Week
4. Holy Week
5. Holy Week
6. Holy Week
7. Holy Week
8. Holy Week
9. Easter Day
10. St. Stephen, Downsview
11. Christ Church, Deer Park
12. Grace Church on-the-Hill
13. Messiah
14. St. Augustine of Canterbury
15. Churchwardens and Treasurers of the Parishes of the Diocese
16. Eglinton Deanery
17. St. Clement, Eglinton
18. St. Cuthbert, Leaside
19. St. John, York Mills
20. St. Leonard
21. Anglican Church Women – Enid Corbett, President
22. Bishop's Committee on Creation Care
23. Synod Council and Area Councils
24. St. Timothy, North Toronto
25. Transfiguration
26. Parish Administrators and Church Secretaries
27. St. George, Grafton
28. St. John the Evangelist, Port Hope
29. St. John, Bowmanville
30. New Curates of the Diocese of Toronto

Students burst with thought

Continued from Page 9

are bursting with thoughts and questions. These children will inherit what we older folks leave for them of this Earth. Our modern, urban lives tend to dissociate us from the physical world around us and the food systems that feed us. So much depends on the bats, the bees, the flowers and the white things in the dirt! Perhaps significant shifts could take place in how we relate to the Earth if we learn to become curious again.

This season the farm will be hum-

ming with learning activities, even as we keep on weeding around that kale. We look forward to hearing many more inquisitive questions – from young and old – as we farm and learn together.

Melodie Ng is the Common Table Farm's manager. To find out more about the Common Table Farm or to support its work, contact melodie@flamingdon-parkministry.com or visit www.flamingdonparkministry.com.

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.

Worship

APRIL 2-9 - Palm Sunday, Maundy Thursday, Good Friday, Easter Eve, Easter Sunday and Eggstravaganza (an Easter egg hunt) at Holy Trinity, Guildwood, 85 Livingston Ave., Toronto. Come in person or watch online. For dates and times, visit www.trinityguildwood.org.

Gatherings

APRIL 18 - MAY 2 - Evening Prayer on Tuesdays at 7 p.m., plus light refreshments at 7:30 p.m., with the Rev. Dr. P.J. Carefoote's three-part Eastertide series on Wycliffe and today's Church. It includes segments from Morningstar, the film about John Wycliffe's life and legacy. Join us in person at St. Olave, Bloor Street and Windermere Avenue, Toronto (or view later online). For more details, call 416-769-5686 or visit www.stolaves.ca.

MAY 5-6 - Monks' Cell, St. Theodore of Canterbury's unique dining fundraiser of 52 years, is back. Dinner features charcoal grilled steaks or chicken breasts served with all the trimmings by attentive, costumed staff in a setting reminiscent of a mediaeval monastery refectory. May 5, 6-10 p.m. and May 6, 5-10 p.m. Reservations open April 2. Call 416-222-6198 or email monkscell@hotmail.com.

Looking for an article?

Photo adapted from Fizkes/Shutterstock

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ANGLICAN FOUNDATION OF CANADA



WARM HEARTS

Anglican churches take part in the Coldest Night of the Year, a national fundraising walk for local charities held on Feb. 25. Clockwise from above: teams from Trinity, Bradford and Christ Church, Stouffville gather at the walk in Newmarket, raising \$6,200 combined for Inn from the Cold, a local homeless shelter; the team from St. Paul, Newmarket, which raised \$3,480 at the Newmarket walk; members of St. Michael and All Angels take part in a walk in Toronto, helping to raise more than \$28,000 for the church's community outreach programs. PHOTOS COURTESY OF PARTICIPATING CHURCHES



Anglicans play at a modified version of the cricket festival last summer. PHOTO BY MICHAEL HUDSON

Cricket festival returns

BY RANIL MENDIS

THE Anglican Church Cricket Festival committee is pleased to report that planning for ACCF 2023 is well underway, and the event is scheduled for July 15 at the Creditview Sandalwood Park in Brampton. Invitations to the bishop's office and the Brampton mayor's office have already been sent, and we look forward to welcoming everyone at this year's event.

This event evolved from a friendly cricket encounter in 2016 between St. Thomas a Becket, Erin Mills South and St. Peter, Erindale. By 2019 the ACCF expanded into a great community engagement event for participating churches. However, the pandemic-related disruptions in 2020 negated the great momentum and the network of local churches that was

built over five years. A modified version of the ACCF returned in June 2022 after three years. Despite the uncertainties around the pandemic, we were pleasantly surprised to see more than 70 parishioners, family and friends from five GTA churches attending the event on a glorious summer day last year. Charmaine Williams, MPP for Brampton Centre and a parishioner of St. Joseph of Nazareth, Bramalea, was among the attendees. Addressing the gathering, Ms. Williams spoke about her love and passion for the mission of God and emphasized the importance of community engagement events like the ACCF to share God's love with the church and in the community.

This year, the ACCF will once again be organized to accommodate seasoned cricket players and those

who are new to cricket. There are opportunities for absolute beginners to learn cricket, children of all ages, women and men, as the ACCF uses modified rules with the objective of giving all players a chance to bowl, bat and field.

The ACCF was launched with the aim of providing opportunities for Anglicans from the GTA's diverse communities to get to know each other as a church community and build relationships, and enjoy food, fun and good Christian fellowship. If you are interested in playing as an individual or a church team, or if you'd simply like to volunteer, email rmendis1@gmail.com.

Ranil Mendis, ODT is a member of the Anglican Church Cricket Festival's organizing committee and a parishioner of St. Thomas a Becket, Erin Mills South.

A CALL TO MUSICIANS



Now in its fourth year, The Bishop's Company Cabaret is looking to celebrate musical artists and dancers within our Anglican community as we raise funds to support The Bishop's Company. We aim to share this evening with everyone in the Diocese of Toronto and provide a selection of diverse performances that reflect our community at large. All are welcome to audition. Each act will receive an honorarium. This year's Cabaret will be done in conjunction with the Bishop's Company Dinner.

Submission Deadline: April 28th – send examples of your work and let us see what we can expect.

Selected Artists will be notified: Friday, May 5th.

Once selected, artists will need to submit a bio, photo, social media links (if applicable), and song selection with copywriting info, by the end of May.

To ensure quality, artists are required to film their pieces with Blindspot Media before the end of August.

The content will be recorded specifically for the use of the Cabaret. Performances will be shared with the Diocese and later posted on the Diocesan YouTube Channel, and our Facebook page. The Bishop's Company is willing to work with the artists on cross-promotion.

Send submissions and enquiries to bishopscompany@toronto.anglican.ca.

Check us out on Facebook at <https://www.facebook.com/BishopsCoTO/>

Last year's Cabaret can be seen at <https://www.youtube.com/watch?v=-EU7PD2wToE>.

Your friends at
The Anglican
wish you a blessed
Holy Week and Easter.