

Diocese, developer sign agreement

Carts bring hope to homeless



Church welcomes Ukrainian kids

The Anglican

THE NEWSPAPER OF THE DIOCESE OF TORONTO

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JOYFUL DAY

Thirty people are confirmed and one is received into the Anglican Church at the diocesan confirmation service at St. James Cathedral on May 7. The people came from the following churches: St. Theodore of Canterbury, St. Peter, Erindale, St. Timothy, Agincourt, St. Paul the Apostle, Rexdale, St. Aidan, Toronto, Church of the Resurrection, All Saints, Whitby, Christ Church, Stouffville, St. John, Norway, St. Jude, Bramalea North and Grace Church on-the-Hill. Bishop Riscylla Shaw gave the homily. PHOTOS BY MICHAEL HUDSON



NEW DEACONS ORDAINED – SEE PAGE 3

Diocese, Kindred Works sign agreement

Developer to help parishes build mixed-income housing

BY STUART MANN

THE diocese is entering into an agreement with Kindred Works that will help parishes that want to redevelop their properties to include mixed-income housing. Synod Council approved the agreement at its April meeting.

“This is a big first step,” says Peter Patterson, co-chair of the diocese’s Property Committee. “Kindred shares the same values as us and the same idea about ownership. We’re looking forward to working with them.”

Established by the United Church of Canada, Kindred Works is an independent company that redevelops and manages land on behalf of the United Church, its congregations and ecumenical partners, including the Evangelical Lutheran Church in Canada. Its goal is to upgrade church properties to include housing and shared spaces that are built to meet community needs and promote sustainability.

Mr. Patterson and co-chair Stu Hutcheson say Kindred Works is a good partner for the diocese because it supports the diocese’s position that the Church should retain ownership of the property. “It’s important that the land we’re using is not sold to a developer, where we can lose control and our objectives may be compromised,” says Mr. Hutcheson. “In the agreement with Kindred, the diocese and the parish remain the owners of the land and any improvements.”

Kindred Works also shares the diocese’s vision of environmentally friendly and well-managed buildings that include market-level and affordable housing, they say.

Under the agreement, Kindred Works, in consultation with the parish, will produce a feasibility study consisting of a review of cur-



Kindred Works shares the diocese’s vision of environmentally friendly and well managed buildings.

rent zoning and zoning potential, a market analysis, initial potential massing and a high-level viability assessment. If Synod Council approves the feasibility study, Kindred Works will put together a development plan that will include a preliminary planning review, a heritage risk assessment, a market study review of comparable rentals, and up to three massing studies for the property. The plan will include budgets for the development and construction of the property.

Upon approval by Synod Council, the development plan will be submitted to the city, town or municipality in which the parish is located. If approved, Kindred Works will contract with the diocese to provide construction and management services.

Much of the financing for the redevelopment projects is expected to come from CMHC (Canada Mortgage and Housing Corporation), a crown corporation that seeks to make housing affordable for everyone in Canada. If CMHC cannot provide all the funds necessary for a project, the parish, the diocese or a third-party investor will have

to provide funding.

Parishes that want to redevelop their properties with Kindred Works will first need to state what their mission is. If their plan meets diocesan goals and includes providing affordable housing, they will be put on a list of parishes to be considered for redevelopment with Kindred Works. The College of Bishops will prioritize the list.

Mr. Hutcheson cautions that it will take time for projects to come to fruition, given their complexity and the number of people needed to provide input and expertise. “Five years is not an unreasonable timeline from start to occupancy.”

Kindred Works currently has eight projects in Ontario and New Brunswick on the go, with several more in the planning stage, including redevelopments at St. Mary and St. Martha’s two sites in Toronto.

Parishes that want to redevelop their properties to include housing – or perhaps without housing at all – do not have to work with Kindred Works, but they must retain ownership of the property and demonstrate that they have the means and expertise to successfully

complete the project. Under the diocese’s Canon 6, all such projects must be approved by Synod Council.

Mr. Patterson says the agreement with Kindred Works provides a framework that will make the diocese’s redevelopment process more efficient. “Every redevelopment for every parish will be different, but by nailing down some of the things we can agree on and do beforehand, that will save us a lot of time and money. If everything had to be replicated every time there was a redevelopment project, it would bring the parish and the diocese to its knees.”

He says the agreement is an important step in the diocese’s efforts to address the housing crisis in Ontario. “Affordable housing is something we all care about and is something we want to have as an outcome in situations where that is appropriate.”

Last fall, Synod passed a motion calling for the diocese to develop an affordable housing plan that will determine the feasibility of building affordable housing on diocesan-owned lands; prioritize strategic partnerships with indus-

try experts in the fields of planning, development and affordable housing provision; establish specific, achievable targets; and clearly define the meaning of affordability for each project.

In June 2021, the diocese offered a workshop for parishes that provided a theological perspective on land and an overall governance framework for development projects. Over the course of the summer, a series of four webinars was offered that covered a variety of topics that included looking at other faith-based housing projects, planning for inclusion and diversity, ecologically sustainable development, financial sustainability, and looking at development through the eyes of a non-profit developer.

After the workshops, parishes indicated that they were looking for greater clarity and guidance around the redevelopment process and more support from the diocese as they consider whether redevelopment is the next step in their faith journey. The Property Committee’s ongoing work in this area, including the agreement with Kindred Works, is a response to that.

BRIEFLY

Synod coming up

The 162nd Regular Session of Synod will be held Nov. 17-18. Synod will be held in person at the Sheraton Parkway, Toronto North hotel in Richmond Hill. Synod was held at this location in the past, including 2019. The pre-Synod meeting will be held online Oct. 21. For more information, visit the Upcoming Synod page on the diocese’s website, www.toronto.anglican.ca.

Diocese lifts vaccine mandate

The diocese has lifted its vaccine mandate. Clergy, paid staff and unpaid volunteers are no longer required to provide proof of vaccination to engage in ministry in the diocese. The vaccine mandate, in place since September 2021, mandated that all personnel must be fully vaccinated against COVID-19 with two doses of a Health Canada approved vaccine to engage in ministry. The mandate was lifted in April. The diocese removed most of its other COVID-19 pandemic restrictions last June.

Barrie seniors can help students

SpacesShared (formerly called RoomEaze) is partnering with

Georgian College in Barrie to help students find accommodation. They’re currently focused on building a pool of older adults who wish to open their homes to a student for a semester or school year. If you or someone you know has a spare room and would benefit from a student’s help and company, or some extra income, sign up at SpacesShared.ca. Founder Rylan Kinnon, a member of Trinity East (Little Trinity), is available to speak with any deanery or parish that wants to learn more. He can be reached at Rylan@spacesshared.ca.

Clarification

In last month’s issue, a photospread about clergy receiving stoles for their 25th, 50th and 60th years of ordination omitted the names of those not in the photos. Here is a complete list of the clergy who were honoured by the diocese. Silver jubilee (25 years): Bishop Jenny Andison, the Rev. Captain Murray Bateman, the Rev. Helen Bradley, the Rev. Kenute Francis, the Rev. Annette Gillies, the Rev. Canon Millie Hope, the Rev. Elizabeth Hopkins, the Rev. Chris Horne, Bishop Kevin Robertson. Golden jubilee (50 years): the Rev. Canon Trevor Denny, the Rev. Eric Howes, the Rev. Canon Bill Kibblewhite. Diamond jubilee (60 years): the Rev. David Flint, the Rev. Robert Flowers, the Rev. Dr. G. Grant Schwartz.

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The Rev. Canon Jo Davies, chaplain at Sunnybrook Health Sciences Centre, gives the homily.



ORDAINED

The diocese's newly ordained deacons are presented to the congregation at St. James Cathedral on April 30. From left are the Rev. Chiung (Carol) Shih, the Rev. Paige Souter, the Rev. Douglas Smith, the Rev. Abraham Thomas and the Rev. Hannah Johnston. The ordination of deacons service is held at the cathedral each spring. PHOTOS BY MICHAEL HUDSON



A stole awaits.



Bishop Andrew Asbil lays his hands on the head of each ordinand during the consecration.



The deacons enjoy a group hug.



The Rev. Paige Souter and the Rev. Abraham Thomas are vested.



The deacons, family, friends and clergy mingle after the service.



Applause for the new deacons.

Deepening poverty calls for advocacy



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The Most Rev. and Rt. Hon. Justin Welby,
Lambeth Palace,
London, England SE1 7JU.

In Canada:

A community of about 600,000 members in 30 dioceses, stretching from Vancouver Island to Newfoundland and north to the Arctic Ocean.

Primate:

The Most Rev. Linda Nicholls,
Church House, 80 Hayden St.
Toronto, ON M4Y 3G2 Tel: 416-924-9192

National Indigenous Archbishop

The Most Rev. Christopher Harper
Church House, 80 Hayden St.
Toronto, ON, M4Y 3G2 Tel: 416-924-9192

In the Diocese of Toronto:

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

Bishop of Toronto:

The Rt. Rev. Andrew Asbil

Suffragan Bishops:

The Rt. Rev. Riscylla Shaw and
The Rt. Rev. Kevin Robertson

The Diocese of Toronto:

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BY ELIN GOULDEN

Over the past few months, 123 parishes in our diocese have passed this year's social justice vestry motion, calling on the provincial government to double social assistance rates. This was an incredible show of support from parishes large and small, rural, urban and suburban. Interestingly, while parishes are always given the option of amending the motion as proposed, no parish reported watering down the motion. Some even voted to strengthen it!

Unfortunately, in the latest Ontario budget, there was no increase to social assistance rates beyond providing for the Ontario Disability Support Program (ODSP) to be indexed to inflation starting in July 2023, as had been announced in last year's election campaign. The budget did include a temporary doubling of the Guaranteed Annual Income System benefit for seniors during 2023, with a promise that it would be indexed to inflation starting in 2024.

People on Ontario Works (OW), however, continue to live in ever-deepening poverty, with single individuals receiving a maximum benefit of \$733 per month. Those on OW who are homeless or living in shelters receive even less: a single individual receives only \$343 for "basic needs." OW rates have stayed at the same level since September 2018, and there is as yet no government discussion about raising those income supports. Yet in that time, inflation has risen by 9.9 per cent, with some costs, such as food and energy, increasing at an even higher rate. While almost all of us have felt the pinch, those who were already in deep poverty are hardest hit.

The impact on housing and food insecurity

is staggering. Neil Heatherington, CEO of Daily Bread Food Bank, is one of many in the charitable sector who is sounding the alarm. Before the pandemic, 60,000 people used Daily Bread food banks every month. In March 2023, that number was 270,000 – more than four times the pre-pandemic number, enough to fill the Rogers Centre nearly seven times. With increased demand and rising inflation, Daily Bread now spends more per month on food than it used to spend in an entire year pre-pandemic.

Similarly, our church-run food banks and community meal programs are hard-pressed to meet the needs of those who show up. Clergy are reporting increasing requests from people in the community for financial help with housing and food costs that are simply beyond their reach. Churches' front-line witness to deepening poverty is perhaps the biggest factor behind the overwhelming support for this year's vestry motion. We know that without increased income supports, both homelessness and hunger will continue to increase in our communities.

Bishop Andrew has communicated our disappointment with the government's failure to address the deepening poverty of social assistance recipients in his response to the provincial budget. You can find this letter on the Social Justice & Advocacy page of the diocesan website (www.toronto.anglican.ca/sjac).

Individuals and parishes can follow up their support for increases to social assistance by writing a letter to their MPP, using our template at www.toronto.anglican.ca/vestry-motion. You could also ask for a meeting – perhaps a small group of two or three from your parish can go together! The Social Justice & Advocacy section of the website has resources to guide you through this process.

The federal government also has a role to play in reducing poverty. This year's federal budget included a "grocery rebate" of up to \$234 for single working-age Canadians without children, \$225 for seniors and up to \$467 for eligible couples with two children, to help defray the impact of inflation on food costs. This benefit, which will be delivered via the GST rebate, is expected to reach 11 million Canadians. Yet it is only a drop in the bucket for those trying to make ends meet.

Canadians with disabilities, about 25 per cent of whom live in poverty, are also pressing the federal government to deliver on its proposed Canada Disability Benefit. A bill to establish such a benefit has passed in the House of Commons and is now before the Senate for consideration. Advocates are urging the federal government to ensure that this benefit is adequate to lift people with disabilities out of poverty and to roll it out within this calendar year.

On June 1, during National AccessAbility Week, Holy Trinity, Guildwood will be hosting an evening event to raise awareness of the Canada Disability Benefit, in collaboration with the advocacy group Disability Without Poverty. Postcards will be available for attendees to sign and send to their MPs, urging them to implement the benefit. This is a great opportunity to learn more about the issue and engage in advocacy.

There are many opportunities for advocacy on income supports at both the federal and provincial levels. As Proverbs 31:9 reminds us, "Speak out, judge righteously, defend the rights of the poor and needy." As rising costs push low-income neighbours further to the margins, our voice is needed more than ever.

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

What do we truly treasure?



BY MURRAY MACADAM

The silvery sheen is long gone, replaced by innumerable scratches and a dull finish, bearing the marks of decades of use. No matter. My late mother's venerable coffee percolator lives on in my home, providing delicious coffee every morning.

I love that old percolator, not just because of the coffee it brews but because it brings back fond memories of Sunday dinner and the coffee savoured by the adults around the table following the obligatory roast beef. As our planet groans under the weight of more and more things, my percolator's longevity stands out in an era where so many of the things we use last only a few years before being relegated to a landfill site. But most of all, this appliance touches my heart because of the memories linked with it.

Our lives can fill up with "stuff" all too easily, especially as one ages and sooner or later must face the need to downsize. All that stuff challenges us to think hard about a basic question: what do we truly treasure? What makes a meaningful difference in our lives?

For some of us, the answer lies in valuable possessions such as works of art, antique books or fine furniture. But cherished treasures can also be found in items with little monetary value – like an old but beloved coffee percolator.

The possessions with which we surround

ourselves express a lot about what we treasure – and say a lot to others about our values. I count myself fortunate to own two powerful paintings of Jesus by artist Michael O'Brien. On my front lawn a "Hands Off the Greenbelt" sign alerts drivers on my busy street of the threat posed by proposed development on a natural treasure within our diocese, Ontario's Greenbelt.

"Do not store up for yourselves treasures on earth, where moths and vermin destroy, and where thieves break in and steal," advises Jesus, in a passage most of us know well. "But store up for yourselves treasures in heaven, where moths and vermin do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will be also" (Matthew 6:19-21). Jesus encourages us to focus on living out a life of faith, on our spiritual bank accounts rather than our material ones. His message can help us resist the never-ending calls to buy and instead think about what we can do without. It is a bold, counter-cultural message.

As I write this, another Earth Day has just passed, and the urgency of its message is more compelling now than ever. Heat waves, forest fires, droughts, erratic weather patterns and loss of biodiversity provide alarming signs that we're not stewarding God's creation responsibly. We can blame inadequate government policies for our predicament, yet the fact remains that to a great extent we get the governments, and the public policies, that we deserve.

Moreover, what if the heart of the problem is more basic? What if it stems from the values that shape our actions, and thus help shape our public policies as well? And what if those values rest upon what we treasure the most?

Earth Day is long past as you read this. But what if we made every day Earth Day? What can inspire us to make the kinds of changes we need, individually, through our parishes and as a society, to safeguard creation – and protect the futures of our children and grandchildren?

It's not an easy task. Our diocese's Bishop's Committee on Creation Care provides a wealth of action ideas to help us make creation care an integral part of our worship, life and witness. See its resources at www.toronto.anglican.ca/creationcare.

I am inspired by the vow in our order of service based on the Anglican Communion's Five Marks of Mission, which challenges us: "Will you strive to safeguard the integrity of God's creation and respect, sustain and renew the life of the Earth?" I try to take to heart the answer we give: "I will, with God's help."

Inspiration to do more to safeguard God's creation can also come from reflecting on the frugality of the generations that came before us – and from something as simple as a durable coffee percolator.

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

Unhoused people must not be swept away

BY JOHN SPRAGGE

"But Jesus said, 'Let her alone; why do you trouble her? She has performed a good service for me. For you always have the poor with you, and you can show kindness to them whenever you wish; but you will not always have me.'" (Mark 14:6-7)

Jesus reminds us of two principles in tension: Christians must never neglect the suffering of people in this age, but the particular service we can offer the world depends on our connection to the eternal – to the Divine.

If we needed a reminder of the importance of Christian witness for decency in governmental policy and commercial behaviour, we are getting it now. Women, children and men are put out of their homes by "renoviction" or other means of depriving people of shelter, in favour of those who can pay more. Those who cannot afford increasing rents end up insecurely housed, sharing with friends or in cramped congregate shelters. An increasing number of men and women are sleeping rough or living in tents in cities across the world. To Christians, and indeed all People of the Book, these people we displace with the bland impersonal brutality of the neo-liberal economy are made in the image and likeness of God, of infinitely more value than the numeric formulations we dignify with words like "wealth" and "prosperity."

"A hangout for the bottom 1 per cent" (Google review of All Saints Church-Community Centre)

In a society obsessed with possession, people in deep poverty and without shelter present an unwelcome reminder of the cruelty of our society and the inefficiency of our institutions. To business proprietors, unhoused people in deep poverty are an unwelcome disturbance to their customers. Many of us have good reason to fear poverty and are all too easily taught to fear the poor. The cruelties and absurdities of our policies lead, among other things, to encampments, which burden public space



'Renoviction' is depriving people of shelter in favour of those who can pay more, says writer. PHOTO BY MICHAEL HUDSON

and bring unhoused people into conflict with other community members.

In response, an increasing number of commentators propose to sweep those whom our society has displaced out of sight. They begin by blaming the housing crisis on illicit drugs, or on the untreated mental illness they ascribe to those lost on our streets. From there, they argue the solution lies with a return to institutionalization. The call to bring back insane asylums is accompanied by the claim that we unwisely abandoned them at the behest of "romantic" arguments about freedom, exemplified by novels such as

One Flew Over the Cuckoo's Nest.

These arguments are wrong on nearly every point. The movement leading to the closing of insane asylums was driven not by Ken Kesey's supposed romantic notions but by awareness of the abuses built into a system designed to hide people suffering from mental illness. Anyone unclear about the real nature of institutions designed to make the poor and the powerless conform or disappear need only consider the results of scans by ground-penetrating radar, from the Tuam care home in Ireland to Canada's Residential Schools.

The solution to homelessness is simple: to build and provide housing. Even in economic terms, institutionalization fails. Estimates are imperfect, but confining people almost always costs more than housing them. The parliamentary budget office has estimated the construction cost per inmate of a secure institution at \$400,000. The maximum estimated construction cost for an apartment is \$240,000. That difference, \$160,000 for each homeless person, is far too much money to waste on pointless cruelty.

...The bread in your cupboard belongs to the hungry; the coat unused in your closet belongs to the one who needs it; the shoes rotting in your closet belong to the one who has no shoes; the money which you hoard up belongs to the poor. (Basil the Great)

No psychiatric problem or addiction is improved by casting the sufferer adrift on the streets. Providing housing always reduces stress, makes access to medication easier and facilitates regular care. This assumes care will be available; in many cases, it is not. Mental health care and support services are severely underfunded in many places, and Ontario is not an exception. Infamously, politicians who closed institutions for the mentally ill promised outpatient services they never provided. Many people with mental illness need counselling, support and access to medications; in some cases, this means reminding people of the benefits of therapy, and help to schedule their medications. These needs can be met by a caring community, through group homes or even adult fostering arrangements. People with mental illness, even quite severe conditions, respond to the love and support of a family, chosen family or community. Loving care is certainly better than spending vast sums on walls and locks, only to sweep the image of God out of sight.

John Spragge is a member St. John, West Toronto and regularly works with the drop-in program at St. Stephen in-the-Fields in Toronto.

Let's bring back the offertory plate



Churches have experienced a noticeable and protracted change in giving patterns since the earliest days of the pandemic and beyond. Not only has there been a major shift to online giving, such as use of e-transfers, CanadaHelps, text and tap giving, and quick response (QR) codes, there has also been a sharp drop in the use of envelopes. Regarding the latter, two aspects of their usage stand out: envelope giving is unreliable (especially when online worship was the only option), and churches have been slow in returning to the practice of passing the plate.

While it might appear to be more convenient – and hygienic – to leave the plate at the entrance for congregants to make a gift as they pass by, it may be overlooked or misunderstood as to why it is sitting there. I believe the time has come to reclaim, and repurpose, the use of the offertory plate.

If we examine the practice of offering from the Old Testament, we see that distinct types of giftings were made: some

THE STEWARD

BY PETER MISIASZEK

for grain, first fruit, and money. The experience of offering was a joyful one that often marked rites of passage: a newborn child, a safe return from a journey, a coming of age, a bountiful harvest. Often when an offering was made, the various gifts were held heavenward and dedicated for God's purposes. If one happened to have been in the temple at that time, one would have experienced a feast for the senses, including the burning of incense, sweet corn and freshly baked perfumed breads.

There are very few opportunities in our secular society where the practice of making an offering has the potential to be as graciously received as at church. For that matter, other than giving to the office United Way appeal, we are less and less exposed to the whole concept of generosity. Churches still have the market cornered on this aspect of giving. So why don't we endeavour to do a really good job of celebrating the act of intentionally put-

ting something on the offertory plate?

The church service itself presents a wonderful opportunity to use the offering as stewardship education. As the offering is introduced, received and dedicated to God's mission, we can reinforce important beliefs about our relationship with money, such as why we give, how to give joyfully, the importance of voluntarism, and the missional service of the Church. The offering is an ideal time of congregational participation, and it should be encouraged from everyone present, including our children.

Typically, our offering experience has been reduced to the giving of money. Why can't we reclaim at least part of the ancient practice that goes beyond this? The act of giving should be expanded so it includes more than what is in our bank account; it should be reflective of our whole selves. During the offering we could offer words of encouragement to members of the congregation, get-well notes to those who are ill, requests for forgiveness, pledges of time, personal needs, declarations of gifts in an estate, and tangible items like food.

Just imagine how the offertory could be

done differently in your church now that social distancing is behind us. What if this space of five minutes after the sermon was transformed into a joyful celebration of giftedness and thanksgiving? If you were new to church, how might a celebratory offering impact your experience of worship? Leaders often struggle with the feeling that the church is money grubbing. If we included non-monetary giving – in the same way an offering was made in the temple – an intimate connection could be made between God and God's people. Giving is not just about money; it becomes an opportunity to show that God cares about all that we have and are.

By receiving offerings, both monetary and non-monetary, providing stewardship education and celebrating individual giftedness, the offertory period could be transformed into an anticipated component of worship. By inviting us all to bring forward some gift, we are joined in Christ's own offering of his self out of love for each one of us. And that could be truly transformative.

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

Indigenous languages are a sacred gift

Materials for June 21 translated into many languages

The Right Relations Collaborative, the newest bishop's committee, was birthed in 2022 when the Rev. Maria Ling began to wonder about the possibility of translating the materials for National Indigenous Day of Prayer into vernacular languages for church use. Serving as the assistant curate at St. Elizabeth Church, Mississauga at the time, she worked with Cantonese- and Mandarin-speaking congregations. She reached out to the Rev. Gerlyn Henry, a fellow assistant curate at St. Timothy, North Toronto, to begin a conversation about translating the resources into Tamil as well. The purpose was to provide immigrant and vernacular speakers the incredible resources available to the Church through native language and imagery.

The Rev. Leigh Kern, the diocese's Right Relations Coordinator, quickly mobilized to respond to the need for such a project. It was called "Translation for Decolonization." The materials for National Indigenous Day of Prayer are now available in English, French, Inuktitut, Western Cree, Cantonese, Japanese, Mandarin and Tamil. In time, we hope to translate them into Malayalam, Filipino, Arabic, Mongolian and Punjabi – the other prominent diaspora worshipping communities within the diocese.

Indigenous languages are a sacred gift from the Creator. Colonization and the Indian Residential Schools system sought



Items for an Indigenous ceremony at Holy Trinity, Trinity Square. National Indigenous Day of Prayer will be celebrated in churches across Canada on June 21. PHOTO BY MICHAEL HUDSON

to eliminate the diversity of tongues spoken on Turtle Island. Different languages illuminate different worldviews, perspectives and relationships between speakers and the world they inhabit. It is through that very illumination that advocacy and allyship is born.

For example, the "Prayer for those Who Did not Return Home from Residential School and for all Missing and Murdered Indigenous People" is one of the resources that have been widely translated. It begins like this:

"Let us pray, we hold close to our hearts today those whose absence leaves a gap too great for words. We hold to our hearts and grieve those beautiful lives cut short by colonial violence. For the thousands of children who did not return home from Residential School, for the many Indigenous

people who are missing, or taken from us, may love surround them."

While Anglicans of the diaspora may not immediately see pictures of Residential Schools or long braided hair or the baby moccasin, they often know lives cut short by colonial violence. Anglicans of the diaspora understand children not returning home, or family members going missing. It is that visceral, empathetic knowledge and love that empower and encourage us to act with compassion, understanding and justice.

The very system that sought to eliminate the diversity of tongues is the one being brought to repentance through the diversity of tongues. By translating the resources of prayer and worship into imagery and language that are tangible to several native language speakers, the anti-colonial,

anti-racist collaborative effort swells from the ground and informs its congregation.

We soon realized that the work of translation is but a small part of the work towards Right Relations and formed what is now known as the Bishop's Collaborative for Right Relations. This group provides prophetic responsibility and develops reflective resources for the diocese related to the legacy of Anglicans on Indigenous lands and colonization. The collaborative coordinates opportunities to advance the Calls to Action of the Truth and Reconciliation Commission, address power imbalances and advance equity and justice. The leadership team consists of the Rev. Leigh Kern Right and two co-chairs, the Rev. Maria Ling and the Rev. Gerlyn Henry. They work closely with the Rev. Simon Li, the Rev. Samantha Caravan and the Rev. Claudette Taylor, who serve as core members of the collaborative.

On June 21, we observe the National Indigenous Day of Prayer. General Synod established this day as a major feast that takes precedence on a Sunday (*Book of Alternative Services p.15*). This means that alongside the long-celebrated Baptism of our Lord and the Transfiguration of the Lord stands this day of prayer. In worship, we hear from God and God's people, repent of our sins and participate in the great act of reconciliation. On June 21, we are called to worship and prayer, as the whole people of God, to reflect on our painful history, repent of our participation in its sin and carry forth God's reconciliation of all people through solidarity, advocacy and action. That is worship. That is prayer.

This article was written by the Rev. Gerlyn Henry and the Rev. Maria Ling. The Rev. Gerlyn Henry is the priest-in-charge of Church of the Holy Wisdom. The Rev. Maria Ling is the interim priest-in-charge of Grace Church on-the-Hill.

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



Cost:

Residential Companions: sugg. \$100/month.

Companions Online: sugg. \$50/month.

If cost is a hindrance, assistance is available.

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.

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

Carts connect with homeless

Prophetic ministry turns heads in affluent neighbourhood

BY MARTHA HOLMEN

A long busy Bloor Street West and through the upscale streets of Yorkville, two industrial tool carts loaded with food and supplies are bringing hope and support to some of Toronto's most vulnerable residents.

The idea was born during the COVID-19 pandemic, when the Common Table drop-in, a ministry of Church of the Redeemer, Bloor St., had to shut its doors to indoor programming. "Everything had to be outside," says Bill Ryan, Common Table's current director. "We began serving the meals from the front of the church. They're coming to the doors of the church almost as if to receive the Eucharist. It's that kind of very moving experience."

But along with those who'd been attending the drop-in's weekday programs, the ministry's staff and volunteers were aware of another community of people who were living on the streets as a result of the pandemic. "Shelters had to get their numbers down to provide the appropriate two-metre spacing. That put a lot of people on the street," says Mr. Ryan, who was himself the director of a shelter at the time. "Common Table's response to that was, let's take the needs to the community, wherever they might be."

What started as a response to the pandemic has now become a permanent fixture of Common Table's ministry. Every Thursday and Friday, a group of four staff and volunteers serves sandwiches and food from the carts outside Redeemer starting at 10 a.m. Once everybody there has been served, they hit the sidewalks.

"We take them to the places we know within about a one-kilometre radius of the church where the homeless would be, many of whom we didn't have contact with prior to going out and finding them," says Mr. Ryan. "We go past Louis Vuitton, we go past Tiffany's and Cartier and all the other designers. People stare at us."

The front cart features bottled water, a variety of sandwiches, boiled eggs, baked goods, fresh fruit and granola bars. The second cart includes hot coffee, yogurt and hot oatmeal with choices of brown sugar, milk and cinnamon, along with condoms and Common Table's newsletters.

There are more supplies inside the carts, including a medical kit, toiletries, socks and underwear, hats and gloves in the winter, safe injection kits, some clothing and sometimes sleeping bags. "We go out fully equipped. Some days nobody asks for any of that stuff – they just want the food – and other days there's great demand for it," says Mr. Ryan.

They take the carts east to Bay and Bloor and then further on to Yonge and Bloor, meeting homeless people whom they've come to know by name. A stop added to the route more recently is the Toronto Reference Library. "We actually go into the library, because especially in colder weather a lot of the homeless and near-homeless are there. They use the computers, some of them are sleeping there," says Mr. Ryan. "The security guards welcome us now. They're happy we're coming."

One or two of the Common Table group



Volunteers push outreach carts across Bloor Street in Toronto, beginning another round of helping those in need. PHOTOS BY MICHAEL HUDSON

will wander through the stacks looking for people on different floors, working on information from the security guards about where unhoused people can often be found. The team typically serves 10-12 people at the library alone.

Taking to the sidewalks has let the Common Table meet people who might never stop by Redeemer. Mr. Ryan says most of them are living rough on the streets rather than in shelters, and many are dealing with severe addictions or mental illness. "You never know who you're going to meet from trip to trip," he says. "It's a bit rougher than our normal days, but also very rewarding, because they are very appreciative. You made the effort to come and find me. There's a different kind of relationship that we gradually establish. Some of them make their way back to the church on occasion, and some of them are just happy to see us Thursdays or Fridays. We've become part of their routine."

As that relationship of trust has grown, some of the people receiving support from Common Table have approached staff or volunteers for help beyond basic provisions. "We're at the point where some of them are now sitting down and having deeper conversations. We've known some of the women are being trafficked, and they've come and whispered it to the side," says Mr. Ryan.

He's been asked for help with getting into rehab, contacting a family member, finding medical support and other deeply personal concerns. "It's very different, and it's always off to the side so that nobody else can hear some of their private issues, but they have nowhere else to turn."

Whatever the team experiences on any given trip with the outreach carts, Mr. Ryan says the gratitude of the people they encounter amazes them every time. "It's actually very rare that somebody doesn't stop and express their gratitude to us. Jesus had the issue of he heals 10 lepers



and only one comes back; we get nine lepers who come back and only one that doesn't," he says.

When he considers what the future might hold for the outreach carts, Mr. Ryan says he and his team are always tinkering with how they use them. "We always go east, and we thought there are just as many homeless people west," he says. "We'd like to try out different places with them, but then we'd be letting down people that we've established relationships with."

He says they've considered taking the carts out on a third day, but they would need more sandwich makers and more volunteers. Between people coming to Common Table and the carts heading out in the neighbourhood, they need 150-200 sandwiches each day, all of which are made by volunteers.

He's interested in how they can use the carts to support the local Business Improvement Area and residents' association, with whom Common Table already has strong relationships. "What if the neighbourhood BIA had a hotline to us and said, 'There's a homeless person – can you go and check and help them out?' It

takes more staffing and volunteers to pull that off," he says. "We probably don't have storage to have three or four carts, so we have to recognize our own capacity, but there are potential other ways of doing things."

He'd also like to explore ways of turning the outreach carts into educational tools for the community. "It already has a prophetic ministry, just our presence. We're saying, 'the poor are here and they're not going away, and neither are we,'" he says. "It needs to move beyond just responding to the homeless and use it as a tool to train and educate the neighbours. And they're open to it!"

In the meantime, Mr. Ryan says he and his team will continue to take the carts out to help meet the needs of their most vulnerable neighbours. "They will say to us, 'You're an angel' or 'You're Jesus,' and we're going back to them, 'No, I think you're Jesus,'" he says. "We often see Jesus in the people that we're serving, that Jesus is mingling with them before we ever get there."

To learn more about Common Table or support its ministry, visit www.there-deemer.ca.



The Rev. Canon Stephen Peake and members of St. Bride, Clarkson clean up a local park to celebrate Earth Day. PHOTOS COURTESY OF ST. BRIDE, CLARKSON



Cleanup provides learning

Park yields more than litter, group finds

BY THE REV. JILLIAN RUCH

EARTH Day was celebrated by St. Bride, Clarkson with a community cleanup and lunch on April 22. Our outreach committee chose the environment as one of three focus areas this year, and this was one way that we could fulfil this commitment.

The event targeted not only our church community but the wider community too, as Birchwood Park, the area we chose to tidy, was in our neighbourhood.

The weather was not bright and sunny at all! We all arrived with rain gear on and umbrellas in hand. We had made the decision to clean up the park in rain or sunshine (unless it was torrential rain!). The participants, about 12 in total, left the park cleaner than we found it, but we also left quite wet. We then made our way back to St. Bride's to warm up, eat some pizza and

wings, and watch some Earth Day recordings from Bishop Andrew Asbil (in 2019) and Pope Francis. These recordings reminded us how creation care is an element of our faith; we were commanded to be good stewards of our world.

The best part of the day, however, was an unexpected learning. Leading up to the event, some people shared with us how clean Birchwood Park is, and that having the event last for two hours may not be feasible because there would not be enough for the participants to do. However, when we arrived and started to pick up litter, this nugget of unexpected learning occurred: on the surface, the park looked immaculate, but once you changed your lens to look specifically for litter, there was more than enough to keep us picking for the two hours. We picked up plastic bags, broken plastic toboggan pieces, PVC piping, paper wrappers from fast food restaurants and more.

The Rev. Canon Stephen Peake, our rector, shared in his sermon the next day that "we do not always see things unless we are directly impacted by them." This was something that we have taken forward from this event: to look at creation care with different lenses. We recognize that to really participate in creation care, we need to look past what we think we know and be curious about what else we have not seen yet.

We were thankful for the learning from the wet morning, the fellowship as we were tidying and eating, and the prayers for our creation, said together at the end of the event. Thanks go to our outreach committee and the Hrisihi Mogre and the AppLabb Group, who provided lunch to our small but mighty group!

The Rev. Jillian Ruch is the assistant curate of St. Bride, Clarkson.



TEAMWORK

The rain moved out and the clouds lifted in time for the Stewards of Creation team at St. Martin, Bay Ridges to clean up the neighbourhood on April 22. The City of Pickering provided the tools to help make the task easier. From left are team members Elaine Watters, Denise Farrugia, Lee Lynn and Debbie Cuciurean. PHOTO BY KEITH WATTERS

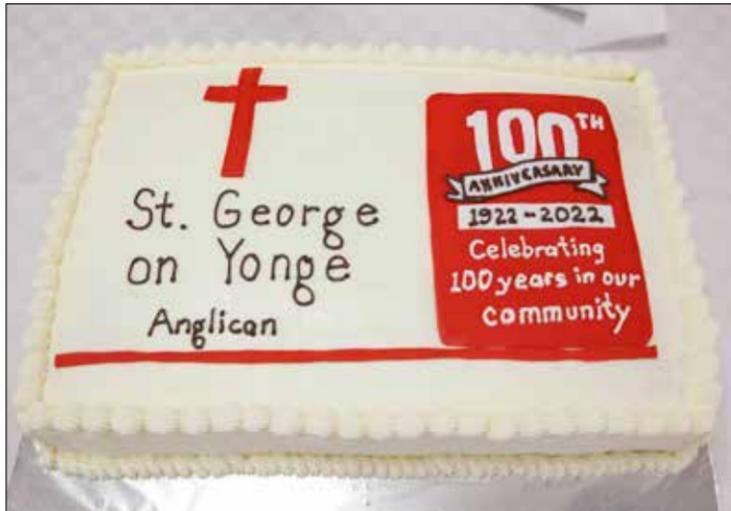


IN THE GARDEN

From left, Bert Henry, Andy Hermitage and Rupert Roach, all members of St. George, Pickering Village in Ajax, work in the church's community garden during Earth Week. Produce from the garden goes to neighbours and St. Paul on-the-Hill, Pickering's foodbank. St. George's held a special hymn festival on April 23. PHOTO BY THE REV. SUSAN SPICER



The congregation and clergy of St. George on Yonge join Bishop Andrew and Mary Asbil during the anniversary celebrations. PHOTOS BY MICHAEL HUDSON



The anniversary cake.



Bishop Andrew and Mary Asbil receive a gift from the church, given by churchwardens Doug Heyes and Judy Bradshaw.



Enjoying delicious food.



The church school sings 'My God is so Great' during the service.



SEEKING NEW HOME

The Diocesan ACW's Ecclesiastical Needleworkers recently received many items from a local church that recently closed. The items include beautiful frontals/super frontals with all the matching antependia, burses and veils, markers, stoles and chasubles in all seasonal colours (red, white, green and purple). The frontals are made to fit a 10-foot-wide altar. Other items include white linens, choir gowns, and a set of six sanctuary lights. All these items and more are available at a reasonable compensation plus the cost of packaging and shipping. For more information, leave a message on the ACW office phone (1-416-363-0018) for Peggy Perkins or drop by the Diocesan Centre at 135 Adelaide St. E., Toronto on a Monday from 10 a.m. to 3 p.m. The Ecclesiastical Needleworkers are a group of sewers and embroiderers who use their talents to produce ecclesiastical items and refurbish vestments for use in places of worship at a reasonable price. Their handmade linens are custom-made to order. PHOTOS COURTESY OF THE ECCLESIASTICAL NEEDLEWORKERS

Church marks century in community

BY ELIZABETH BEECHAM AND GERALDINE SPERLING

St. George on Yonge closed out a year of celebrating 100 years in the Willowdale community with Bishop Andrew Asbil presiding over its patronal service on April 23. Bishop Asbil was assisted by the Rev. Canon Sister Constance Joanna Gefvert, the Rev. Leonard Leader and the Rev. Pierre Niyongere.

Bishop Asbil gave an inspiring homily, recognizing the parish's accomplishment of serving Willowdale for 100 years as it grew from farmland to a diverse and urban community. He was very optimistic for the future of St. George on Yonge, looking forward to a further 100 years of meaningful service in an ever-evolving community.

As it was the Feast of St. George, the congregation was encouraged to wear red and white, echoed by the flowers on display. For the occasion, organist Michael Leach was accompanied by trumpeter Jeff Chong. The rousing hymns did justice to the acoustics in the sanctuary. The church school presented an enthusiastic rendition of "My God is so Great!" Bishop Asbil blessed gifts of stained glass candle screens and brass candlesticks that were donated to mark the occasion.

After worship, St. George's many volunteers were recognized for their faithful service to the parish, each person receiving a card of thanks and a token of appreciation from Bishop Asbil. Everyone then enjoyed a delicious potluck lunch in the parish hall, with contributed hot and cold dishes, followed by dessert, including a special cake celebrating St. George's 100 years.

Sincere thanks to Bishop Asbil and Mary Asbil for joining the church on this occasion, and to everyone who worked so hard to help make the event and the year of celebration so memorable.

Elizabeth Beecham and Geraldine Sperling, ODT, are members of St. George on Yonge, Toronto.

NIGHT TO REMEMBER

A concert is held at St. James Cathedral on the evening of May 6 to celebrate the coronation of King Charles III at Westminster Abbey earlier in the day. The cathedral choir and the Talisker Players, conducted by Thomas Bell, performed coronation anthems by G.F. Handel. The evening included organ solos, a ringing of the cathedral bells and a reception in Snell Hall. Attending the event was the Hon. Elizabeth Dowdeswell, lieutenant governor of Ontario. PHOTOS BY MICHAEL HUDSON



LOOKING AHEAD

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

Worship

JUNE 11 – Choral Eucharist celebrating St. Barnabas, Chester's 165th anniversary, 10:30 a.m. at St. Barnabas, 361 Danforth Ave., Toronto. For details of the church's celebrations, visit the church's website at stbarnabas-toronto.com or email stbarnabasanglican.office@gmail.com.

JUNE 18 - Indigenous Sunday with guest speaker Archbishop Fred Hiltz, 10:30 a.m., Holy Trinity, Guildwood, 85 Livingston Rd., Toronto.

Rummage, gatherings

JUNE 1 - Disability without Poverty Town Hall, Holy Trinity, Guildwood, 85 Livingston Rd., Toronto.

JUNE 3 - Annual yard and bake sale with jewelry, household items, books, children's toys and more, 9 a.m. to 2 p.m., Our Saviour, Don Mills, 1 Laurentide Dr., Don Mills.

JUNE 10 - Scarborough Steeplechase, 10 a.m. to 3 p.m., starts at Holy Trinity, Guildwood and ends at St. Timothy, Agincourt with stops at participating host churches along the route. For details, visit www.scarbsteepchase.homesteadcloud.com.

JUNE 15 - Guildwood Tech Skills Workshop, 4 p.m., \$25 per session, for those who find technology confusing or frustrating, Holy Trinity, Guildwood, 85 Livingston Rd., Toronto. For details, email denise@trinityguildwood.org or call 416-261-9503

JUNE 17 - Neighbourhood fun fair, 10 a.m. to 2 p.m., including face painting, crafts and bouncy castle, St. Martins in-the-Field, 151 Glenlake Ave., Toronto.

JULY 10-14 - Food Truck Party Summer Camp, 9:30 a.m. to 12:30 p.m., \$100 per child per week, open to children in grades one to six, Holy Trinity, Guildwood, 85 Livingston Rd., Toronto. Register at bit.ly/3LaEcjh.

Music

JUNE 3 - Voices Chamber Choir presents J.S. Bach's Mass in B minor with soloists and orchestra in celebration of the choir's 25th anniversary, 8 p.m., St. Martin in-the-Fields, 151 Glenlake Ave., Toronto. Ron Ka Ming Cheung conducting. Tickets available at the door: \$30 adults, \$25 students/seniors (cash only). For more information, visit www.voiceschoir.com.



GOING STRONG

David Kent (left), publisher of The St. Thomas Poetry Series, cuts the cake to celebrate 35 years of poetry readings at St. Thomas, Huron Street, on April 22. The evening featured the launch of Church Grammar, a book of poetry by Bruce Meyer, and readings by Lesley-Anne Evans and Bruce Hunter (top). About 60 people attended the event. Poetry readings began at the church in 1988, and Mr. Kent started The St. Thomas Poetry Series, a publishing house of Christian poetry, in 1996. Church Grammar is the 33rd book published by The St. Thomas Poetry Series. PHOTOS COURTESY OF ST. THOMAS, HURON STREET

National church honours four

FOUR Anglicans have been named to receive the Anglican Award of Merit, the Anglican Church of Canada's highest honour for lay people who have demonstrated exemplary service to the Church at the national level.

General Secretary Archdeacon Alan Perry, who serves as warden of the Anglican Award of Merit Committee, announced the recipients in March. The four awarded are Canon Donna Bomberry, George Cadman, Elizabeth Hutchinson and Dion Lewis.

Canon Bomberry served as chair of the Council of Native Ministries, now known as the Anglican Council of Indigenous Peoples (ACIP), from 1985 to 1994. After two years as a staff member for the Primate's World Relief and Development Fund, she worked as the national church's Indigenous Ministries coordinator from 1995 until her retirement in 2011.

Since then, Canon Bomberry has continued to work as a volunteer for ACIP and Sacred Circle in helping establish the self-determining Indigenous church and in 2019 was among a small group named to represent ACIP for the first time at General Synod. Internationally, she has served with the Anglican Indigenous Network, including a stint as secretary general from 2009

to 2011, and with the International Anglican Women's Network.

"What an honour it is to be recognized in this way," she says. "I was just happy to be doing the work, meeting the people and for the travel, adventures and learning about myself in the process. Meeting and learning from Indigenous Christians and the church community in Canada and the Anglican Communion have been enriching and life-building for me and have been reward enough."

George Cadman, a litigation lawyer, has been chancellor of the Diocese of New Westminster since 1988. Archdeacon Perry said Mr. Cadman's service as chancellor "has had particular impact on the Church at the national level, in establishing the means to defend against lawsuits from dissident groups attempting to claim ownership of the parish properties." Archdeacon Perry cited lawsuits filed in the early 2000s against the Diocese of New Westminster, with decisions that produced "successful outcomes" for the Church in subsequent litigation in other dioceses.

Archdeacon Perry further highlighted Mr. Cadman's contributions at gatherings of chancellors from across the Anglican Church of Canada, as well as his role in negotiating financial compensation

to redress historic sexual abuse in the Japanese Canadian community by Anglican priest the Rev. Gordon Nakayama, who died in 1995. "In so doing, [Mr. Cadman] ensured care and concern for the community while also seeking healing for the harms caused," he said.

Elizabeth Hutchinson's work in the Church goes back to the 1950s in the Church of South India, a union of various Protestant denominations. As a British student in India, she was active in the Student Christian Movement as well as the Christian Institute for the Study of Religion and Society, a non-profit organization in Bangalore.

In the Anglican Church of Canada, Ms. Hutchinson served as a member of General Synod numerous times, chairing the worship subcommittee and serving on the Faith, Worship and Ministry (FWM) committee. She participated in the World Council of Churches meeting in Zimbabwe in 1998. Archdeacon Perry said Ms. Hutchinson "served for many years promoting the economic and social well-being of women at the diocesan, provincial, national and international levels, including a term as the president of the National Council of Women of Canada."

Currently a member of Grace Anglican Church, Arundel in Que-

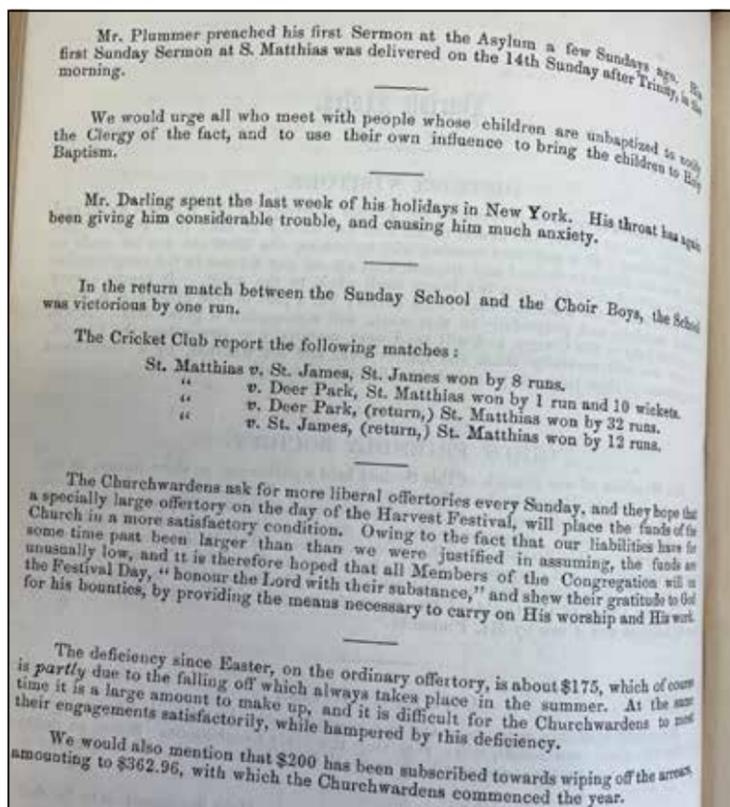
bec, Ms. Hutchinson says she was "impressed and touched" to receive the award. "I feel definitely, really honoured by it," she says, adding that she looked forward to telling her sister and brother in Britain.

Dion Lewis has served as a member of General Synod and for two terms as a member of CoGS (Council of General Synod), serving on the FWM, Communications and Information Resources committees as well as the Anglican Journal board of directors. He is currently parish cantor at the Church of All Saints by the Lake in Dorval, Que. Archdeacon Perry highlighted Mr. Lewis's ecumenical work, particularly in music ministry.

Mr. Lewis says he was shocked to read the email saying he had received the Anglican Award of Merit, double-checking that the email address was correct. He cried out the news to his partner and, he recalls, "mumbled a prayer of thanks."

"I am so humbled," he says. "It is such an honour to be recognized for this award." He adds that he wants to be "a catalyst that encourages the good."

The Anglican Award of Merit was first presented in 1986 and was awarded annually in its early years. Each recipient will be presented with the award in their respective diocese.



St. Matthias, Bellwoods' parish magazine in 1888 (left) mentions cricket matches played that summer against teams from Deer Park and St. James Cathedral. More than 130 years later, cricketers from Anglican churches in the diocese (above) play last summer in Brampton. A cricket festival will be held on July 15 and everyone is invited to participate. PHOTOS BY THE DIOCESE'S ARCHIVES AND MICHAEL HUDSON

Roots of cricket festival run deep

BY RANIL MENDIS

THE Church, cricket and Canada. Can you think of a connection there? You may not know this, but one of the earliest references to cricket and the Anglican Church goes back to a match between St. James Cathedral and St. Matthias, Bellwoods, held in Toronto on July 20, 1889. Moreover, at least two Anglican clerics – the Rev. F.W. Terry and the Rev. T.D. Phillips – had a big presence in the early days of cricket in Canada, with both representing the Canadian

national team in the 1880s.

If the popularity of cricket in Canada during confederation reflected the British roots of the general populace at the time, cricket's new popularity comes from changing demographics and how it shapes local recreation. It is with that in mind that two local Anglican churches in Mississauga planned to capitalize on the resurgence of cricket and organized a friendly cricket encounter in 2016. The event evolved over the next three years, attracting 10 churches in the Greater Toronto Area to what is

now known as the Anglican Church Cricket Festival (ACCF).

The organizers regrouped in late 2021 and planned to recover and rebuild the great network of churches established through the ACCF, and held the first post-pandemic event last year. Despite the uncertainties around the pandemic, the organizers were pleasantly surprised to see over 70 parishioners, family and friends from five GTA churches attend the event on a glorious summer day. The Rev. David Matthews, incumbent of St. Thomas à Becket, welcomed the

guests and officially opened the event with MPP Charmaine Williams, who is a parishioner of St. Joseph of Nazareth in Brampton. 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 people in the wider community.

All plans are now in place for another great ACCF event on July 15. While they may not have a repeat of the historic 1889 cricket

match between the cathedral and St. Matthias, organizers are excited to welcome the Rev. Canon Dr. Stephen Fields, sub-dean and vicar of the cathedral and an avid cricket fan, who has confirmed his attendance at this year's event. Come, join your fellow Anglicans for a day of cricket, lovely cricket!

For more information on the cricket festival and to register your church to play, contact Ranil Mendis, ODT, at rmendis1@gmail.com.

Parish marks 175 years of faith

ST. James, Caledon East is part of the territory of the Anishinabek, Huron-Wendat, Haudenosaunee and Ojibway/Chippewa peoples, and the land of the Metis. The land is part of the treaty and territorial lands of the Mississaugas of the Credit First Nation.

In the 1820s, settlers came to the Caledon East area and faced hardships that we can only imagine. Clearing the ancient forest, living with bitter cold and hunger, bearing and losing children to disease – this was day-to-day life for the original parishioners of St. James. To that life they brought their faith. And that faith saw them through the



The anniversary logo references the Latin-style altar cross, donated at the end of the First World War. PHOTO COURTESY OF ST. JAMES CALEDON EAST

roughest of times.

This year marks 175 years since the inception of the parish of St. James, Albion, now St. James, Caledon East. While the current church building is "only" 121 years old, the site of the first church is preserved within the parish cemetery on Innis Lake Road.

"Celebrating 175 years of service

to God, to the people of this village and to the wider global community comes hot on the heels of a global pandemic," says the Rev. Michelle Jones, priest-in-charge. "While this new era brings new challenges to how we are to be Church, the Spirit continues to invite us to listen to the needs of our neighbors and to partner with God in acts of love

and mercy."

The parish insisted that the anniversary be about more than history. Plans are underway to build and erect a food pantry on church grounds. Maintaining and strengthening relationships with local community groups will ensure that the program is viable and sustainable.

Anniversary chair David Finch has been a parishioner since the 1980s. "This parish has for 175 years served the community in and around Caledon East, which is a joy to those of us looking back at our history. We look forward with hope and joy as we continue to help others."

Plans for this anniversary year also include several celebratory social events. Parishioner Howard Jones has written a special anthem that will debut on June 4, coinciding with a visit by Archbishop Linda Nicholls, Primate of the Anglican Church of Canada. Clergy associated with the parish will be invited to attend a special anniversary service on Sept. 17.

Submitted by St. James, Caledon East.

Priest writes memoir

THE Rev. Arthur Boers, an honorary assistant at St. Paul, L'Amoreaux in Toronto, has written a memoir about coming of age in a Dutch immigrant family scarred by violence.

In *Shattered*, Mr. Boers illuminates the generational trauma of the Nazi occupation of Holland, refracted in vignettes of his boyhood in postwar Canada. His hard-working Calvinist family is endearing but ultimately unable to address the cycle of abuse that passed father to son.

Mr. Boers reflects candidly on his tumultuous relationship with his father. Intertwined with this narrative is his emerging vocation to ministry, more mystical and expressive than the Reformed tradition in which he was raised.

Mr. Boers extends a hand in solidarity to readers who have been wounded by those who were meant to protect them the most. With *Shattered*, he charts a path toward healing through faith.

Shattered is published by Eerdmans Publishing Co. and sells for \$22.99.

Visit our website at www.toronto.anglican.ca

STOPPING TO PRAY

Members and friends of All Saints Church-Community Centre take part in a walk in downtown Toronto on Good Friday, April 7, to memorialize 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, the walkers stopped and prayed at 14 places where members of the community have overdosed. The walk, which began and ended at the church, included stops on Gerrard, George, Victoria, Queen, Dundas and Sherbourne streets. Afterwards, there was a worship service at the church. PHOTOS BY MICHAEL HUDSON



CANADA BRIEFS

Church feeds students during exam week 1

EDMONTON - Eating can sometimes be the furthest thing on a student's mind when preparing for exams. But, for 10 days in April, students were invited to drop into Holy Trinity Anglican Church to have a bowl of soup or chili and unwind.

Annie Randall, the parish coordinator for young adults, newcomers and social justice initiatives, and the Rev. Danielle Key, incumbent, welcomed students on weekday afternoons for 10 days during exam week.

Located 20 minutes by foot or five minutes by bike or bus from the university campus, the parish has communal space with comfy couches and a TV, as well as quiet rooms for studying.

As a mature student and mother of four, Ms. Randall, who is a choral scholar and sings at Holy Trinity on Sundays, knows that students can struggle with finding affordable, wholesome



meals.

“The cost of living is going up and the cost to stay in dorms, the only option for many international students, is astronomical,” she says. “I thought exam week would be a great time to feed some of these kids who have told me they come to choir rehearsal in the evening not having eaten since morning and to give them the best possible chance going into exams.”

The parish wholeheartedly embraced the initiative by offering to make soup or donate ingredients and buns. “The support blew me away. This is a very community-focused congregation,” says Ms. Key.

The university students who came to church are offering themselves in service to help with events like the parish rummage sale, she says. “This is a beautiful example of how we can give back to them. Whether they need food in their bellies, a safe place to study, or to come to hang out – whatever they need is what we want to give them.” *The Messenger*

Church celebrates ties to coronation 2

STRATFORD - Just days before the coronation of King Charles III and Queen Consort Camilla on May 6 at Westminster Abbey,

St. James Anglican Church in Stratford highlighted a historical connection to the last royal coronation, of Queen Elizabeth II. On full display in the church sanctuary was a section of blue carpet. As the story goes, that piece of carpet was a section of the very same carpet installed at Westminster Abbey in London for Queen Elizabeth II's coronation on June 2, 1953.

“There was a bunch of stuff they had brought into Westminster Abbey to add to the environment and the atmosphere and all the rest,” says the Rev. Rob Lemon, incumbent. “It was not stuff that the abbey was going to need down the road, so they offered it out to churches and organizations throughout the Commonwealth, and you could apply to receive it. So Archdeacon Lightburn, who was the priest here at the time, took a shot at it.”

While the initial response from England made it seem like the Stratford church would not get a piece of royal memorabilia, St. James received another message two days later saying another church in the Commonwealth was no longer able to take a particular piece of carpet – roughly 1.4 metres larger than what the Stratford archdeacon

had originally requested – that could now be sent to St. James if the church still wanted it.

“So they went for it,” explains Mr. Lemon. “They paid for it and, in 1954, it arrived, was installed and they dedicated it a year to the day after the coronation.”

In celebration of the coronation of May 6, St. James screened the event live beginning at 6 a.m. on the church's big screen televisions. Mr. Lemon invited anyone from Stratford and the surrounding area to dress their royal best and join their fellow monarchy enthusiasts to watch the proceedings unfold. *Stratford Beacon-Herald*

Diocese awards 3 churches for gardens

HAMILTON - Climate Justice Niagara, an initiative of the Diocese of Niagara, has initiated a Garden Certificate program for churches in the diocese. Certificates are being presented to churches that have created gardens that strive to safeguard the integrity of creation and enhance sustainability. Certificates are awarded in four categories: pollinator gardens, food gardens, rain gardens, and children's gardens. *The Niagara Anglican*

A Mr. Perkins Story Transfiguration, or How Mr. Perkins learned to use Zoom

BY THE REV. DANIEL GRAVES

Before the pandemic struck, Mr. Perkins, like many of us, had never heard of Zoom. He was content to offer services each Sunday to the small congregation that would gather in his little church at Hampton's Corners. It had never occurred to him to broadcast his services or his sermons beyond the audience that faithfully gathered on the sacred day, at the sacred hour. This, of course, all changed when the pandemic came, and the government called for the closure of schools, and businesses, and even churches.

A few weeks went by with Mr. Perkins sending around the text of his homilies by email, and even this was a bit of a stretch for him, for Mr. Perkins was an old-fashioned sort of cleric. People used to joke that the quill pen and the pad of paper were the most advanced technology he used. But a call from his officious churchwarden, Judy Jumblejump, convinced him, or shall we say coerced him, into making an attempt at broadcasting the Sunday service over Zoom. It was not something he really wanted to do, or even knew how to do, and thus it was with a sense of real failure that he answered the door of the rectory that Monday morning after his first attempt at "Zooming Church" to find the indomitable Judy standing there with her arms crossed, a mask over the bottom half of her face, and her brow furrowed. He knew what was coming next. Her arms began to wave and she began to rant, "Mr. Perkins, what happened yesterday must never happen again! That was a disaster! If you persist in having services like this over Zoom, people will never tune in again! And they'll stop giving to the church as well!"

Poor Mr. Perkins. This was another one of those times in which his best efforts had not been well received. What did happen that first Sunday that Christ Church, Hampton's Corners decided to go online? Perhaps, with the hindsight of a couple of years of Zoom church under our belts, it is easy for us to judge Mr. Perkins for failing to understand the medium. But perhaps we should be gentle with our old friend, given that he had plunged head first into dark and murky waters. Have we forgotten how quickly the world changed when it went online overnight?

Just what had happened on the previous Sunday morn to make Judy Jumblejump show up at the parson's door in such a fluster? Truthfully, I think he had taken too much on his own shoulders. He had made a call to a Presbyterian minister friend who had taught him over the phone how to set up a Zoom account. He had conscripted a couple of participants to take a few parts. Reg Canon, another of the wardens, was to be the reader, and Mary, his organist, would play a few hymns on her home piano. He had set up his ancient laptop on his kitchen table,

vested in his cassock and surplice, and "started the meeting." At first, he couldn't understand why no one was "joining the meeting." It was nearly eleven o'clock, and he sat there staring at himself on the screen. Maybe no one was coming. Maybe this Zoom thing was too much for them. Suddenly, his phone rang. It was Mary.

"Mr. Perkins," she spoke gently, "you have to bring people in from the waiting room."

"There's a waiting room? Where? How do I do that?"

She explained it to him, and with a combination of both horror and delight, he realized he had 35 people stuck in the waiting room. He pressed "admit all," following her instructions, and in a minute they all appeared on his screen. He apologized and began the announcements. After a few moments he noticed the faces of his flock were all pointing to their mouths and ears. A message popped up on his screen from Mary: "You are muted. Press unmute. It's the little microphone on the bottom band on your screen." Once he got that sorted, he began again.

Clearly, he was not the only one struggling with the technology, though, for a loud voice interrupted, "Will you shut up!" He was taken aback, thinking someone was shouting at him, until he realized that it was the voice of Millie Muckering shouting at her husband, "Marty, will you shut your @\$ mouth, I'm trying to watch church!"

"Ahem," Mr. Perkins interjected, "The Grace of our Lord Jesus Christ, and the love of God and the fellowship of the Holy Spirit be with you all."

"And also with you," other voices chimed in, all over the place and cutting in and out.

"Mary has agreed to play a hymn or two for us from home," he said, "You are invited to join in. The words were emailed to you a few days ago."

"Mr. Perkins," another voice interrupted, "I don't have email. How do I get the words?"

"When did you send the email?" another voice said.

"I believe it was Thursday," he replied.

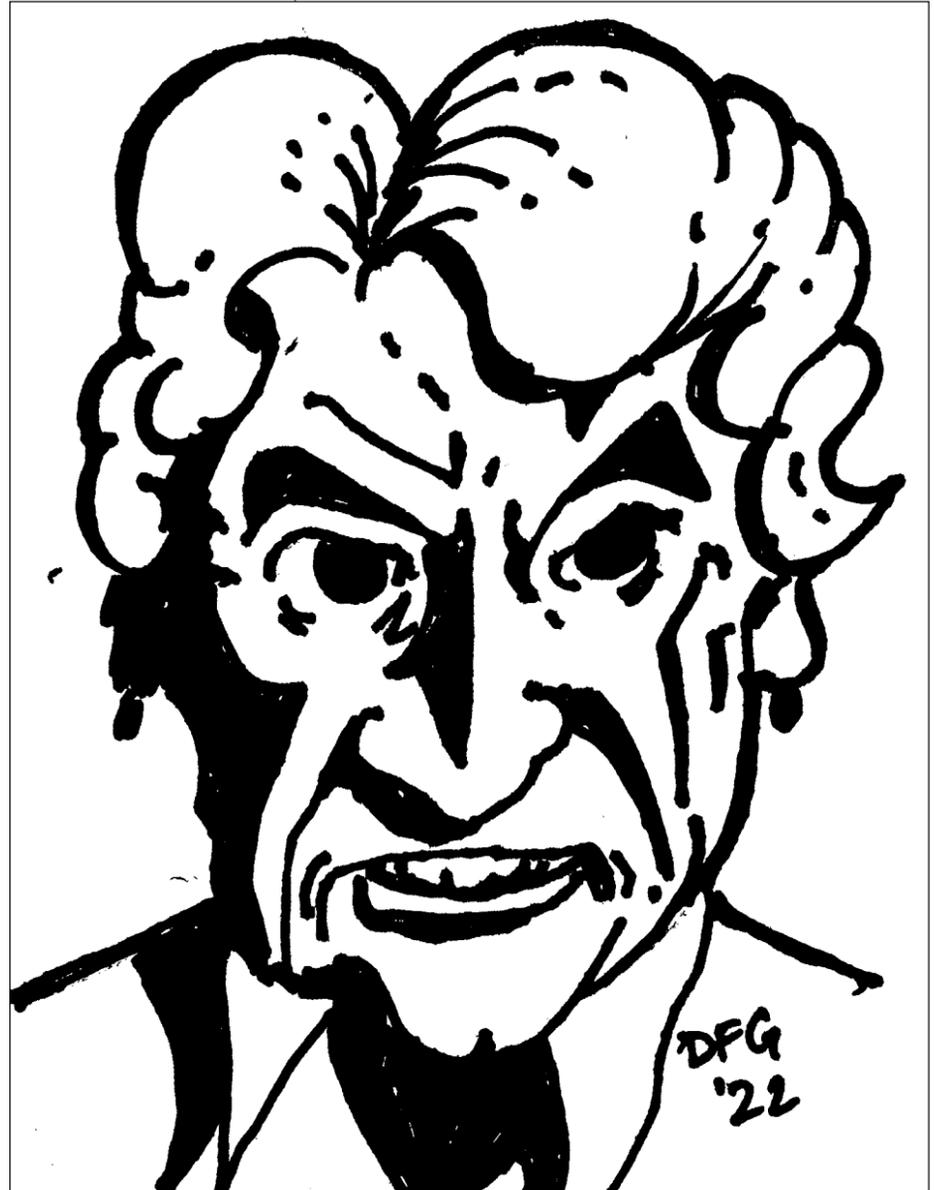
"Well, I didn't get it. Did anyone else get it?"

"I got it," said Millie, "Can we get this service going? I want to watch Coronation Street."

"I'm opening my email now, Mr. Perkins," said another 'old dear.' "Let's see... Hotmail, open, new messages... oh, here it is. You can start now, Mr. Perkins. I'm good to go!"

"Thank you," he said, drawing in a deep breath. "Even if you don't have the words, most of us will know it."

Mary began playing "Amazing Grace" on her little parlour piano, and the people began to sing. It was an unholy cacophony of voices cutting in and out, with crackling and screeching feedback. It was the longest five verses of "Amazing Grace"



he had ever had to suffer through, and he inwardly cursed his Presbyterian minister friend for not telling him he needed to mute the congregation while Mary played and sung.

Having discovered how to "mute all," he asked Reg to lead the lesson from 1 Kings 9:11-14 about the prophet Elijah waiting for the Lord to pass by and reveal himself, and how God was not heard in the earthquake, wind or fire, but in the still small voice of silence. However, the still small voice of silence was Reg's, for he could not be heard, for he had not realized that Mr. Perkins had muted him. By all appearances, he read the reading with great passion, but not a single word of it was heard. Mr. Perkins feverishly tried to unmute him, but after getting lost in the Zoom settings he was unable to do so, and Reg finished. You could see a few individuals sympathetically mouthing "Thanks be to God" as he concluded the lesson.

Having finally figured out how to unmute the congregation, he was barely into his sermon when he began to hear the sounds of laughter. The laughter began to grow as he proceeded. Finally, he stopped and asked his flock directly, "Is there something funny going on?"

"Oh Mr. Perkins," laughed Miss Lillian Littlestature, that ancient spinster, "you look like a pirate." He then caught a glimpse of himself on the screen and realized that somehow, while he was in the settings trying to unmute Reg, he had applied a filter to his face that gave him a pirate patch, a pirate hat, and a parrot on his shoulder.

"Ahem. Just a minute." He turned his video off for a moment, and when he came back his pirate attire had gone away. "Let us continue," he said with solemnity, but no sooner had he taken up his sermon again, someone shouted, "Shut the @&% up!" Again, he was taken aback, but soon realized it was Millie again, "No, Marty, church is not over yet. Just tape it for me."

And so it went. Mr. Perkins tried to

get through his sermon. Of course, since the reading had been muted, he had to rehearse the text of the day once more to the congregation in order for his sermon to make sense. Thus, he related again the story of Elijah waiting for the Lord to pass by and how he was heard not in the wind, nor the splitting rocks of the earthquake, nor the fire, but finally in the sound of sheer silence. As Mr. Perkins reached this crescendo a thundering noise sounded through his speakers, like rushing water. And that is what it was. It was the sound of a flushing toilet.

"Good Lord," he thought to himself, "someone's listening to my sermon in the john!" He hastily concluded his sermon, for he thought at this point that the only thing it would add to the service was length. He muttered his way through a few prayers, all the while Millie continued to yell at Marty, "Marty, just shut up, I can't hear Mr. Perkins praying!" As the service ended, he invited everyone to come back next week and he quickly "ended the meeting" and the faces disappeared.

Perhaps now we can understand Judy Jumblejump's consternation and rage that Monday morning, but who amongst us has not had a similar horrifying experience upon first engaging new technology in such a public way?

Judy suggested he go online and see what the Rev. Robbie Ready was doing for online church. He was leading a wonderful service, with so much polish, she related. Of course he was. Robbie had a couple of TV execs in his parish, and they had brought in a team of professional technicians to livestream a very flashy product. He knew that the best way to handle Judy was to let her rant, let her tell him how it should have been done, what he should do next, and then she would fizzle out. And when that inevitably happened after about 45 minutes, she left.

He was discouraged, even despondent.

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PRAYER CYCLE

FOR JUNE

1. St. Paul, L'Amoreaux
2. St. Timothy, Agincourt
3. All Saints, Whitby
4. Theological Education / Vocations Sunday
5. Ascension, Port Perry
6. Christ Memorial Church, Oshawa
7. Youth Ministry Apprenticeship Program
8. St. George Memorial, Oshawa
9. St. George, Pickering Village (Ajax)
10. St. John, Blackstock (Cartwright)
11. Oshawa Deanery
12. St. John, Whitby
13. St. Martin, Bay Ridges (Pickering)
14. St. Martin, Courtice
15. St. Matthew, Oshawa
16. St. Paul on-the-Hill, Pickering
17. St. Paul, Uxbridge
18. Ecclesiastical Province of Ontario (Metropolitan: Archbishop Anne Germond)
19. BLACC Anglicans
20. Anglican United Refugee Alliance - AURA
21. Toronto Urban Native Ministry
22. The Rev. Leigh Kern, Right Relations Coordinator
23. St. Peter, Oshawa
24. St. Thomas, Brooklin
25. The General Synod of the Anglican Church of Canada
26. Delegates from Toronto to Assembly 2023
27. The General Synod of the Anglican Church of Canada
28. The General Synod of the Anglican Church of Canada
29. The General Synod of the Anglican Church of Canada
30. The General Synod of the Anglican Church of Canada

FOR JULY

1. Anglican Church of Canada - Archbishop Linda Nicholls, Primate
2. Toronto East Deanery

3. Resurrection

4. St. Aidan, Toronto
5. St. Andrew, Japanese
6. St. Barnabas, Chester
7. St. Bede
8. St. David, Donlands
9. Mission to Seafarers
10. St. John the Baptist, Norway
11. St. Luke, East York
12. St. Matthew, First Avenue
13. St. Monica
14. St. Nicholas, Birch Cliff
15. St. Saviour, Toronto
16. Giving With Grace – the Anglican Appeal of the Anglican Church of Canada
17. The Postulants of the Diocese
18. The Fresh Start and Momentum Programs
19. North Simcoe Regional Ministry
20. Christ Church, Waubauskene
21. Good Samaritan, Port Stanton
22. Parish of Elmvale
23. Huronia Deanery
24. Parish of Penetanguishene
25. St. Athanasius, Orillia
26. St. David Anglican-Lutheran Church, Orillia
27. St. George, Fairvalley
28. St. James, Orillia
29. St. John, Waverly (Parish of Elmvale)
30. Camp Couchiching
31. St. Luke, Price's Corners

FOR AUGUST

1. Anti-Bias Anti-Racism Committee and Trainers of the Diocese
2. St. Mark, Midland
3. The Community of Deacons (Archdeacon Kyn Barker)
4. St. Paul, Washago
5. Evangelists, New Tecumseth
6. The Staff of the Synod Office
7. Parish of Mulmur
8. St. Andrew, Alliston
9. St. David, Everett
10. St. John, Cookstown
11. Diocesan Girls' Choir School
12. Bishop's Youth Ministry Committee

IN MOTION

Appointments

- The Rev. Robert Mitchell, Regional Dean of Parkdale-Toronto West Deanery, May 1.
- The Rev. Beverley Williams, Interim Priest-in-Charge, St. Stephen, Maple while the Incumbent is on leave, April 30.
- The Rev. Brian Youngward, OHC, Interim Priest-in-Charge, St. Paul the Apostle, Rexdale, April 30.
- The Rev. Diane Heekyong Lee, Priest-in-Charge, St. John, Whitby, May 1.
- The Rev. Canon Erin Martin, Incumbent, All Saints, King City, 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
- St. George, Haliburton
- Trinity-St. Paul, Port Credit

Parish Selection Committee Process

First Phase - (not yet receiving names):

- St. George Memorial, Oshawa

Second Phase - (receiving names via Bishop):

- Holy Trinity, Thornhill
- Grace Church on-the-Hill
- St. John the Baptist, Oak Ridges
- St. James Cathedral

Third Phase - (no longer receiving names):

- St. Aidan, Toronto

Conclusions

- The Rev. Ron Duncan concluded his appointment as Priest-in-Charge of Atonement, Alderwood on April 30.

Deaths

- The Rev. Canon M. Elizabeth Kilbourn died on April 5. Ordained deacon in 1977 and priest in 1978, she served as assistant curate and later

honorary assistant at St. John the Baptist, Norway, and was chaplain and eventually coordinator of chaplaincy at Toronto General Hospital and Queen Street Mental Health Centre. In retirement, she was an honorary assistant at St. James Cathedral. Her funeral was held at the cathedral on April 13.

- The Rt. Rev. Walter Asbil, a former Bishop of Niagara and father of Bishop Andrew Asbil, Bishop of Toronto, died on April 8. His funeral was held at St. George, St. Catharines, on April 24. The Diocese of Toronto extends deepest sympathy to Bishop Andrew Asbil and his wife Mary, Mrs. Mavis Asbil and the whole Asbil family.
- The Rev. Gail Marshall died on March 16. Set apart as a deaconess in 1960 in the Diocese of Algoma and re-affirmed to the diaconate in Toronto in 2009, she served as deacon at St. Matthew, Islington. Her funeral was held at St. Matthew's on May 6.

13. Tecumseth
14. St. John, East Orangeville
15. St. Luke, Rosemont
16. St. Peter, Churchill
17. The Chapel of St. John, New Tecumseth
18. Trinity Church, Bradford
19. Christ Church, Bobcaygeon
20. Bishop Riscylla Shaw
21. Christ Church, Cobocok
22. St. George, Haliburton
23. St. James, Fenelon Falls

24. St. James, Kinmount
25. St. John, Dunsford
26. St. John, Rosedale
27. The Bishop's Committee on Discipleship
28. St. Luke, Burnt River
29. St. Paul, Beaverton
30. Havergal College
31. Trinity College School, Port Hope

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No yelling at spouses or eating sounds were heard

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Back in his day at Trinity College, there were no courses in multimedia ministry. He was just a simple country parson. What was he to do?

Judy did have a point. The service was a disaster, and whether or not he was to blame, he carried the responsibility for it not going well. It had exuded anything but Anglican "order and decency," and he was ashamed. He downloaded Robbie Ready's service to take a look at it, and it was slick, indeed. He knew he could never pull something like this together. Maybe God was telling him it was time to hang up his collar.

He moped about for the rest of the day until another knock came upon his door. He stirred himself from his self-flagellation to answer it, and there stood two older men, Jim and Tim, twin brothers. They were wearing their masks but unlike Judy, he could see compassion in their eyes. Jim said, "Mr. Perkins, you have a problem, and I believe we can help you."

They were not regular parishioners, but they attended from time to time and had tuned into his first service. They

had witnessed all that had happened.

Jim and Tim had owned the local Radio Shack back in the old days, and they were known around town as the local techies who could fix anything. They kindly and gently explained to him where he had gone wrong, and that they could help him. They could set up some wi-fi in the church so he could conduct his services there, at his beloved altar, in the beloved parish church.

Jim said Mr. Perkins needed something called a "Zoom master" to take the burden of running the meeting off of the celebrant's shoulders. Tim said he could set up a proper video camera and some good sound equipment, put the service on a PowerPoint that he would control, and they could even get Mary to come in and play the organ. Tim continued, "You know, Mr. Perkins, I think this would significantly improve the viewer experience."

Well, the two men went to work in the church immediately and got it wired for sound. They coached Mr. Perkins on what to do, where to stand, where to look, and rehearsed the service several times,

broadcasting once to their wives to make sure that all was in order.

The next Sunday morning rolled around. Mary was at the organ console, Mr. Perkins was at his prayer desk, Jim and Tim were masked and distanced, working in their respective technological spheres.

It would be wrong to say that everything went perfectly smoothly, but just being relieved of the burden of carrying the whole weight of the thing on his own shoulders made a huge difference. Now he could be prayerfully and intentionally present, not hastily trying to construct an electronic mystical experience in the presence of the Saviour. That he could be in his church, in that sacred space, on that holy ground as the light shone through the rose window, and that people could see him in their much-treasured place of worship from which they had been deprived for several weeks now, meant so much.

Tim had begun his PowerPoint with an opening slide that read: "We are learning, but we are together, and no matter what happens, we believe Christ is present with

us, shining his light upon us."

If there was any yelling at spouses, it was not heard. If anyone was listening to the service in the bathroom, or while eating their bacon and eggs, it was not obvious. With a little help from his friends, things seem to come off not badly at all, and everyone commented later that they really felt like they had been "back to church."

He concluded the service with the Doxology: "Glory to God whose power working in us can do infinitely more than we can ask or imagine..."

Who could have imagined this a month ago, he thought? He had no way to imagine what might come next, how long this would all last, or if things would ever get back to normal. All he knew was that in this moment, whatever this was, together they were the Church, that Christ was truly present, and his glory shone around and within them, even in their floundering and imperfect efforts to worship him.

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

When human need came knocking

Church gives Ukrainian kids a place to recover

BY STUART MANN

Children displaced by the war in Ukraine are having fun and making friends at an Anglican church in Toronto.

The children, some of whom have special needs, meet at Redeemer, Bloor St. every second Saturday morning for an hour of arts and crafts and games. It is often the highlight of their week.

"Each class is one hour but they don't want to leave, so usually they're hopping around for an hour and a half," says Liz Zur, the team leader of the program. "They love it. They really want to be there."

The program, called Creative Inclusion, is run by the Toronto chapter of the Ukrainian Canadian Congress. It is for children who have come to Canada under the Canada Ukraine Emergency Authorization, a special measure by the federal government that allows Ukrainians and their family members to stay in Canada until it is safe for them to return home.

Back in December, Ms. Zur, a volunteer with the congress, approached Redeemer to see if it would be interested in providing space for the program. The children and their parents live all over the city, and she wanted a central location that would be easy for them to get to on the subway.

Archdeacon Steven Mackison, incumbent of Redeemer, says the church was excited about the prospect. "Having witnessed what has been happening in Ukraine over the last year and a half, and not knowing how to help, we saw an opportunity," he recalls. "Human need was knocking at the door, and when human needs knock at the door, you greet it with compassion and open the door."

The program started in mid-December and has been going strong ever since. The class is designed for 12 kids but usually about 14 show up.

Ms. Zur says Redeemer's help has been invaluable. "It means everything because without a space we have no opportunity to gather. Without a place to have a schedule and store our supplies, it would be nearly impossible for us to do this."

Redeemer provides the space for free and has committed to a number of classes, which gives the program stability, she adds.

As the mother of a special needs child herself, Ms. Zur says she can relate to the parents of special needs children who are coming to Canada from Ukraine. About one-third of the children in the program have developmental challenges such as autism and ADHD.

"I know how hard it is to go through



Mothers, children and volunteers enjoy a snack during Creative Inclusion at Redeemer, Bloor St. At right, children with their crafts. PHOTOS COURTESY OF CREATIVE INCLUSION

a transition, and they've been through a terrible one," she says.

Because they do not have refugee status, the parents and children in the program are not eligible for a lot of disability resources in Canada, she explains. For those who do get on a list for services, it is often a long wait.

"This is why we feel this group is particularly vulnerable. Their parents are worrying about paying the rent and buying the groceries and clothes. They don't have extra money to spend on art, entertainment or any kind of socializing for the child. These children really need that, especially in their own language to keep up their social skills. A lot of them don't speak English and it's hard for them to make a friend. The biggest gift that this initiative can provide these children is an opportunity to make friends and have friendships, which is very important for a happy childhood."

Every family with a special needs child in the program has reported a "rollback" because of the war, she says. "They've lost many years of hard work establishing skills - any skills - because first they had the war and then all sorts of relocations."

Children in the program who do not have special needs have also been impacted by the war, she says. Toddlers often do not talk and cling to their parents. Upon arrival in Canada, both the children and their parents are sensitive to loud noises, thinking they might be explosions.

Ms. Zur says the children aren't the only ones to benefit from the program; their parents do, too.



"Most of our volunteers are newcomers as well, and they embrace the opportunity to be able to give back to their community because they've received help and charity," she says. "Now they're able to do something themselves and they feel good about it. Also, it's an opportunity to have a community and make some friends, a sense of belonging somewhere. They've left their friends and social networks behind, and they're lonely."

Both Ms. Zur and Archdeacon Mackison hope that other Anglican churches will host the program as well. St. George on Yonge has already agreed to.

"I'm really excited about the prospect of this ministry expanding and growing, and that there be generous, open spaces provided by Anglican churches on subway lines that are accessible to everyone," says Archdeacon Mackison. "It's been such a blessing to our community. When you see the pictures and hear the stories

behind them, the joy on their faces and the suffering and sadness they've come through - it's very poignant. Their joy has come from great suffering and you just hope and pray they'll find a place here in Canada and regain and recapture some of what was lost."

As its name implies, Creative Inclusion is for all Ukrainian children who have come to Canada because of the war, irrespective of their faith or cultural background. "Ukraine is very diverse and not everybody there is Christian," explains Ms. Zur. "We have Jewish and Muslim people and mixed marriages, so it's important that the program is held in a place that is spiritual but will not restrict people coming in from other faiths, that will celebrate the diversity of the people."

For information about hosting the Creative Inclusion program at your church, contact Liz Zur at liz.andrejeva@gmail.com.

SEE YOU IN SEPTEMBER!

The Anglican will not be published in July and August.

We wish you a peaceful and enjoyable summer.

Camp helps Ukrainian kids

Gift a Child a Summer is a further initiative for children fleeing the war in Ukraine. The Ukrainian Youth Association, working under the umbrella of the Ukrainian Canadian Congress, is once again hosting newly arrived children at Camp Veselka near Acton, Ontario. Camp Veselka is both a day camp for up to 150 new arrivals and a sleepover camp that integrates 50-75 youngsters who have

been in Canada for six months or longer. The camp is organized and staffed by volunteers committed to the cause of welcoming these children in a safe environment where they can begin to forget the horrors that many of them have witnessed. The Ukrainian Youth Association is looking for donors who will help subsidize costs. For details, contact Natalya Schturyn, talya.schuryn@gmail.com.