

Church produces radio show

Church celebrates big renovation



Church leaders pray for Ukraine

# The Anglican

THE NEWSPAPER OF THE DIOCESE OF TORONTO

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## BIG DAY

New honorary canons of St. James Cathedral and vice-chancellors of the diocese are installed during a service of Evensong at the cathedral on March 28. The new vice-chancellors are Marg Creal, Mark Hemingway, Gail Smith and John van Gent. The new honorary canons are the Rev. Canon Simon Bell, the Rev. Canon Andrea Budgey, the Rev. Canon Gregory Carpenter, the Rev. Canon Susan Climo, the Rev. Canon Stephanie Douglas-Bowman, the Rev. Canon James Ferry, the Rev. Canon Timothy Houghton, the Rev. Canon Maggie Helwig, the Rev. Canon Stephen Kirkegaard, the Rev. Canon Victor Li, the Rev. Canon Erin Martin, Canon Robert Saffrey, and the Rev. Canon Claudette Taylor. Bishop Andrew Asbil presided and the Rev. Canon Dr. Stephen Fields gave the sermon. PHOTOS BY MICHAEL HUDSON

PRIEST PENS STORIES - SEE PAGE 8

# Radio show keeps parishioners tuned in

## Embracing pandemic's 'chaos' gives church fresh energy

BY STUART MANN

**DURING** the pandemic, All Saints', Peterborough found an excellent way to keep in touch with parishioners and attract newcomers.

For the past two years, the church has been producing a weekly radio show. Not only has it kept people connected, but it has led to other new initiatives in the church and the wider community.

"When it became clear that it was going to be an extensive shutdown, we started looking at other ways to keep people connected," explains the Rev. Samantha Caravan, incumbent. "Like lots of other parishes, we have some older people who have no computers or internet, and we thought, how are we going to reach them?"

The church's director of children, youth and family ministry, Cormac Culkeen, suggested they talk to the local community radio station, Trent Radio, about the possibility of starting a radio show. The station liked the idea, and the All Saints' Radio Hour was born.

The hour-long show, which is broadcast every Sunday at 10:30 a.m., consists of a service of Morning Prayer that includes an opening prayer, the Collect, the Confession, the Prayers of the People, readings, psalms, a sermon and choir music. On occasion there is a "Saint of the Week" interview with someone about their life and faith journey. Past interviewees have included Bishop Andrew Asbil, Bishop Riscylla Shaw and Sylvia Sutherland, the former mayor of

Peterborough.

The show is produced by the church's staff and parishioners. It takes about four hours a week to pull together and involves several people, but Ms. Caravan says it's well worth the effort. In the grimmest days of the pandemic, when pastoral visiting was suspended due to the lockdowns, the show was often the only connection that some elderly shut-ins had to the church. "It was a lifeline to their lifelong community," she says.

In a surprise twist, the show has helped to attract newcomers, particularly young families, to the church. It recently started a new 9 a.m. service for them and planned to launch a youth choir in April. "The place is expanding in ways we never thought."

She says the pandemic taught the church about the importance of staying connected with parishioners and members of the wider community, to be "the church in the neighbourhood." In addition to the radio show, it has been sending out monthly prayer cards, phoning people who can't get to church services, and gathering with newcomers and others on Zoom.

Its outreach ministry has increased as well. The church used to give money to a local school's breakfast program, but when the school closed due to the pandemic, there was concern that the kids could go hungry. The church took over the program and began distributing weekly food supplement bags to those who were identified as food insecure.

"It has grown into our current food security program that includes weekly grocery supplements, snack packages for those who are vulnerable and homeless, and monthly community meals."

She says all the new activity at the church is the result of thinking differently. "We've embraced the opportunities and the chaos and the fear," she says. "It's about, where is God leading us? We've found places in the community to partner with, and we've run with it."

As for the radio show, she says there are no plans to stop it. "It has given us fresh energy."

*The All Saints' Radio Hour can be found on the internet at soundcloud.com or locally on Trent Radio, 92.7 FM.*

## BRIEFLY

### Readers give to newspaper

Thanks to the generosity of its readers, *The Anglican* has received \$38,869 from the 2021 Anglican Journal Appeal. The money will be used to help with the cost of printing, mailing and photography. "This is a wonderful show of support from our readers," says Canon Stuart Mann, editor. "I would like to thank all those who contributed." The annual appeal raises funds for the national newspaper,

the *Anglican Journal*, as well as diocesan papers across the country. The 2021 appeal raised a total of \$412,996, a decrease of nearly seven per cent but still a strong showing during the challenging time of the pandemic.

### Correction

A story in the March issue said that Holy Trinity, Trinity Square's Unity Kitchen was the only service open in downtown Toronto for the first eight to nine months of the COVID-19 pandemic. In fact, several churches in downtown Toronto were providing services during that time. *The Anglican* regrets the error.



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## LASTING MEMORIAL

A computer image shows artist Solomon King, creator of the turtle sculpture, standing in the Spirit Garden, which is planned for Nathan Phillips Square in Toronto. Anglicans in the diocese are being asked to give to the garden, which will be a memorial to the survivors and those who died at Canada's Residential Schools. For story, see next page. IMAGE COURTESY OF TORONTO COUNCIL FIRE

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**AT LAST**

Members of St. Aidan, Toronto celebrate the completion of a major renovation of the interior of the church on March 27. Clockwise from top left: young people in the new parish hall; light fills the refurbished worship space; city councillor Brad Bradford presents the Rev. Canon Lucy Reid with a scroll recognizing St. Aidan's 140-plus years of faith and service in the community; after the service, Bishop Kevin Robertson receives flowers in the narthex; Sandra Campbell of Toronto Urban Native Ministry performs a smudging ceremony. PHOTOS BY MICHAEL HUDSON

# Spirit Garden seeks support

## Monument 'one step' on journey of recovery

BY STUART MANN

ANGLICANS across the diocese are being encouraged to give to a special memorial in Toronto that honours the survivors and those who died at Canada's Residential Schools.

The Spirit Garden is planned for the southwest corner of Nathan Phillips Square, a highly visible area near city hall. At the centre of the garden will be a turtle sculpture, designed by an Anishinaabe artist, that names the 17 residential schools that operated in Ontario. Plans for the site include a reflecting pond, a walkway, a voyageur canoe, an Inukshuk and a timber-frame teaching lodge. There will be places for contemplation, celebrations and ceremonies.

The Spirit Garden is a response to the Truth and Reconciliation

Commission of Canada's Call to Action #82, which calls for the installation of monuments to the legacy of the Residential Schools in each provincial capital.

As part of its healing and reconciliation efforts, the diocese made a \$300,000 gift to the garden last May in the form of a tithe from the Ministry Allocation Fund. It plans to tithe annually for the next five years to First Nations' causes and initiatives.

Bishop Andrew Asbil encourages parishes and individuals to support the Spirit Garden. "It will take generations to undo the pain and suffering caused by our forebears and indeed ourselves through systemic neglect of First Nations peoples in Canada. The Spirit Garden project is one step in the journey of recovery, and I invite your support."

He also invites parishes to promote the Spirit Garden during June, which is National Indigenous History Month, and especially on June 19, National Indigenous Sunday.

"A deep healing is required, one that will involve painful honesty, a complete re-evaluation of our shared history, and an intense examination of how we want to be in relationship with each other going forward," he says. "We need to engage in this work with humility and an earnest desire for renewal. As disciples of Jesus Christ, we are called to do nothing less."

Anglicans can give to the Spirit Garden through their parish Faith-Works campaigns or on the Faith-Works website, [www.faithworks.ca](http://www.faithworks.ca). A video by Bishop Asbil about the Spirit Garden will also be available on the website.

## A CALL TO MUSICIANS



Now in its third year, The Bishop's Company Cabaret is looking to celebrate artists within our Anglican community as we raise funds to support the continuing work of the Bishop's Company. We aim to share this evening with everyone in the Diocese of Toronto and provide a selection of diverse performances that reflect our community at large. All are welcome to apply. An honorarium will be provided to each act.

**Submission Deadline: April 29th** – share examples of your work and let us see what we can expect

Selected Artists will be notified: Friday, May 6th

We thank all applicants for their interest, however only those selected will be contacted.

Once selected, artists will need to submit a bio, photo, social media links (if applicable), song selection with copywriting info, and pre-record a performance for viewing on the evening of Friday, October 14th. **Final submissions are due August 31st.** There will be deadlines for submission of materials and the final piece. Any late submissions will result in exclusion from the event. The content must be recorded specifically for the use of the Cabaret. After our live streaming event, a recording of the evening will be shared on the Diocesan YouTube Channel and performances will be shared on our Facebook page. The Bishop's Company is willing to work with the artists on cross-promotion.

Submissions and enquiries can be made to [bishopscompany@toronto.anglican.ca](mailto:bishopscompany@toronto.anglican.ca)

Check us out on Facebook at <https://www.facebook.com/Bishops-Company-TO-100116965145599/>

Last year's Cabaret can be seen at <https://www.youtube.com/watch?v=aOIVInGqkP4>

The Diocese is on Facebook, Twitter, YouTube, LinkedIn, and Instagram.



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# Ensuring safe space for all



*For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made; your works are wonderful, and I know it well." (Psalm 139:113-114)*

Each one of us – regardless of sexuality, gender or gender identity – is fearfully and wonderfully made by God and known by God. In March, I joined with 150 other religious leaders, academics and lay leaders from 30 countries and a wide range of faith backgrounds to affirm this truth. The purpose of our gathering was to share research and first-hand experiences of LGBTQ2S+ people within faith institutions and to ensure safeguarding for members of this community in the religious arena.

Our speakers included Archbishop Linda Nicholls, Primate of the Anglican Church of Canada, as well as the Chief Rabbi of Poland, Michael Schudrich, and the former president of Ireland, Mary McAleese. Delegates came from Christian, Jewish, Muslim, Sikh, Buddhist and Indigenous faith traditions.

A key concern of our gathering was the harm done through the practice of conversion therapy. Conversion therapy consists of “any practice or sustained effort that has the effect of denying, repressing, discouraging or changing a person’s non-heterosexual sexual orientation, non-cisgender gender identity or gender expression.” Conference delegates from the United Nations shared

## BISHOP'S OPINION

By BISHOP KEVIN ROBERTSON

reports showing “significantly higher levels of suicide, suicidal thoughts and self-harm” among those who have undergone conversion therapy than among LGBTQ2S+ people in those countries who have not. More troubling, we know that conversion therapy is “often encouraged and practiced by parents, healthcare professionals and religious leaders.”

Here in Canada, in a 2019 national study, more than 10 per cent of queer and trans youth reported undergoing some form of conversion therapy, often in religious settings. Thankfully, the House of Commons voted unanimously in December 2021 to prohibit conversion therapy. The legislation passed quickly through the Senate, received royal assent, and became law in January 2022.

By the end of the conference, the delegates were able to agree to six “safeguarding principles,” designed to protect people who are rejected by their religious communities because of their sexuality or gender identity. The six principles are:

**Empowerment:** We believe all individuals are made in the image of God, whom many call Divine, and should be free to live a life of dignity, consistent with their sexuality and gender identity, within their faith communities without fear or judgement.

**Prevention:** We believe that we have a duty of care towards all LGBTQ+ people [LG-

BTQ2S+ in our context] and so we commit ourselves to listen to the experiences of our LGBTQ+ members in order to identify and eradicate any harmful practice that inhibits the flourishing of us all.

**Proportionality:** We recognize that for too long the needs of our LGBTQ+ members have often been ignored and side-lined, and so we commit to ensuring that LGBTQ+ people are always given a fair voice.

**Protection:** We recognize that many LGBTQ+ people face significant discrimination, rejection and hatred, and so we commit to work to protect all LGBTQ+ people from harm, wherever it occurs in both religious and secular contexts.

**Partnership:** We recognize that for far too long those of us who are LGBTQ+ have been excluded from decisions that impact our lives, and so we commit to always work in partnership so that together we can prevent, detect and report spiritual abuse.

**Accountability:** We believe that no one is above the law and there must always be transparency in all areas of safeguarding, so commit to work with our LGBTQ+ members to regularly monitor progress.

I encourage us to live into these six principles in our own churches in the Diocese of Toronto. Ensuring safe space for all people will create communities of love and compassion for all and build the Body of Christ that has need of all its members. (1 Corinthians 12) This is one step toward living more deeply into our baptismal promise, “to strive for justice and peace among all people and respect the dignity of every human being.”



## TheAnglican

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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

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**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.

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# Observe Refugee Sunday and save lives

BY THE REV. DR. STEPHEN DRAKEFORD

**W**ar. Environmental crisis. Famine. Injustice. Racism. Xenophobia. These are some of the factors that lead to human migration and cause individuals and families to seek refuge away from home – to become refugees. Since the emergence of COVID-19 and the global pandemic, we have overlooked what is happening in various parts of the world, such as Yemen, Sudan and Ethiopia. We began to notice things other than COVID-19 with the Afghanistan crisis and the rapid pull out of American troops and the quick reassertion of the Taliban. We really began to notice things with the shocking invasion of Ukraine by Russia and the massive migration of millions of Ukrainians. COVID-19 is not the story anymore. We return once again to the global refugee crisis; and as we were once gripped by the Syrian crisis, we now refocus on the tragic plight of millions of people today.

The effect of COVID-19 was devastating for all of us. Two years ago, we didn't know what was happening, and we were afraid. We were isolated, fearful and crestfallen. As the pandemic wore on, we experienced disappointment after disappointment. We had to pivot into a new reality and a new way of relating. That was our reality. The reality for refugees was of an even greater magnitude. Not only did they fear for their lives from COVID-19 like the rest of us, but with the suspension of global travel, families were left stateless and languishing in refugee camps. Because of war and drought, many had to migrate from home in the midst of the pandemic. For some people, COVID-19 was the least of their troubles; more pressing was food, water and an escape from gunfire.

Through the Anglican-United Refugee Alliance (AURA), a Pakistani family (we are not revealing their full identity for their safety's sake) was sponsored by a coalition of churches in Toronto: St. Anne,



A volunteer takes a selfie with a refugee family at Toronto Pearson International Airport in Mississauga in February. The Diocese of Toronto is celebrating Refugee Sunday on May 15 and resources for parishes and individuals are available. PHOTO COURTESY OF THE REV. DR. STEPHEN DRAKEFORD

Epiphany and St. Mark, and Redeemer Lutheran. The family arrived in Canada in February, but their journey from Pakistan was an eight-year one. The family are Christian and fled religious persecution. The coalition learned of them in 2018 while they were in Malaysia looking for help finding a country to grant them permanent resident status. The father has a master's degree in math and has taught, worked as an accountant and managed several non-profit projects. The mother has an arts degree and worked as an elementary teacher and an office worker before raising a family. In Malaysia, they were living and working under the radar. They were assisted by an Anglican emeritus at Wycliff College, learned about them while conducting a seminar

in Malaysia. He contacted Bishop Jenny Anderson, a former student of his, and she asked whether the coalition of churches could help. They could, but the family's arrival in Canada in 2020 was delayed by COVID-19. They had to put their whole lives on hold for another two years.

*For You have been a defense for the helpless,  
A defense for the needy in his distress,  
A refuge from the storm, a shade from the heat;  
For the breath of the ruthless  
Is like a rainstorm against a wall.*  
Isaiah 25:4

*When an alien resides with you in your land, you shall not oppress the alien. The alien who resides with you shall be to you as the citizen among you; you shall love the alien as your-*

*self, for you were aliens in the land of Egypt: I am the LORD your God.*  
Leviticus 19: 33-34

Bishop Andrew Asbil has declared Sunday, May 15 as Refugee Sunday in the diocese. AURA and the diocese are providing resources, prayers, litanies for liturgies, as well as primers on developing church refugee groups and sponsoring refugees. AURA has produced three video interviews with refugees that can be used in the liturgy or as presentations at church advisory board and outreach events.

For many of us, COVID-19 had surprising spiritual benefits: we found refuge in God – peace and comfort in God's presence. Many of us started to focus on what we would do with the rest of our lives. We realized anew that time is precious and all we have is right now. How do we make the most of what we have? How can we serve God and each other in time of pandemic? Can we serve the foreigner, the refugee, the alien?

One simple, fun, fulfilling thing to do is to observe Refugee Sunday; and think about organizing your church community to sponsor refugees. As was recently pointed out: you're saving lives. Look at your smile and feel your heart glow when you watch your family come through the arrival gate at Pearson airport. To start, simply go to [www.auraforrefugees.org](http://www.auraforrefugees.org) or Google "AURA for Refugees" for links to materials and resources. Join the Diocesan Refugee Network by visiting the "Welcoming Refugees" section on the diocese's website, [www.toronto.anglican.ca](http://www.toronto.anglican.ca). Be a part of a community of likeminded Christians championing justice for refugees.

*Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it.*  
Hebrews 13:2

*The Rev. Dr. Stephen Drakeford is an AURA board member and an honorary assistant at St. Anne, Toronto, where he is involved in refugee work.*

# The master gardener can show the way



BY MURRAY MACADAM

**S**pring is a time of rebirth, renewed vitality and hope reborn, especially for the gardeners amongst us. Nothing can revive one's spirit more than seeing the greening of the Earth, especially after two years of COVID-19.

Nowadays, however, sustaining hope is a tough challenge. Droughts, floods, forest fires, heat waves that kill hundreds – these extreme weather events make all too real what climate change actually means. Meanwhile, like a battering ram, a stream of expert reports underscores the urgency of the climate crisis. By now our eyes almost glaze over at the litany of doom.

Yet a line in one recent report, by the UN Intergovernmental Panel on Climate Change, caught my eye:

Today's children who may still be alive in the year 2100 are going to experience *four times* more climate extremes than they do now, even with only a few more tenths of a degree of warming over today's heat. But if temperatures increase

nearly 2 C from now, they would feel *five times* the floods, storms, drought and heat waves.

This warning was anything but abstract to me, and likely to you as well. I thought of the world to be inherited by my daughter and children she may have.

In her recent course *Eco-Anxiety and Biblical Wisdom*, theologian Sylvia Keesmaat asked, "What is it to walk forward into the future with grief in one hand, and possibility in the other, and to live within that tension?"

It's a question that calls to all of us. We can start looking for answers in the roots of our faith. In her course, Dr. Keesmaat underscored how the biblical story is wrapped up with our care or abuse of the Earth. This is vibrantly apparent in *The Green Bible*, an NRSV Bible translation in which all the references in Scripture referring to the natural world are printed in green ink – and there are an amazing number of them! We tend to forget that God chose to place the first humans in a garden, "to till it and keep it" (Genesis 2:15). Meanwhile, Mary Magdalene mistook Jesus for a gardener. Just an accident? New Testament scholar N.T. Wright thinks not. In *John for Everyone*,

he writes, "This is the new creation. Jesus is the beginning of it... the new Adam, the gardener, charged with bringing the chaos of God's creation... into fruitfulness."

Another important step is to learn to love that piece of creation where we live. We can learn – and tell our children and grandchildren – about local birds, plants, trees and flowers, and spend more time outdoors enjoying nature with them. Falling in love with God's magnificent creation has never been more vital. In our conversations with the younger generation, we can weave in information about the challenges we face and action ideas. In Peterborough County and the Kawarthas, where I live, populations of some birds such as Canada Jays have declined sharply as a result of climate change, says naturalist and author Drew Monkman. Meanwhile, the number of very hot days (over 30 C) has increased from an average of 14 each year in the 1990s to 25 or more in recent years.

It's easy to feel despondent about the fate of the Earth. When I find myself feeling that way, I cast my mind back to my childhood in Halifax. For over 250 years, residents and businesses dumped

raw sewage into Halifax harbour, so that on some days, this pollution meant that my friends and I couldn't swim at a local beach. "It's contaminated," we were told, as if that sad situation resulted from some immutable law. Finally, about 15 years ago, the sewage was cleared up. "There was no political will (before)," a resident told *The Globe and Mail* when the cleanup deal was reached. "The only reason we got the cleanup is because of the citizens (who) kept the pressure on." Thus pushing for action by government and industry is another key message for our children and ourselves.

All over the world, children and youth are leading the way in demanding the radical changes needed to protect creation. As I write this, youthful climate advocates are organizing a rally through the global "Fridays for the Future" climate change movement. Led by activists as young as age nine, Peterborough's rally will encourage elementary school students to take action.

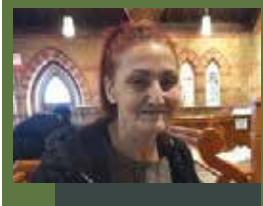
The hour is late. Can we change course in time?

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



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# Thank you!

**The Diocese of Toronto's annual FaithWorks Campaign raised \$1,451,800 in 2021 in support of Anglican-affiliated ministries throughout the Diocese and around the world.**

## **"Abundance and grace call us to be generous and trusting"**

*By Peter Mentis, FaithWorks Campaign Manager*

This year's theme for the FaithWorks campaign is taken from the Most Reverend Justin Welby, Archbishop of Canterbury's book, *Dethroning Mammon*. In it he states, "Abundance and grace call us to be generous and trusting, in a way that builds links and relationships." He offers that we who have received in abundance and grace, are called to respond with generously giving of our time and treasure, trusting in God's loving providence. In this way we build connections and experience the joy of living in relationship with God, other people and world around us!

We know that the pandemic has challenged us to be generous and work together for the common good. Through our generosity we have shared our abundance, strengthened existing relationships and built new ones. In contrast,

Putin's hideously greedy attempt to secure his grasp on Ukraine is destroying the long relationship between the Russian and Ukrainian people. His misadventure is inevitably doomed to failure. It is the abundant generosity of the people of the world to help the victims of this brutality that has strengthened relationships between people and nations.

God's love is indeed abundant and lavish. With grace it is poured out upon the deserving and the undeserving, generously and without limit. "For God so loved the world that he gave his only begotten son ..." (John 3:16) The fallen world challenges this love and greedily tries to devour it. We know this is not possible. We know that the tomb is not the end of the story.

FaithWorks is an expression of the Anglican desire to respond to this call. Through our ministry partners, we reach out to those with

inadequate housing, food, safety and support. FaithWorks reaches out to the victims of poverty, violence and deprivation right here in our neighbourhoods and on our streets each and every day.

Thank you to all to support and participate in the mission of FaithWork. Thank you to our generous donors, our tireless volunteers and our dedicated ministry partners. You confirm Archbishop Welby's words that it is through our generosity that we build and maintain relationships that nurture each and every one of us, those who give as well as those who receive.

"Because of the grace and abundance of God, Jesus Christ rose again and ascended to the throne. When Mammon is dethroned, we are not faced with an empty throne, but one from which Christ's mastery brings order, justice and joy." (Archbishop Welby)



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## Thank you to our Parishes

93% of parishes participated in the 2021 campaign. Contributions from our parishes were \$910,700. This is a 13% increase over 2020 and the best result since 2005. Of this \$213,000 was donated directly to FaithWorks online and attributed

to the donor's parish. Parishes retained \$114,942 for local outreach ministries. Area Ministry grants available totaled \$45,535.

Thank you for being communities of love and hope.

## Thank you to our Ministry Partners

Our FaithWorks Ministry Partners struggle on the front-line each and every day to share the transforming power of Christ's love with thousands of people in need. We thank our Ministry Partners for being powerful witnesses to the love that is changing lives and changing the world.

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Couchiching Jubilee House, Orillia  
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Migrant Worker Ministry, Durham  
North House, Durham  
One City Peterborough

One Roof Community Centre, Peterborough  
Orillia Christian Centre  
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The Dam, Mississauga  
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## 19,983 people were served, including:



# 13,875

people who were fed, sheltered, nurtured and befriended

# 8,453

refugees and new Canadians who received settlement support



# 1,638

women, children and youth who received life skills and housing support



# 4,244

families who received assistance



# 2,836

people touched by the prison system

# 1,533

young adults living with mental health challenges



# 1,326

Indigenous people who received pastoral, outreach and mentoring services

## Spirit Garden

The Anglican Diocese of Toronto is responding to the Truth and Reconciliation Commission of Canada Call to Action #82. It calls for the installation of Residential School Monuments in each provincial capital. The Spirit Garden at Toronto City Hall will be a place for teaching, learning, sharing and healing.

Make a Special Gift for the Spirit Garden at Toronto City Hall.

Visit [faithworks.ca](http://faithworks.ca) for more information and to donate.



Visit [www.faithworks.ca](http://www.faithworks.ca) for more information or to donate

# Stories show quirks of Anglican life

## Local priest shines light on Church life through fictional series

BY MARTHA HOLMEN

**CHURCHGOERS** in the Diocese of Toronto and beyond may get a glimpse of themselves in the fictional people and parishes being written about by a local Anglican priest. For the past several years, the Rev. Daniel Graves, associate priest at Trinity Church, Aurora, has been blogging a set of serial novels that expose the quirks of Anglican church life, to comedic effect.

He got started about five years ago when an elderly member of his previous parish mentioned a priest who had told stories of a fictional cleric from the pulpit. "I thought I'd try it out. I wrote my first story and shared it in the pulpit one week, and it was a pretty big hit," he says. "Most of my writing over the past 30 years has been academic and professional writing. It was kind of fun to tap into that creative side."

Since then, he's written about a dozen stories about the Rev. Wil-

liam Perkins of Christ Church, Hampton's Corners, six of which he's posted online. A self-effacing country parson, Mr. Perkins always has something new to learn. "Like a lot of clergy, he has ideas about things, and then when he tries to put his ideas into practice, he learns that things are very different on the ground," says Mr. Graves. "Usually Mr. Perkins has some little conversion of the heart and sees things differently."

When the first COVID-19 lockdown began in the spring of 2020, Mr. Graves started writing and posting a new serial novel as a way to connect with friends and parishioners. *The Archdeacon* features newly appointed Archdeacon Thomas Fulman, tasked by his bishop with visiting parishes to see which may need to be amalgamated or closed. "It was an opportunity to make up several different parishes and talk about what goes on in them, and what the clergy and the people are like," he says.

After getting a positive response from his readers, he started writing *The Archdeacon Returns*, in which the archdeacon runs for bishop. "It's about what ambition does to us and how we deal with ambition in the Church, when we probably aren't supposed to be ambitious, but we all are," he says.

That might have been the end of the story, but Mr. Graves says he realized he was ready to return to an idea he'd had when he first started writing the Mr. Perkins stories. *The Bishop* follows the trials and tribulations of the newly elected bishop, as well as the story of Maddie, the archdeacon's former assistant curate, as she takes up her first solo parish. "*The Bishop* is really about men and women, strength and gentleness, and the roles we play," says Mr. Graves. "If the world is turned upside down – strength is weakness, the last are first, and these kinds of principles – what does that do to the roles we play as human beings, and the way

people think they should be played out in the world?"

He says he doesn't have concrete plans for a sequel to *The Bishop*, but he's been thinking about one of his characters who used to be a bookseller, like Mr. Graves himself. "I do have a novel about a church book room in the back of my head somewhere that's trying to get out, so that might be coming up soon," he says.

Mr. Graves says he sees aspects of himself in most of his characters, including the less appealing ones, and he hopes they'll also help his readers reflect on their own experiences in the Church. "I expect that people will see other people that they know, not necessarily intentionally, but because these are such broad types that you have in every parish and every diocesan office," he says. "If it makes people look in the mirror and say, 'Is that me?' that's a good thing. Self-awareness is rare."

Exploring these kinds of stereo-

typical church figures also lends itself to humour, whether it's poor Mr. Perkins trying to explain the Trinity to the Sunday School year after year, or a hotel bar sending home most of its staff on the mistaken assumption that Anglican synod members were unlikely to provide much business. "I'm really gratified when people laugh," says Mr. Graves. "Maybe we can laugh at ourselves, but in that laughing have some reflection encouraged – use humour as a way to reflect on who we are."

Though the humour of the stories may contain some cynicism, Mr. Graves says he hopes that he's ultimately conveying an optimistic view of the Church and its future. "I think at the end of the day, touching the dark places helps us to stand in the light a little bit better," he says. "I have hope for that."

To read Mr. Graves' past and ongoing work, visit his blog at [www.danielgraves.blogspot.com](http://www.danielgraves.blogspot.com).

## Grace

### A Mr. Perkins Story

BY THE REV. DANIEL GRAVES

**ONE** of the duties that falls to a cleric such as our old friend, Mr. William Perkins, is pastoral counselling. It's not quite like psychotherapy. It's not an ongoing deep exploration of a person's inner world and into what makes them tick and act the way they do. Although it might involve some psychotherapeutic methodology, it is more about listening to someone who is having a difficult time; listening, walking with them, and helping them to find a sense of their worth, their value in the sight of God, and unburden themselves of the troubles or mistakes that hold them back. Pastoral counselling holds out the hope of healing and wholeness.

One of the individuals who sought out Mr. Perkins in his pastoral capacity at Christ Church, Hampton's Corners was a parishioner named Grace Goodham. When she had asked him on Sunday after church if she might come and see him during the week, he really had no idea what she wished to meet about. Grace was the chair of the flower guild, that group of dedicated ladies who, week by week, the season of Lent excepted, adorn the altar and the chancel with beautiful arrangements and festive appointments according to the time of year. At Easter there are lilies, at Christmas poinsettias, on Palm Sunday there are palms and pussy willows, at Harvest time there are sheaves and gourds, and at other times all manner of colourful fragrant arrangements. I can scarcely think of any other little parish church in our whole diocese that is as beautifully and tastefully appointed with flowers than the parish of Hampton's Corners. And like the arrangements she set out every Sunday, Grace was a beautiful person, inside and out. She brought joy and life into every room she entered. Everyone loved spending

time with her. It felt so good to be around her, and when you were having a bad day, she was the one who would brighten it. She seems so self-confident, so kind, so forgiving of others, and so faithful. What was it that compelled her to speak with our favourite country parson in those Lenten days in which our story takes place?

"Mr. Perkins," she said, as she settled into the comfortable chair in his little office, "I don't know where to begin, but... I felt like I needed to talk to you because..." She paused.

"Because?" he asked gently.

"Because I feel like such a fraud."

Mr. Perkins was taken aback. "What do you mean?" he asked quizzically. "You must be one of the most genuine people I know."

"That's just it, Mr. Perkins, that's what people think of me, but all my life I've had this feeling that if they only just knew me, the real me, not only wouldn't they like me, they would hate me."

He could not see how this was possible, but he wanted to learn more. "Tell me, just what do you think you are hiding?"

"I... I... don't really know. I mean, I know – at least I know in my head – that I'm a good person. But I just don't feel like I'm a good person. I do my best to try to make a difference, to be a kind person, to do everything I can to the best of my ability. As you know, I'm something of a perfectionist. I'm a bit obsessive about it, in fact," she added.

"Oh really?" he said coyly, knowing how much of a perfectionist she was. They both gave a little laugh.

"Really," she said, "And I can live with that, but when someone criticizes me, I just fall apart. I try so hard, I really do try to get it right, to be perfect, just like the Bible says, 'Be ye perfect as thy Father in Heaven is perfect', but I mean, how can



any of us be perfect like God? It's a bit much, don't you think? It's a tall order. And yet, I so want to be perfect, I strive to be perfect..."

Mr. Perkins broke in, "and you are very

near perfect, my friend, but none of us are perfect. You are a perfectionist, so what? You have high standards, but you don't enforce them nastily on other people like

Continued on Page 9





Continued from Page 8

some perfectionists do; they are standards to which you hold yourself."

"But I don't think I can do it anymore... and I just collapse with self-loathing and disappointment when I think I have let someone down. When I let someone down, I feel like they see the real me, the me I keep hidden away, the failure."

They sat for a moment in silence, and then he said, "Grace, have I ever criticized you?"

"No, but last week Judy Jumblejump..." Now Judy Jumblejump was the church warden, who found fault with everyone. "Well, she snapped at me because she told me I had better not put out so many

lilies this Easter, not everyone can cope with the scent... She told me that I am... excessive."

"Judy finds fault with everyone," he said, "It's her way. Don't judge yourself on what Judy says. As I asked, have I ever criticized you? Has anyone else in this parish, aside from Judy ever criticized you?"

"No... but I'm so worried you might, that you might see me, the real me, especially if I make a mistake and then..."

"And then?" he asked.

"And then you would hate me. I'm scared you and everyone else would hate me if you really saw me – the real me."

Now what made Grace harbour such secret self-loathing, so expertly hidden

under a joyous, loving, kind-hearted exterior? It's not easy to say, and again, this is not psychotherapy, but I expect most of us experience this sort of imposter syndrome at some time or another in our lives, in which we mistake the authentic self we project out into the world as an imposter that hides and protects our true, hidden self. Sometimes we just cannot believe we are actually good people, that others like us, and that we offer something good to the world. Mr. Perkins knew this is what was going on with Grace and so he asked her a question: "Grace, I think I get what you are talking about. When I was singing the liturgy on Sunday, what happened?"

"What do you mean?"

"Did I sing it perfectly?"

"Well," she began tentatively, not wanting to hurt his feelings, "I think last Sunday you might have got a little tongue-tied at one moment."

"Grace, you are too kind. I got more than tongue-tied! I lost my place, repeated the words of institution over the bread twice and didn't consecrate the wine. I got things all out of order. My pitch went south. Grace, the liturgy was an absolute mess."

"Oh, Mr. Perkins, it wasn't that bad, I think most people didn't even notice. You're too hard on yourself."

"Maybe I am. I was so embarrassed, though – ashamed, actually. Do you know how long I have been a priest? Did you know I learned to sing the liturgy at Trinity College? I know the whole thing by heart, I have sung it a thousand times. I have done it perfectly many times, but last Sunday it was a disaster. I should have been able to sing it perfectly but didn't. To be honest, I felt like a complete failure."

"Don't be ridiculous. The last thing you are is a failure, Mr. Perkins."

"You're right. I'm not a failure, and it is ridiculous, and you know why? Because immediately after the service you approached your parish priest who had just sung a train-wreck of a liturgy and asked to speak to him, and here you are, being so vulnerable, sharing your fears about yourself, your anxiety, and your doubt. You placed your trust in me, even though I am far from perfect."

She smiled and looked down.

"Grace," he continued, "I can't make you be kinder to yourself, love yourself or forgive yourself. Self-compassion is not an easy thing, but you are a kind and compassionate person. Would you be so critical of others who make mistakes? Would you be so critical of me?"

"Of course not."

"Grace, come with me. I want you to listen to something." He led her into the church where Mary, the church organist, was practicing. Grace thought at first that

maybe he was taking her into the church to say some prayers with her, but instead, as they sat quietly in the back pew, he put his finger to his lips to motion her not to let on they were there. Mary was hidden behind the console and could not see or hear them. She was working on a complicated Bach piece to be played as the postlude on the upcoming Easter Sunday – just a few weeks away. The piece was nowhere near being ready. Mary would play, and stop, and grunt, and sometimes even swear, and then she would start again, or pick up and play a measure or a section until she got it. Some passages were easier than others. Some flowed, and some seemed to defeat her. In her playing, at times you could hear her longing, and at times you could sense her rage and anger at Bach and at not being able to get it, or get him, and when she finally conquered a difficult passage, you could sense her ecstasy, and how much she was in love with old J.S. Bach.

"I often do this," he whispered to Grace with a smile, "I love to hear her practice."

Mary continued, sometimes attacking the music, sometimes pulling back, sometimes taking a break, and yes, sometimes soaring to the heavens. Sometimes it was hell on earth, and sometimes it was sublime. Sometimes she was caught up in the clouds, and sometimes she came crashing to the ground.

"Beauty," he whispered, "is birthed in the maelstrom and chaos of imperfection."

And so they sat listening for quite awhile. They could hear the relationship Mary had with Bach – the struggle, the connection, the distance, and reconnection. Mr. Perkins knew Mary would bring the piece to near perfection by the time it was to be played on Easter, but the truth was, Mary never played perfectly, even when she was at her best. There were always a few little mistakes, but on Easter Sunday, mistakes and all, it would be beautiful. It would be magnificent. A worthy offering.

This moment was beautiful, too. For him, there was nothing lovelier than sneaking into the church mid-week and listening to her struggle away. He loved being a silent witness to her struggle, for the struggle itself was beautiful, and full of grace.

After some time listening, he turned Grace. He saw a tear escape from her eye, but he also noticed that the corners of her mouth were curled heavenward in the holy communion of human imperfection and heavenly grace.

"Grace" is part of the collection of the Rev. Daniel Graves's short stories, Mr. Perkins: Stories of a Simple Country Parson.

## CANADA BRIEFS

### Churches pray for Ukraine

EDMONTON - Parishes in the Diocese of Edmonton joined ecumenical partners across Alberta to participate in Day of Prayer for Peace in Ukraine on March 18. Bishop Stephen London and

Canon Scott Sharman, ecumenical and interfaith coordinator and canon to the ordinary, led a noon-hour prayer service at All Saints' Cathedral. The service followed a special "Liturgy of the Word" for Peace in Ukraine. Other parishes observed the Day of Prayer by ringing their church tower bells.

### Video helps Anglicans share their faith

HALIFAX - The Diocese of Nova Scotia and Prince Edward Island has released a video that helps Anglicans share their faith with oth-

ers. The hour-long video explores gentle, respectful ways to share the faith and engage in conversations about spirituality with others without seeming pushy. Hosted by Tanya Moxley of the diocese's Creating Missional Communities Team, Anglicans share practical tips and personal experiences in talking with people about Christ. The video is on YouTube.

### Medical van heads to Africa

FREDRICKTON - An archbishop, two priests and three lay people gathered for the blessing of the

Diocese of Ho's mobile medical clinic on Feb. 25. The vehicle will soon be transported to Halifax, where it will be shipped via Belgium to Tema, Ghana for use in the Volta region. The two million people there have little or no health care.

After a tour of the van and its components, Archbishop David Edwards of the Diocese of Fredrickton, New Brunswick, prayed for the factory and its employees who outfitted the vehicle, offering thanks for their hard work. He prayed a blessing on the Companion Diocese Committee, the parishes that donated, and the many

Rotary clubs, members and others who supported the project. He also asked for protective blessings on the vehicle's journey, arrival and use, and most especially, for the many people who will receive medical care from it.

The blessing follows a two-year fundraising campaign that had a great deal of support from Rotary, individuals, parishes and parish groups.

"I'm very grateful to the people who donated and to God for his provision," said Archbishop Edwards afterwards. "I hope it travels safely and is used for many years." *New Brunswick Anglican*

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Matthew Waterman, youth pastor at St. Paul on-the-Hill, Pickering, with the personal care kits. At top left, messages on some of the kits. PHOTOS COURTESY OF ST. PAUL ON-THE-HILL

**Youth fill kits for homeless**

The youth group of St. Paul on-the-Hill, Pickering came together on Sunday, March 13 to assemble personal care kits for the homeless in Durham Region. In the span of two hours, 12 teens and three adults put together 50 kits.

Each paper bag kit contained the following items: deodorant, a toothbrush, facial soap, body soap, Band Aids, a comb, and shampoo and conditioner. The teens decorated the paper bags with encouraging words and colorful drawings, to let the recipients know they were loved and prayed for.

Matthew Waterman, St. Paul's youth pastor, says the event was also one more way to help the youth reintegrate with parish life after all the disconnect during the pandemic. "The teens brought a lot of creativity and care to their work and showed a real concern for the

less fortunate."

The suggestions for these items came from Gate 3:16, a ministry to the homeless in Durham Region. St. Paul's supports Gate 3:16 throughout the year. This Lent, the church ran an almsgiving drive to collect urgently needed items for the homeless, like sleeping bags, backpacks, water bottles, socks, nail clippers and combs. The youth event that made personal care kits was part of the parish effort to help Gate 3:16 and its ministry. The money for the youth project came from the Love Thy Neighbour grant program, which is made possible by the episcopal area of Trent-Durham's area council.

At a recent parish education night, Alan Perron, administrator at Gate 3:16, said that there are 226 homeless people in Durham Region, and the region has only been able to find rooms for 15 of them. The 50 personal care kits will help all

those living on the streets while waiting for a home.

As Christians, sometimes we forget that Lent is not only a time for giving something up, it is also a time for giving.

*Submitted by M.R.D. Bowman*

**Church to celebrate 50th anniversary**

St. Thomas à Becket, Erin Mills South, will be celebrating its 50th anniversary on Oct. 22.

In September 1972, eleven Anglicans met in the gymnasium of Erin Mills Secondary School in Mississauga, marking the first service of a new church community. They met in school gymnasiums and the basement chapel of the parish rectory for worship and fellowship. The diocese appointed the Rev. Canon Timothy Foley as its first incumbent. Early ministries for the young families included a children's ministry, fellowship groups and social events such as camping trips and outreach walks.

Visioning and planning by parishioners and the incumbent led to building a new church on a five-acre

site at the intersection of Erin Mills Parkway and Burnhamthorpe Road (land jointly purchased earlier by the diocese and four other church denominations, with the intention being for the five parishes to share the land and building). On May 29, 1977, parishioners processed from Pierre La Porte School to the church, which was hallowed by Bishop Lewis Garnsworthy. The Anglican congregation continues to share the building with Glenbrook Presbyterian church.

At the parishioners' request, Canterbury Cathedral in England sent a commemorative stone, which remains imbedded in a St. Thomas à Becket church pillar to this day. In 1996, the church added a larger worship space.

There have been three incumbents since St. Thomas's inception: Canon Foley (1977-1981); the Rev. Canon Jim Woolley (1981-2018); and the Rev. David Matthews (2019-present). Many ministries have developed and thrived during their respective incumbencies.

At the beginning of the pandemic, the Community Connect Ministry Team was started, to facilitate communication and support pa-

rishioners through the pandemic. Enhanced technology also helped maintain worship and communication.

Parishioners host an annual Caribbean Night and monthly Soup at Noon. The church also supports outreach ministries such as a Deacon's Cupboard, Open Door and an annual Vacation Bible School.

In 2016, two local churches challenged each other to a cricket match; this has grown into the diocese's annual cricket festival involving 11 churches. The church's Christian stewardship of the earth led to the installation of a rain garden in 2019; thanks go to TD bank for its generous support. In 2020, in conjunction with Mississauga's tree planting initiative, the parish planted 100 trees on the property.

The parish family is made up of many nationalities and ages, reflecting the diversity of the community. It gives thanks to God for half a century of worship and fellowship and eagerly looks forward to continuing its spiritual and pastoral role in the Erin Mills South community.

*Submitted by St. Thomas à Becket, Erin Mills South*



**SHOWING THE COLOURS**

Archbishop Fred Hiltz, interim priest-in-charge of St. Dunstan of Canterbury in Toronto, wraps the colours of the Ukrainian flag around a tree in front of the church, visible to passing traffic. The church prays for Ukraine each Sunday and the Crafties are making and selling ribbons, with proceeds going to Ukraine through the Red Cross. PHOTO COURTESY OF ST. DUNSTAN OF CANTERBURY



St. Thomas à Becket, Erin Mills South

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## LOOKING AHEAD

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

### Worship

**MAY 4, 11, 18** - Evening Prayer on Wednesdays at 7 p.m., plus the Rev. Dr. P.J. Carefoote's three-part Eastertide Series at 7:30

### PRAYER CYCLE

#### FOR MAY

1. New Curates of the Diocese of Toronto
2. St. George, Fairvalley
3. St. James, Orillia
4. St. Luke, Price's Corners
5. St. Mark, Midland
6. St. Paul, Washago
7. The Diocesan Volunteer Corps
8. Durham & Northumberland Deanery
9. Wycliffe College
10. Trinity College
11. St. George, (Clarke) Newcastle
12. Parish Nurses
13. St. George, Grafton
14. St. John the Evangelist, Port Hope
15. The Community of Deacons – Archdeacon Kyn Barker

p.m., entitled The Meeting Place: Christianity and Culture in Early Toronto. Join online or in person (if open) at St. Olave, Bloor and Windermere streets, Toronto. Call 416-769-5686 or visit stolaves.ca/special-services.

### Rummage sales

- MAY 28** - Guildwood Yard Sale Day, beginning at 8 a.m., jewellery, clothing, baking, crafts, books, vendors and more. Tables for rent. Holy Trinity, Guildwood, 85 Livingston Rd., Toronto.
- JUNE 11** - White elephant/household items sale on the church lawn, with toys, exercise equipment, cutlery, clocks, lamps and more, Christ Church, Deer Park, 1570 Yonge St., Toronto.

16. St. John, Bowmanville
17. St. Mark, Port Hope
18. The Postulancy Committee
19. The Postulants of the Diocese
20. St. Paul, Brighton
21. St. Paul, Perrytown
22. Bishop Kevin Robertson
23. St. Peter, Cobourg
24. St. Saviour, Orono
25. The Chapel of St. George, Gore's Landing
26. Christ Church, Bolton
27. SPARK Youth Leaders Retreat Weekend
28. Christ Church, Brampton
29. North Peel Deanery
30. Holy Family, Heart Lake (Brampton)
31. St. Hugh and St. Edmund

### IN MOTION

#### Appointments

- The Rev. Maureen Hair, Interim Regional Dean, Huronia Deanery, March 29.
- The Rev. Canon Erin Martin, Priest-in-Charge, All Saints, King City, May 2.

The following ordinands have been appointed Assistant Curate in these parishes, after their ordination on May 1:

- Jake Cunliffe (the Diocese of Southern Ohio), St. Mary Magdalene, June 18
- Yohan Dumpala, St. John the Baptist, Norway, May 1
- Alexandra McIntosh, Christ Church, Deer Park, May 1
- Jillian Ruch, St. Bride, Clarkson, May 1
- Michelle Yeung, All Saints, Markham, 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):
- Havergal College Chaplain

#### Parish Selection Committee Process

- First Phase** - (not yet receiving names):
- Christ Church, Bolton
  - Holy Trinity, Thornhill
  - St. Peter, Erindale
  - St. George, Haliburton
  - St. John, East Orangeville

- Second Phase** - (receiving names via Area Bishop):
- Holy Trinity, Trinity Square
  - St. Cyprian

- Third Phase** - (no longer receiving names):
- St. Dunstan of Canterbury

#### Ordinations

The following individuals will be ordained transitional deacons at St. James Cathedral on May 1 at 4:30 p.m.:

- Max Dionisio
- Jessica Dowling
- Yohan Dumpala
- Alexandra McIntosh
- Jillian Ruch
- Louise Simos
- Ben Tshin

### Anglican Classifieds

## TO PLACE AN AD

To advertise in *The Anglican* call 905.833.6200 x22 or email anglican@churchadvertising.ca

June issue deadline April 30

- Michelle Yeung
- Angie Hocking will be ordained a Vocational Deacon at Redeemer, Bloor St. on May 29 at 4 p.m.

#### Celebrations of New Ministry

- The Rev. Philip Stonhouse, Incumbent, St. Matthew, Islington, May 29 at 4 p.m.
- The Rev. Nathan Humphrey, Incumbent, St. Thomas, Huron Street, June 12 at 4 p.m.

#### Retirement

- The Ven. Elizabeth Hardy has announced her retirement. Her last Sunday at St. John, East Orangeville will be July 31.



## FOR UKRAINE

Christian faith leaders take part in a service for peace and unity in Ukraine at St. James Cathedral on April 3. The service, hosted in conjunction with the Greater Toronto Christian Council, included leaders from the Anglican, Roman Catholic, Orthodox, Evangelical Lutheran, Christian Reformed, Salvation Army, Lebanon Maronite, Presbyterian and United churches. Bishop Andrew Asbil, at left, gave the homily. PHOTOS BY MICHAEL HUDSON



# Outreach program receives large gift

Residents, church form friendship that benefits the neighbourhood

BY STUART MANN

A warm relationship between an Anglican outreach program in Toronto and a local residents association has resulted in a generous financial gift that will help the program serve the community for years to come.

The Common Table, a drop-in run by Church of the Redeemer, Bloor St., will receive \$500,000 over the next five years. The gift is being facilitated by the ABC Residents Association, a volunteer organization that is committed to enhancing the quality of life in the neighbourhood.

The first installment of \$250,000 was made during a cheque presentation at the church on March 21, with members of the church, the outreach program and the residents association in attendance.

"We are so grateful," says Angie Hocking, director of outreach at the church. "Gifts like this not only affirm the direction of new and creative work, but they also let you relax and start to plan. It's already had an incredible impact on our program."

The Common Table has been helping homeless and marginalized people in the neighbourhood around the church for the past 30 years. It currently prepares food for between 60 and 100 people per day, five days a week. It also provides a resting space, activities like a movie group and a book club, counselling and nursing.

During the pandemic, the program also started using "outreach carts" to bring food and other supplies to those in need, an innovative service that it hopes to continue with the help of the new funds.

The relationship between The Common Table and the ABC Residents Association started several years ago, when a member of the association noticed the work that the program was doing and wanted to learn more. Ms. Hocking was eventually invited to speak at the group's annual general meeting, and some residents began dropping off donations.

"The friendship grew organically," she recalls.

The residents association held a couple of its annual general meetings at the church, further strengthening ties between the two groups. Food for the meetings was prepared by people in the outreach program.

Along the way, Ms. Hocking also helped local business owners and employees learn about the issues surrounding poverty and homelessness. She provided advice on how to assist homeless and marginalized people when they came into their stores. "They were curious and wanted to be helpful," she says of the owners and employees. "Many



**Top:** Angie Hocking, director of outreach at Church of the Redeemer, Bloor St., receives a cheque for \$250,000 from John Caliendo of the ABC Residents Association outside the church on March 21. Joining them are, from left, Ester Vlessing, Bryan Robertson, Mary-Helen Spence, the Rev. Canon Steven Mackison and Richard Van Delft. **At right,** outreach carts go out into the neighbourhood. **Left,** a view of the church at the corner of Bloor Street and Avenue Road. **PHOTOS BY MICHAEL HUDSON AND CHURCH OF THE REDEEMER, BLOOR ST.**

didn't know The Common Table existed and were glad to recommend our services."

The Common Table has received financial gifts over the years, but none as big as the latest one. Ms. Hocking was shocked when the residents association informed her of the amount. The money is coming from a real estate developer who wishes to remain anonymous. The developer wanted to invest in

the community, and the residents association recommended giving the gift to The Common Table.

Ms. Hocking says the money will be used to deepen The Common Table's engagement with those in need in the neighbourhood. Some possibilities include hiring a new staff person, buying more supplies and creating new resources. The outreach carts will likely continue. "They were a stopgap at first, but

now they're the lifeblood of what we do. It's proved to be a very effective way of connecting with the community and building relationships."

She says churches are in a time when they have to be creative and innovative. "If we want to be relevant, for me it means always orienting ourselves to the poor and asking, what is the need in our community and how can we respond to that? At Redeemer, we're in one

of the richest neighbourhoods in Canada, but you still have to ask that question. It means serving the poor but also educating people and finding ways to bring them into the story. That's how our relationship with the ABC Residents Association grew. It was because of caring, compassionate people in the neighbourhood who wanted to engage with us, and we opened the door a bit, and we kept going."

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