

Bishop issues apology

Anglicans care for creation



Parish pitches in to furnish rectory

The Anglican

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SEPTEMBER 2021



Meetings explore use of church lands

BY ELIN GOULDEN

HOW can parishes in our diocese use their lands to create affordable housing and build community?

In 2019, Synod adopted a motion to develop an affordable housing plan for the diocese, to “determine the feasibility of building affordable housing on diocesan-owned lands; prioritize strategic partnerships with industry experts in the fields of planning, development and affordable housing provision; and to establish specific achievable targets (e.g. 250 units by 2024).”

The diocese’s Property Working Group is working toward presenting an affordable housing plan to Synod this November. While the group

Continued on Page 2



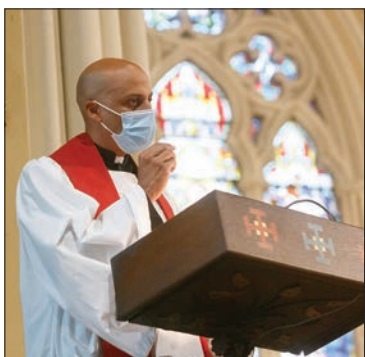
Virtual Synod will be a first

FOR the first time, the diocese’s Synod will convene virtually, from Nov. 25 to Nov. 27. The theme of the 160th Regular Session of Synod will be Love Thy Neighbour.

Synod will begin with a livestream of the opening worship from St. James Cathedral and a celebration of the 25th anniversary of FaithWorks.

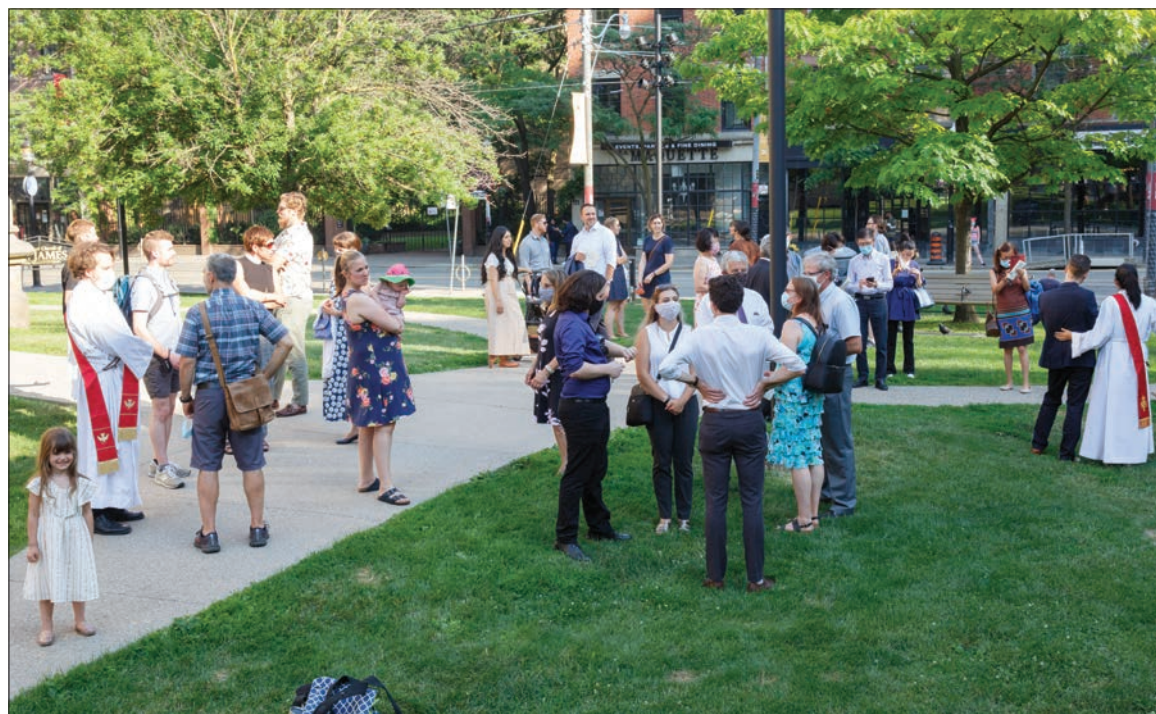
All Synod members will need their own computer to log into and join the Pre-Synod and Synod meetings to be able to participate and vote.

The Pre-Synod meetings will also be held virtually. On Oct. 2, Synod members in York-Simcoe will meet from 9 a.m. to 12 noon while Synod members in Trent-Durham will meet from 1 p.m. to 4 p.m. On Oct. 23, Synod members from York-Scarborough will meet from 9 a.m. to 12 noon while Synod members from York-Credit Valley will meet from 1 p.m. to 4 p.m.



NEW LIFE

From top: the Rev. Ginnie Wong (left) and the Rev. Andrew Kuhl (right) join Bishop Andrew Asbil, clergy and laity outside St. James Cathedral after they were ordained to the Sacred Order of Deacons on June 27; the new deacons gather with family and friends after the service; the Rev. Mark Regis gives the homily during the service. PHOTOS BY MICHAEL HUDSON



Symposium looks at 'homefulness'

Panelists discuss ways of moving from housing to being 'at home'

BY ELIN GOULDEN

THE Sorrento Centre is an Anglican education and retreat centre located on Shuswap Lake in the central interior of British Columbia. The Rev. Michael Shapcott, its executive director, is well known in the Diocese of Toronto as the former deacon of Holy Trinity, Trinity Square and a long-time advocate for affordable housing.

Empire Remixed is a community of people across Canada and the U.S., brought together through the Wine Before Breakfast worshipping community in Toronto during Dr. Brian Walsh's tenure as chaplain of the Graduate Christian Fellowship and professor at the Toronto School of Theology.

Upon Dr. Walsh's retirement in the summer of 2020, members of Empire Remixed presented him with a book of essays in his honour, organized around the themes of home, homelessness and homecoming.

This spring, the Sorrento Centre and Empire Remixed collaborated to present a four-part online symposium, "Beyond Housing to Homefulness," with financial support from the Anglican Church of Canada and the dioceses of Toronto, Rupert's Land and New Westminster. As Mr. Shapcott and Dr. Walsh explain, the opposite of homelessness is not merely housing but "homefulness" – a state of being in which people find themselves "at home," physically,

emotionally, relationally and even ecologically.

The symposium sought to answer the question, "In the face of a systemic homelessness that has economic, social, public health, ecological and cultural manifestations, how might we develop more holistic and integrated policies and practices for deeper homefulness in our communities?" Despite the launch of Canada's \$40 billion National Housing Strategy in 2017, homelessness and housing insecurity is an ongoing crisis across Canada, not only in urban centres but in rural and remote areas as well. "Too often, the conversation has settled on the least that can be done," says Mr. Shapcott.

From April 22 to May 13, more

than 80 people from across Canada, the U.S. and as far away as the U.K. came together online to learn from 16 panelists who provided deep insight into the issues of homelessness and home-making from their contexts. Each Thursday evening saw presentations from four panellists, as well as allowing participants to join a breakout Q&A session with the panellist of their choice.

The first two sessions on "Problematizing Home" explored dimensions of homelessness often lost in models focused solely on shelter. What are the obstacles not merely to housing, but to the creation of home? The third session, "Dimensions of Homefulness," explored the contexts of rural and urban

models of homefulness, while the fourth session, "Housing for Homefulness," examined various models and examples of housing development that enhance homefulness. The panelists explored the threats to homefulness for Indigenous, Black and LGBTQ2S+ communities, rural Americans, the urban unhoused, and indeed all of us who live on a threatened planet.

They also shared examples of practices and projects that incorporate and foster homefulness: from a radical commitment to place to deep community engagement, recovering traditional language, foodways and stories of the land, creating public art to invite former enemies into cross-cultural

Continued on Page 4

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Meetings explore land redevelopment

Continued from Page 1

determined that setting a target for a specific number of units by a certain date, without considering the needs of the local neighbourhood and worshipping community, was arbitrary at this stage, it is developing a framework for property

development while encouraging parishes to assess their own situation and, where appropriate, consider alternate uses of their property, including affordable housing.

To that end, the working group, together with diocesan staff and the

Rev. Dr. Jason McKinney, has been offering a series of online meetings to educate parishes and encourage them to explore potential redevelopment options. The first event, "Common Ground and the Common Good: Church Redevelopment in the Diocese of Toronto," was held on June 12. The online workshop included an exploration of the theology of land use and examples of recent successful housing developments on church land. There was also discussion of what help the diocese could offer parishes through the redevelopment process. The event was designed especially for clergy and lay leaders of parishes that are considering redevelopment, but it also welcomed anyone in the diocese with an interest in creating

affordable housing.

The June event was followed up by a series of summer seminars that took interested parish leaders deeper into specific aspects of the redevelopment process, such as getting a congregation on board, seeking out partnerships for building and operating housing units, securing funding and more. A final event is planned in September for parishes planning to take the next steps in pursuing redevelopment. To register for the last Common Ground and the Common Good session, visit toronto.anglican.ca/events.

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

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Outreach conference to focus on rebuilding community

We're in a 'hinge moment,' says speaker

THE diocese's Social Justice and Advocacy Committee will host its annual Outreach & Advocacy Conference on Saturday, Oct. 30 from 9 a.m. to 3:15 p.m., via Zoom. The theme is "Re-membering and Re-making Community" and will feature the Rev. Gerlyn Henry as keynote speaker.

The theme was developed over the course of several conversations between the committee and the Rev. Gerlyn Henry this past spring. "After a year and a half of the pandemic, people are yearning for an opportunity to gather together again," says Elin Goulden, the diocese's Social Justice and Advocacy consultant. "Social isolation has reduced our opportunity to connect in person with our extended family members, friends, colleagues, neighbours and parish communities. While the experiences of the last eighteen months have taken their toll on our com-

mon life, they have also taken a toll on the lives and bodies of some members of our community more than others."

The Rev. Gerlyn Henry describes the current moment as a "hinge moment. We are standing on the edge of what has been and wondering what will be," she says. "The pandemic has illuminated the inequities in our society, and we don't merely want to 'get back to' what was but look forward to the new community to which Jesus is calling us. Like the dry bones in the book of Ezekiel, we need the Spirit to give us life for what is to come."

Ms. Henry, who is the assistant curate at St. Timothy, North Toronto, was born in Chennai, India and moved to Mississauga at the age of five. At the age of 14 she moved back to India, where she completed high school and a degree in social work. She then joined the ecumeni-

cal movement and worked with the National Council of Churches, the Council of World Mission and the youth department of the World Council of Churches. Soon after, she began her Master of Divinity at Columbia Theological Seminary in Georgia, where she discerned a call to parish ministry. After graduating in 2018, she worked as a chaplain at the children's hospital in Atlanta and in other local parishes before returning to Toronto, where she was ordained in 2020.

Workshops in the morning and afternoon will explore the day's theme from a number of dimensions. As the pandemic has revealed both the importance and the vulnerability of low-paid workers, how can Anglicans support their calls for better wages and working conditions? How are marginalized communities creating food security in the diocese? How can churches become places of wel-



The Rev. Gerlyn Henry

come and belonging for transgender people? How can Anglicans support new affordable housing options in their neighbourhoods or respond to the increasing numbers of displaced people around the globe? How can they build alliances for environmental advocacy, and demonstrate solidarity with Indigenous peoples?

For the second year in a row, the outreach conference will be held virtually, over Zoom. As was the case last year, registrants will need to register separately for each portion of the day's events – the morning and afternoon plenary sessions and the morning and afternoon workshops – and receive a Zoom link for each one. Generous breaks will be built into the day to prevent "Zoom fatigue." For each session, a moderator will assist with timekeeping, technical

Continued on Page 5

Nominations sought for General Synod

THE Nominating Committee of the Diocese of Toronto is calling for nominations for General Synod 2022. All voting members of the diocese's Synod are entitled to make nominations of any voting members of Synod. The election will take place at the diocese's virtual Synod on Nov. 26-27.

General Synod meets every three years, and the term of office for a member is three years. The term of office will begin at the next session of General Synod in 2022.

The 43rd session of the General Synod will take place during the Assembly with the Evangelical Lutheran Church in Canada (ELCIC). Assembly takes place from July 13-17, 2022 with ELCIC departing the morning of July 16 and members of General Synod continuing with business until the end of the day on July 17. During the Assembly, the two governing bodies will meet both together and separately.

Nominees to General Synod will be required to remain a member of the Diocese of Toronto's Synod for the duration of their term of of-

Continued on Page 11

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Guest speakers Bishop Kevin Robertson and Bishop Riscylla Shaw

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Time: 8:00pm-9:30pm

Location: Free Zoom (registration is open)

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You are home, this is your home

Bishop Andrew Asbil apologized to the Lesbian, Gay, Bisexual, Transgender, Queer, Two-Spirit Plus community in the Diocese of Toronto on June 25 at St. James Cathedral. Here is the text of the apology. The apology can also be viewed on the diocese's YouTube channel, www.youtube.com/user/tordio135.

Preface

You are home, this is your home. You are sisters, brothers and siblings in Christ, fully in this community.

I spoke these words to the Lesbian, Gay, Bisexual, Transgender, Queer, Two-Spirit, Plus community in 2019, in the context of my charge to Synod. My words were meant to give comfort and reassurance in the wake of the decision by General Synod 2019 to not amend the Marriage Canon. My words were meant to be heard by the whole diocese, calling us to systemic change – the full inclusion of LGBTQ2S+ people in our common life.

You are home, this is your home. You are sisters, brothers and siblings in Christ, fully in this community.

I needed to say those words because they are words that the queer community wanted to hear clearly spoken. The Church has not been a safe home for our queer community. For too long we have failed to listen and to believe the experiences of our faithful siblings. We have too often been quick to judge, to dismiss, to marginalize and sometimes to condemn. And sometimes we have chosen to be silent in the face of the suffering of our queer lay members, clergy, their families and friends, further deepening wounds of exclusion.

On Pentecost 2020, the Diocese of Toronto released the Marriage Policy that permits all clergy, if they choose, to marry LGBTQ2S+ couples. And requires that all members of the clergy and the laity shall treat with respect the diversity of views about the theology of marriage held within the diocese, as described in the document.

Words of welcome and inclusion, and written policies that support them, are critically important, but there are other words that need to be said.

In the hope of acknowledging the past, bringing healing in the present, and paving a path home for queer members, I offer these words of apology, regret and repentance, to our queer siblings in Christ, in the Diocese of Toronto.

Apology and Call to Action

As your Bishop, I apologize for the times and ways that we have failed to honour and cherish you, beloved children of God, made in the image of our Creator, redeemed by the love of our Saviour and embraced by the Holy Spirit.

I apologize for the teachings, words and

actions that indicated that you are unwelcome, that you stand outside the grace and love of God in Jesus Christ and that you are unworthy to serve fully as members of the Body of Christ because of your sexual identity and orientation.

I apologize for the teachings, words and actions that have diminished your humanity, sexuality and identity and perpetuated the sins of homophobia and transphobia in the Church.

I apologize for the teachings, words and actions that marginalized queer members, many of whom have left the Anglican Church. I am sorry for the hurt inflicted on you and your families and friends who have also suffered. Deeper still, I am sorry for queer people who fell into despair and depression or chose to end their lives by suicide because we failed to support them with love and acceptance.

I apologize for the times that we have been silent in the face of homophobic/transphobic comments, slurs and whispers that created a culture of aggression and oppression, further injuring you.

I apologize for the times when you were not treated with dignity, as full members of the Body of Christ, in worship, in parish life, at diocesan gatherings and in the councils of the Church.

I apologize that so many of our queer clergy needed to conceal their sexual orientation or sexual identity out of fear of being outed or disciplined. I am sorry for those who lost their God-given vocation or opportunities for holding offices because of their sexual identity and orientation.

I apologize for our failure to support, to uphold and to honour our Lesbian, Gay, Bisexual, Trans, Queer and Two-Spirit siblings in Christ – by what we have done and by what we have left undone. In all of these ways, we were wrong.

I offer this apology with humility and turn to God in lament and sorrow. I pray for the healing of those who have been hurt, the healing of the Church, and my own healing, and I look for the promise of new life in Christ.

As the Body of Christ, we strive to build communities of compassion and love, to be agents of reconciliation and justice in the name of Jesus. We are summoned to live out the covenant of our baptism, which asks in part,

Will you seek to serve Christ in all persons, loving your neighbour as yourself?

Will you strive for justice and peace among all people, and respect the dignity of every human being?

I declare to you now, as Bishop of Toronto, that homophobia and transphobia will not be tolerated in the Diocese of Toronto.

I declare to you now, as Bishop of Toronto, that diversity training for all clergy and

ordinands will include anti-phobia material.

I declare to you now, as Bishop of Toronto, that all queer clergy and lay leaders will be respected, their dignity upheld, and given equal opportunity for leadership in the mission and ministry of the diocese.

I call upon the Diocese of Toronto to repent and turn from the ways we have mistreated our queer members and to seek reconciliation and healing.

I call upon the Church to reach out to those who have been marginalized by teachings, words and actions that have inflicted wounds and hurt, and to offer words of remorse in sincerity and truth.

I call upon the Church to educate itself about the lives, contributions and giftedness of our queer siblings and to celebrate their presence in our midst and the depth of their faithfulness.

Our diocese will seek to partner with other affirming churches and organizations who have walked this path in their communities, so that we can learn from them how to reflect back to society our commitment to being an affirming church. And I look forward to celebrating with you in liturgy that we are one family, together at home.

I stand before you to invite you to join me on a journey towards reconciliation, justice, healing and equity. A journey towards becoming whole, towards being the people of God.

I offer these words today with sincerity and humility, in the name of God who created us, Jesus Christ who redeems us, and the Holy Spirit, who empowers me to say again:

You are home, this is your home. You are sisters, brothers and siblings in Christ, fully in this community.

The Rt. Rev. Andrew Asbil Bishop of Toronto

Throughout this apology and call to action, the acronym LGBTQ2S+ is used in conjunction with the term "queer." For many, using the word queer may be a painful reminder of being diminished or maligned. On the other hand, I have been told that reclaiming and redeeming of the word in the past two decades has proven empowering for many, and especially in the younger demographic. "Queer" is one of the most inclusive terms one can use to describe the amazing breadth of the community. While LGBTQ2S+ specifically identifies Lesbian, Gay, Bisexual, Transgender, Queer/Questioning and Two-Spirit, the term "queer" is far broader. It includes but is not limited to all of those who identify with the letters in the acronym above, but also includes those who identify as non-binary, pansexual, allies and more. It is in the spirit of inclusion that I use both terms.



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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.

Bishop of Toronto:

The Rt. Rev. Andrew Asbil

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New national housing network considered

Continued from Page 2

conversation, honouring human dignity through beautiful and sustainable design, engaging in advocacy for a rights-based housing policy, and building partnerships between faith communities.

A month after the symposium ended, many of the panelists and participants met again to explore what could flow from the series, from more opportunities to learn from and support each other to

forming a new national network of faith-based housing groups connected to the Canadian Alliance to End Homelessness. (Several of the panellists have also made presentations at the Diocese of Toronto's Common Ground and the Common Good series.)

This final gathering took place against the backdrop of the terror attack on a Muslim family in London, Ont., renewed violence

in Gaza and the West Bank and the identification of Indigenous children's graves on the grounds of the former Kamloops Residential School. In a moving reflection entitled "Genocide, Domicide, and the Unnamed," Dr. Walsh noted that "just as there is no homelessness without love, so also is hate invariably a force of homelessness." Yet our God is the one who makes a home for us and calls us to be to

"healers of the breach, restorers of streets for living in, makers of homes for healing" (Isaiah 58:12). Sorrento's Homefulness Symposium set that vision before us and offered challenging and inspiring examples of how our churches can respond to this call.

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

Reflections on moving forward



BY MURRAY MacADAM

It's finally coming to a close, at least as I write this. A lengthy, tumultuous event unparalleled in our lifetimes, marked by sickness, death, fear of both those outcomes, isolation, business failures, job losses, in-person church services gone, replaced by online gatherings.

The COVID-19 pandemic didn't just turn the external features of life as we've known them upside down. As we were forced indoors, we were changed psychologically as well. Indeed, the pandemic has been described as the largest experiment in forced introversion in human history.

Many of us can't wait to get back to a normal, pre-COVID life of relaxed gatherings with friends, in-person church services, choirs, concerts and so many other activities denied to us for the past year and a half. That's totally understandable. The post-COVID-19 world looks so appealing. Some hope that it'll usher in a happier, healthier world.

But will it? First, we need to acknowl-

edge that the pandemic was not all bad. This time of introspection when, as a Christian friend commented, "we all became involuntary monks," offered us a rare opportunity for deeper reflection and prayer. Jesus made solitude a time for prayer and a deeper connection with God – a priority in His life. Many biblical passages reflect this, such as this one from Mark: "Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where He prayed" (Mark 1:35, NIV). Jesus could've prayed anywhere – and often did pray in public, among crowds, where others could hear and perhaps participate – but being alone with God gave him focus and strength.

To be clear, solitude is far different from loneliness – and loneliness has been one of the worst impacts of the pandemic. Even before COVID-19 struck, loneliness was already being seen as a huge problem in our society. A 2020 report from Statistics Canada found that the health impacts of isolation and loneliness ranked with traditional risk factors such as obesity and smoking.

For many, including myself, one of the biggest things we've missed during the

pandemic is regular worship with other Christ-followers. Our faith is a communal one. When in-person services resume, we'll need to be careful in terms of the simple interactions we took for granted before: shaking hands, hugging, singing, and how we receive Communion. Again, these are the physical aspects involved with reconnecting. The psychological ones are likely to be powerful. The Rev. Canon Brad Smith, rector of St. John's in Peterborough, predicts that as we re-gather, there could well be "a huge wave of grief, grief for the long time we've been apart. And for the things that are changed – for the people we've known who have died or moved away."

Perhaps one immediate post-COVID activity could be to openly acknowledge the grief that has built up over the past year and a half. We can look to the example of Jesus, who was not afraid to acknowledge the grief he experienced after being persecuted and betrayed by friends. He wept. His heartfelt plea from the cross asked, "My God, why have you forsaken me?"

Moving through our grief is not just therapeutic. It can also help us recommit to a different kind of post-COVID society.

A Canada fractured by horrific discoveries of unmarked children's graves and unjust conditions for Indigenous peoples is in need of the Gospel message of abundant life now more than ever. An Earth heating up to the point of death for many disadvantaged people calls on us to recommit ourselves with renewed vigour to the pledge in our liturgy to "strive to safeguard the integrity of God's creation, and respect, sustain and renew the life of the Earth." We need to think in fresh ways about what the Good News means in our world today – a world where many are reluctant to enter our buildings – and act in response.

We can't go back to where we were. But we can go forward, drawing on the example of so many before us who stepped out boldly in faith: a group of poor fishermen who followed a simple command from Jesus, "follow me." We can look to Abraham, Moses and others who didn't know exactly what God had in store for them but were willing to risk finding out. Change can be scary, but it can also be exciting and rejuvenating.

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

No shipping, no shopping



BY THE REV. JUDITH ALLTREE

The world paid a great deal of attention to a gigantic container ship that somehow swiveled in the middle of the Suez Canal and blocked all vessel traffic for a week. Suddenly everyone knew about shipping and containers, and our attention was riveted to photos of tiny-looking tractors trying to remove enough sand from the side of the canal to pry the behemoth loose. A week later, they were successful and the ship was moved to the side of the canal while the various governments and insurance companies, flag states, charterers, etc. fought about who was to blame and who was going to pay.

Well, we're paying. The prices of everything have gone up a lot since then, no matter what the origin of the goods we are buying. An interesting point: only 10 per cent of the world's trade travels

through the Suez Canal; the rest sails around the world from various places and gets where it's going without going through any canal. So what's up with the price increases on almost everything? Not sure I can explain that.

I can confirm, however, that seafarers aren't getting more pay. And there are still way too many of them stuck on their vessels (approximately 200,000 seafarers) for way too many months over the end of their contracts. We are still meeting seafarers in our ports in Oshawa, Toronto, Hamilton and Port Colborne who haven't been off their ships in months. Recently our chaplain in Port Colborne took the captain of a ship docked there on a shopping trip for vegetables at 7 a.m. to avoid the crowds; the captain hadn't received his first "jab" yet and didn't want to risk becoming infected and jeopardizing his crew. "I haven't been off this vessel at all for four months," he told Deacon Diane. "Please, can you help me?" And because that's who we are and what

we do, they were at the front door of the grocery store in Welland when the doors opened.

For Sea Sunday on July 9, the team at The Mission to Seafarers' international headquarters in London put a service together with input from around the world. Less a religious service than a documentary on our work, I encourage everyone to have a quick look at it (www.missiontoseafarers.org/sea-sunday) because you will hear from the people "on the ground," including our Middle East/South Asian regional director, the Rev. Andy Bowerman, who spent time in Egypt on the Ever Given (the cargo ship that blocked the Suez Canal), and has also supported a number of seafarers who have been abandoned by their shipping companies in that part of the world.

For nine years, I have had the privilege of working with some of the finest clergy and lay chaplains and ship-visitors with the Mission to Seafarers Southern Ontario, and together we have had the further privilege and honour of serving some of

the finest people in the world, the seafarers, who serve each of us unselfishly, with dignity and honour, dedication and loyalty. Those who work at seafarers missions are the hands and feet of Jesus, helping and supporting those who help and support us, no matter what their faith or cultural background, doing what Jesus has called us to do. We are part of the largest, multi-faith, non-denominational ministry in the world and are very proud of that.

Please remember the role that seafarers play in our lives: "No shipping, no shopping." Think of that over your next cup of tea or coffee, or while you are out shopping in a big box store. If you want to learn more about the Mission to Seafarers Southern Ontario or how to donate, visit our website at www.mtsso.org. To volunteer, contact me at gluten-freepriest@gmail.com. Thank you.

The Rev. Judith Alltree is the executive director of the Mission to Seafarers Southern Ontario.

All invited to outreach conference

Continued from Page 3

assistance and keeping track of participants' questions.

Registration will open after Labour Day. There is no cost to attend; however, donations to assist with the cost of honoraria will be gratefully received via the diocese's website. (Donations over \$10 are eligible for a tax receipt.) All are welcome to attend – whether for the entire day or only a part. "This is an event for everyone in the diocese – old, young, clergy, lay, deeply involved or just curious," says Elin Goulden. To register, visit www.toronto.anglican.ca/outreachconference.

Evening features music, conversation

FOR a second year, the Bishop's Company Cabaret will be bringing hope and community to homes across the diocese. Following last year's success, Anglicans are invited to an evening of music on Oct. 15 at 8 p.m. The cabaret will feature a conversation between Bishop Riscylla Shaw and Bishop Kevin Roberston, along with a lineup of vocal and instrumental musicians. The event is free, and attendees will be encouraged to make an offering to the Bishop's Company, which supports the bishops' ministries, emergency care for clergy in need and bursaries for religious education. Registration will open in September. For more details visit bishopscompanytoronto.ca.

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Season of Creation taking root

Anglicans renewing connection to earth

BY SYLVIA KEESMAAT

Imagine that you are sitting on the edge of a cliff, overlooking the land in which you find your home. As you see the streams flowing down the hillside, you give thanks to God for the white pine and sugar maple that these waters nourish. You reflect on the mourning doves and finches that nest in those trees, on the badgers that live in the rocky banks, on the goats that call the hillside home.

Perhaps you are watching the sunset and imagining God's care moving across the sky day by day. As night falls, you reflect on the animals that will emerge in the darkness: the coyotes and wolves, the raccoons and skunks. You marvel at how God has provided not only a place but a time to be at home for all creatures. And you give thanks that everything is upheld by the life-giving Spirit of the creator God.

This is the kind of reflection we find in Psalm 104, written over 2,000 years ago. It is the kind of reflection the Indigenous peoples of Turtle Island engaged in for thousands of years. And it is the kind of reflection that is increasingly difficult for many of us in our day and age. We don't know the names of the trees that are fed by the streams, nor the birds that nest in them. We have also covered those streams over, dammed them up and silenced their voices. Not only do we not know the habits of the animals that are at home in the dark; we have blurred the line between night and day, disrupting the lifeways of the insects, turtles and frogs that depend on the darkness.

We have not only embraced a lifestyle that is largely unaware of the workings of the land, plants, trees and other creatures; our theological traditions have reinforced this disconnection with the earth. Emphasizing a heavenly afterlife and privileging an inner spirituality, we have largely forgotten that we are *adam* – that is, *earth-creature*, created from *adamah*, the *earth* (Genesis 2:7). We have forgotten that we were called to *serve and observe* the creation (Genesis 2:15). We have forgotten that the biblical story ends not with a vision of heaven, light years away, but with God coming to dwell with us on a renewed earth, a vision of resurrection hope.

Such forgetfulness, we are reminded again and again in the Bible, can only lead to disaster. When we forget that the land is a gift from the Creator (Leviticus 25:23), we begin to treat it as a commodity that



From left, Ruth Hayes, Sylvie Thériault, Alexander Petrie and William Petrie spread mulch around the grounds of St. Joseph of Nazareth, Bramalea.

can be exploited and consumed. When we forget that the trees praise God (Isaiah 55:12), we are casual about destroying our forests. When we forget that each animal has been given a home in mountains, trees or rivers (Psalm 104.10-18; Job 38-39), we mine the mountains and dam the rivers, leaving them homeless.

But creation won't let us forget. Creation responds with heat, fire, drought, flood. When we forget that we are earth-creature from the earth, disaster is the result.

The Season of Creation is an opportunity for us to remember our calling and identity as earth-creatures. This worldwide ecumenical movement is observed by Anglican, Orthodox, Catholic and Protestant Christians around the world. It begins on Sept. 1 and extends until Oct. 4, the Feast of St. Francis. It is a season to renew our relationship with creation through celebration, conversation and commitment.

Given that September is a busy time for parishes in the diocese, some churches begin the celebration of Season of Creation on the Feast of St. Francis. In this way, our traditional Thanksgiving services become part of this season as well.

What does the Season of Creation look like in churches in our diocese?

1. Liturgy: Many churches celebrate this season with a special focus on creation in one or more of their worship services. Those that use the Revised

Common Lectionary readings for the day will often follow the theme that has been chosen by the ecumenical church. Focusing on the urgent need to heal our relationship with creation, this year's theme emphasizes how the earth is a home for all. The website www.seasonofcreation.org has more information on the theme, including homily notes and a Sunday liturgy that includes prayers influenced by Indigenous traditions, with the input of Archbishop Mark MacDonald, the National Indigenous Anglican Archbishop.

Some churches create their own liturgical themes for the four weeks and choose biblical readings that resonate with those themes. Some of these liturgies can be found at www.toronto.anglican.ca/creationcare, along with other intercessory prayers, collects and lectionary readings for Sunday use.

2. Delight: The Season of Creation is a good time to intentionally delight in the beauty of creation as a community by taking a hike together, engaging in an intergenerational outing to a nearby river or shoreline, watch a salmon run, do a bit of forest bathing or have a church picnic at a conservation area or local park.

3. Education: Learning about the wonderful diversity of creation is another way parishes can celebrate this season. If you're in the GTA, you might consider taking the audio walking tour of the six positivity gardens at Evergreen

Brickworks. Or ask someone from a local horticultural or field naturalist society to take you on a tour of the wetlands, forests or birds in your neighbourhood. Plan an event to learn more about Indigenous views of creation, or about the Indigenous history of your parish.

4. Action: During the Season of Creation, some parishes have started processes to assess their use of plastic, planted trees and engaged in advocacy for local wetlands threatened by development. Appropriate action is often spurred on by specific need.

One action rooted in the Season of Creation that can bear fruit throughout the year is to begin the planning and first steps for a community garden or pollinator garden on your church grounds. Planning and preparing beds in the fall, and maybe even sowing some seeds or putting in perennials, will give these gardens a head start in the spring. Check out the community garden toolkit on the Creation Care page of the diocese's website for more guidance.

However your parish decides to celebrate the Season of Creation, remembering that our Creator formed us from the earth and called us to care for it provides us with a vision for reconciliation with our creational home.

Sylvia Keesmaat is a member of the Bishop's Committee on Creation Care.



Youth group members and volunteers work on the garden at St. George, Pickering Village in Ajax.

'I never realized how good a

BY THE REV. SUSAN SPICER

When asked what she likes about working in the community garden at her church, Elise, who is a member of the St. George, Pickering Village youth group, says, "I'm only in it for the beetroot!" That's because her grandmother's recipe for beetroot is one of her favourite dishes. Until this

summer, Elise didn't know how beets grow, but now she's watching a whole row growing in the parish's new community garden.

Elise, her sister Marissa and their friend Jess came the first night, when the community moved 40 cubic yards to create the beds – and got blisters to show for it. Since then, they've been regulars in the garden, coming to help with the planting

Church gardens create community

Sacred spaces invite people to gather, learn

BY SYLVIA KEESMAAT

On one level, they seem fairly usual: a group of people gathering to garden. But on second thought, the radical nature of the activity is unmistakable. In a world where insects are disappearing, these gardeners are creating habitat by planting pollinators. In a culture where growing food is increasingly rare, these gardeners are planting vegetables and teaching others to do the same. In a society where time is money, these gardeners are giving their time freely. In a time of isolation, these gardeners are creating community.

The gardeners in question can be found in various Anglican churches throughout the diocese. Their gardens are as unique as the communities where they're found. St. Mary, Richmond Hill has had fairly extensive pollinator gardens for a number of years. This year, the seven volunteers who maintain the gardens decided to clear out an area overgrown with evergreens and put in a memorial garden for those who have died from COVID-19. The garden has been planted with native perennials and shrubs and, according to Lyne Webb, one of the garden volunteers, a bench will eventually be added to create a place for reflection.

A labyrinth space to remember those who have died during the pandemic has also been dedicated at St. Joseph of Nazareth, Bramalea. The labyrinth will undergo further planting in future years. This summer, the 11 members of the gardening committee focused on creating more welcome pollinator gardens at the front entrance of the church. They expanded older, narrow beds and planted native grasses and perennial flowers. The need to remove a couple of old and diseased trees also created two large piles of mulch that were used to create paths around and under the trees on the street side of the church. Sylvie Thériault, one of the volunteers, says this park area is welcoming for the surrounding community. "You don't need to be a part of the church to use this space," she says. "It can



Raised beds at All Saints, Whitby and gardeners, from left, Claire Bramma, Cecile Wagar, Brenda Vandenberg and Marnee Lacy.

be a shady place to sit on a very hot day." The church hopes to install some benches under the trees as well.

Beyond the pollinator beds, St. Joseph's is also hoping to create vegetable beds in a big space in front of the parking lot. The volunteers hope to tap into a City of Brampton grant for that work, but in the meantime, the area will be planted with wildflowers this fall.

For two churches, St. George, Pickering Village and All Saints, Whitby, vegetable gardens are already a reality. Both churches began their vegetable gardens this year (see the related article on St. George's). With the help of Claire Bramma, a seminary intern who was at the church for 14 weeks, All Saints installed six raised beds for vegetables, a 100-foot border for more vegetables and pollinators, a Three Sisters mound and a shady children's corner.

Not only does the garden supply the food bank that operates out of the church, Ms. Bramma says it's also "a sacred space where people can gather and learn." Such learning has occurred through a creation care Bible study that Ms. Bramma led in June, which related their garden work to the reconciliation of creation.

With the help of congregation members Marnee Lacy, who is Chapleau-Cree, and Cecile Wagar, who is senator of the Os-hawa and Durham Region Metis Council, the garden has provided an opportunity to learn from and honour Indigenous traditions. In this way, says Ms. Bramma, the Three Sisters garden is "a tangible way to be physically and visibly involved with raising awareness about Indigenous peoples in the area, along with a chance to reach out to community partnerships."

All Saints used the community garden toolkit provided by the Bishop's Committee on Creation Care as a template for organizing and getting started. Its committee of eight people, with 10 additional volunteers, was able to engage in an accelerated process to get the garden in.

People from the wider community have noticed the activity at the church,



Trish Buchanan (left) and Chanelle McLeod celebrate a job well done at St. Margaret, New Toronto. At right, from left, Judy McAdam, Pearl Taylor, Barb Amadori and Colin Webb work on St. Mary, Richmond Hill's memorial garden.

and their enquiries about the gardens have provided an opportunity for the gardeners to share information about the work the church has been doing in the community.

These kinds of conversations have also arisen as the result of a pollinator garden recently planted at St. Margaret, New Toronto. Originally just a grassy area by the church entrance, the garden committee, spearheaded by Chanelle McLeod, has transformed the hard clay and rocky soil into the home of many pollinator plants. According to Ms. McLeod, the garden project "was almost like a face-lift, making the entrance to the church much more inviting." It has also become a teaching space. "When I explain that it is a pollinator garden, people have asked to learn more about it," she says.

Ms. McLeod says she's glad they started with a small project, since it provided a good basis for thinking about larger projects going forward.

Even though each church has created a garden that uniquely fits its land and the needs of its community, all the gardeners commented on one common outcome: how the gardens create community. For many, working in the garden is where that community began. Sylvie Thériault says it was a welcome opportunity to be physically in the presence of other people once again. Lyne Webb echoes that thought. "People were glad to get out. We always had a social time when we gardened. With social distancing, we probably got more work done," she says. "The garden allowed people to meet who



didn't know each other before," says Ms. Bramma. "It brought a diverse group of people together."

The gardens also create a space of connection for those from the wider community. St. Mary's has a pantry box at its Yonge Street entrance. People who use the box often come into the garden to sit, sometimes sitting on the chapel steps next to the lilies and roses. St. Joseph's is hoping not only that the park under the trees will find a similar use, but that the vegetable garden that's eventually planted will be a place where the community can come to learn about growing food.

"I feel that this is where the Holy Spirit is at work in inspiring people to consider how the church can be a wider blessing," says Ms. Bramma. "The Holy Spirit is using people's gifts and skills. All these conversations and projects are starting up. When this kind of synergy is happening around the garden, then we know the Holy Spirit is at work."

As all these gardens show, the Spirit has surely been working through many of our church communities to create new life throughout the diocese this summer. If your parish has started a community garden this summer, email us at creation.care@toronto.anglican.ca so we can track new gardening initiatives in the diocese.

conversation can be when thinning radishes'

and watering. Their mother Michelle says she's pleased they're taking part. "I want the girls to know where their food comes from, that farmers work hard to produce it," she says.

"I learned that you can use straw on the plants and keep the water in," says Marissa, who's excited to taste the water-melons she helped plant.

For me, the best part has been work-

ing together safely after months of youth group meetings and church online. I never realized how good a conversation can be when you're thinning radishes. And there's so much to learn - how to sow seed, plant seedlings and hill potatoes, about pollinators and companion planting. All the gardeners have some wisdom to share, and we're blessed with some very experienced folks. The best joy is

being outside, working together in touch with the earth, having neighbours stop by to ask what we're doing, and inviting them in.

I don't expect we'll have a bumper crop this year because of a late start. But that doesn't matter. We're working together, we're growing food and looking forward to sharing it with others, we're meeting our neighbours. We're grateful for the

Reach Grant that got us started, the work of many hands, the blessings of sunshine and seed and rain. The best part is the genuine excitement that happens when we gather to work in the garden, look down the rows and see how much everything has grown.

The Rev. Susan Spicer is the incumbent of St. George, Pickering Village (Ajax).

Church marks 110 years of mission, ministry in Agincourt

BY KEVIN CHUNG

ON a beautiful sunny day in June – the first day of summer – St. Timothy, Agincourt held an uplifting service to celebrate 110 years of mission and ministry, to give thanks for God’s many blessings and for the good things that continue to happen in the parish. The morning included the dedication of a collecting of artistic works and gifts, an inspirational message from Bishop Andrew Asbil, beautiful worship, energizing music, a legacy tree planting and a coffee hour to reconnect past clergy with current church members – all shared with 115 attendees on Zoom. The service was one of a number of activities during the year to remember St. Timothy’s pioneers of faith from yesterday and today, and to provide a solid foundation for its pioneers of faith in the future.

The idea for celebrating the 110th anniversary originated from a ministry fair in 2019 sponsored by the stewardship committee, where members of the congregation enthusiastically shared how they served God and our community. As Monica Wolkowski, a member of the stewardship committee, reflected on the enthusiastic response, she thought of using the upcoming anniversary as a way to keep our ministries in the forefront. The congregation rallied around the idea as a great way to maintain the energy behind our ministries and strengthen personal connec-

tions during the isolation of the COVID-19 lockdown.

The service began with the Rev. Andrea Christensen welcoming clergy and church family past and present, as well as neighbours from the surrounding community, to celebrate God’s goodness and love in worship. She spoke about a number of projects that had been completed for the anniversary, including a recently filmed welcome video that celebrates diversity, discipleship and mission through the testimonies of some of the newer members of our church. This was followed by an acknowledgment of the previous Indigenous occupants of the land on which the church sits, and a procession led by 10-year-old server David Conn.

In his sermon, Bishop Asbil talked about the challenges faced by the founders of St. Timothy’s, who faithfully built up a church during the previous great pandemic, and he affirmed the ministry being done today. He reminded us that the name Timothy means “one valued by God,” and that this applies to each member of the church – God values us and will be with us always. He urged us to continue wrestling with God on how to transform the world, to fight our selfish nature and use our heavenly gifts to help others, fighting hunger and injustice. He also revealed that his wife, Mary, was baptized here, a fact very few in the congregation knew.

Later in the service, Bishop Asbil



Clockwise from top: Server David Conn holds up the commemorative book, ‘Conversations with God’ as its creator, Monica Wolkowski (right) applauds along with the Rev. Andrea Christensen and Bishop Andrew Asbil; steel pan players provide beautiful music; Bishop Asbil plants commemorative tree. PHOTOS BY MICHAEL HUDSON



blessed “Conversations with God,” a new collection of artistic works. The creative prayers, reflections, paintings, crafts and illustrations represent the pioneers of our faith today and throughout the past years, while providing a sense of hope, energy and excitement about the gifts of St. Timothy’s future pioneers of faith. Bishop Asbil also blessed new vestments and linens, lovingly created by Peggy Perkins as an anniversary gift from her and

her husband Reg.

At the end of the service, the small congregation walked outside to a garden beside the church to plant a legacy tree. They were greeted by beautiful dance-inducing steel pan music. After a short prayer and blessing, Bishop Asbil enthusiastically placed several shovels of dirt at the base to complete the dedication of the tree.

The festivities ended with a Zoom coffee hour, including a display of some of the new artistic works.

Past clergy spoke about how the congregation had supported them, sharing their love for the people of St. Timothy’s. The rich, humorous conversations were a wonderful way to cap off a day of thanksgiving for 110 years of ministry and to share mutual encouragement and support as we look forward to fulfilling our mission of serving our God in Agincourt in the future.

Kevin Chung is a member of St. Timothy, Agincourt.

Former Toronto mayor shares ideas on climate action

BY MICHAEL VAN DUSEN

DAVID Miller, Toronto’s former mayor and author of *Solved: How the World’s Great Cities Are Fixing the Climate Crisis*, discussed the themes of his book with more than 100 participants in a Zoom meeting in May. St. Aidan, Toronto’s eco-spirituality committee and Beach United Church’s environmental action program co-sponsored the meeting.

The core idea of *Solved*, in Mr. Miller’s words, is that “by replicating the best and most effective ideas already implemented ... we can make a significant leap forward in mitigating greenhouse gas emissions and put the world on a path to 1.5 degrees. The ideas discussed in this book have all been implemented somewhere.”

Allan Baker from Beach United moderated the evening and introduced Mr. Miller, who began by saying, “We’re in a crisis. We



David Miller

don’t act.”

He then noted that more than half of the world’s population now lives in cities. This percentage will grow to two thirds by 2050, making cities the focus of needed changes. He gave examples of cities that have used different financial and regulatory tools to address climate change in four main areas: electrical generation; transportation; building, heating and cooling; and waste management.

The Rev. Canon Lucy Reid, incumbent at St. Aidan’s, and Grace Rockett, a parishioner and a member of the Toronto Climate Action

need to act. Extreme events are already occurring. Some predictions say 100 million people will be on the move because of drought and lack of food if we

Network, interviewed Mr. Miller on his work.

Canon Reid asked about the affordability of some of Mr. Miller’s proposals, to which he responded that the cost of doing nothing is higher. He elaborated by talking about Shenzhen, China, which bought 16,000 electric buses and created the world’s largest electric-bus manufacturing facility. The benefits are not just cleaner air but jobs and better health.

Ms. Rockett asked him about his reference to the “15-minute city.” Mr. Miller credited Jane Jacobs, the urban theorist and environmentalist, with the idea of using cities’ powers to build neighbourhoods where people can live, work, recreate and go to school or church within an easy 15-minute walk.

After the Q&A time, the Rev. Karen Dale from Beach United reflected on eco-spirituality as a form of justice. “Climate action is

a justice issue that requires cooperation based on our relational, interconnected lives, the way we live with one another and with creation,” she said. “If we link the issue of climate action to those who need to be lifted up, and if we care for one another, we will change the way we live with the whole planet.”

As the discussion had focused on the role of cities in addressing climate change, the organizers had invited Brad Bradford, the area’s city councillor and a member of both the city’s budget committee and the Toronto Transit Commission board, to comment on Mr. Miller’s ideas. He said he’d been a fan of the former mayor since he’d been studying urban planning in graduate school and Mr. Miller had visited. He also said he had taken notes and would be looking at how to implement them.

Mr. Miller answered a few questions from the chat. One of the first

had to do with priorities. Mr. Miller said that if the city required the 1,000 inefficient apartment towers in Toronto to get exterior cladding, it would reduce emissions by 45 per cent. “We’ve got to move beyond voluntary programs,” he said.

As I wrapped up the evening, I noted that Mr. Miller had agreed to speak without any fee but had said that we could, if we wished, contribute an honorarium to the Mrs. Joan H. Miller Scholarship Fund. The fund, named for Mr. Miller’s mother and administered by the Toronto Foundation, supports people seeking a second chance to return to school. The two churches made a contribution.

The immediate reaction to the evening was positive, judging from the emails, text messages and coffee-hour chat the following Sunday.

Michael Van Dusen is a member of St. Aidan, Toronto’s eco-spirituality committee.

Grant seeds pollinator-friendly garden

Plants help restore habitat

BY CYNTHIA PERRY
AND ANNE PURVIS

IN the spring of 2019, Church of the Resurrection, Toronto was awarded a city PollinateTO grant. The church's garden team was excited to have the opportunity to transform half of our garden plots, plus the unnecessary lawn space at the front of the church, into a pollinator-friendly garden full of native plants.

Bees, butterflies, moths and beetles depend on specific plants to meet their needs for nectar, pollen, larval and adult food, and nesting materials. Plants are equally dependent on insects for cross-pollination, which creates genetic diversity and ensures the plant's survival. The city's pollinator strategy recognizes that habitat can be restored and native plants can be re-introduced. The PollinateTO grants are a way of encouraging volunteer groups with land in the city – such as churches – to lead the way in habitat restoration by creating pollinator gardens.

Resurrection was well-positioned to take advantage of the city's generous grant. In past years, existing gardeners had already planted or seeded some native plants, including goldenrod, milkweed, fleabane and New England aster. Oregano was growing wild everywhere, and the bees went crazy over it. The church already had 1,000 square feet of raised garden beds that had been built as a community garden. About half of this area successfully grew vegetables, but the other half was shaded under a magnificent old red oak and wasn't very productive.



The grant stipulated that the garden design be 75 per cent native plants, have continuous blooms for insects and contain at least two plants that are larval host species. The plan for the garden must also respect the sun/shade and soil conditions the plants would need. A key part of the design process was to measure the sun/shade conditions of the various raised beds.

It turned out a couple of beds got enough sun to be planted as a meadow. These beds now contain native tall grasses like big blue stem, Indian grass, switch grass, little blue stem and bottlebrush grass, as well as field flowers like purple bergamot, black-eyed Susan, butterflyweed and native blue lupine. One of our most popular species with pollinators is hairy beardtongue.

The bed under the red oak was planted with forest floor species such as trilliums, columbine, Virginia waterleaf, ferns and witch hazel, which blossoms and turns brilliant gold in the fall.

Our team felt the garden shouldn't be just pollinator friendly, but a beautiful and meditative place where neighbours could meet with friends and encounter God. We planted serviceberry trees to provide flowers in the spring, berries for the birds in the summer



Volunteers work on the new gardens at Church of the Resurrection in Toronto. In addition to pollinator habitat, the gardens provide a meditative place where people can meet and encounter God. PHOTOS SUBMITTED BY CHURCH OF THE RESURRECTION

and beautiful fall colours. Native shrubs, such as nannyberry, red elderberry and wild cherry, were planted to give the garden texture and help it feel like an enclosed space. A sandbox in one of the beds encourages neighbours to enjoy the space. Two picnic tables in the garden invite passersby to sit and enjoy the garden.

The grant also stipulated that the garden needs an education component, to spread the knowledge of the need for pollinator habitat. Part of the funding will cover signage, which we'll erect later this year.

Planting took place in the spring and fall of 2020, in the heart of the pandemic. To help with the work, the church had a wonderful team of volunteers, some of whom had experience with native plants and some who didn't. With masking



and social distancing, we were able to invite families from the church and the Toronto Field Naturalists' juniors program to participate. Now, regular Facebook posts encourage community members to go on treasure hunts and find the beautiful plants that are budding or blooming.

This fall, we hope to host a plant giveaway and garden tour day. Visit us on Sept. 25 to get plants to start your own pollinator garden. Anne Purvis, one of our garden team members, completed training

provided by Pollinator Partnerships to become a certified pollinator steward and will be available for consultation. If you'd like tips on how to begin a pollinator garden, visit our church Facebook group at facebook.com/groups/TheRez-Toronto, where we have outlined topics to think about before and during your project.

Cynthia Perry and Anne Purvis are members of the Resurrection Garden Team at Church of the Resurrection, Toronto.

Parishioners pitch in to furnish rectory



Parish volunteers on the rectory furnishing team are, from left, June Rose, Emily Twigg, David Agnew, Gayle McAndrews, Dana Bachman and Jane Handley. PHOTO SUBMITTED BY DIANE ENGELSTAD

BY DIANE ENGELSTAD

WHAT do you do when you're a small rural parish in snowmobile country, anticipating the arrival of your new incumbent from Turks and Caicos?

(That's right, those Caribbean islands Canadians flee to for relief from our frigid winter weather.) Well, you roll up your sleeves and get to work to prepare the sunniest, warmest helping of small-town Anglican hospitality this side of the 22nd parallel.

The parish rectory at St. James, Fenelon Falls, situated next to the church and its community garden, is a small three-bedroom gem, with hardwood floors and charming details, built about 70 years ago. Many incumbents have called it home over the years.

Parishioners of the Parish of Fenelon Falls and Coboconk saw their opportunity when they realized the rectory would need to be not only spruced up for the new residents, but completely furnished. The Rev. Alvarado Adderley and his family wouldn't be arriving with a vanload of furniture, but on a jumbo jet from the south.

Christ Church and St. James'

churchwardens penned a letter to call for donations and all hands on deck. "But we didn't even manage to send it out," says Emily Twigg, churchwarden at Christ Church. "The offers of quality furniture and help just started coming in." In no time there were beds, sofas, televisions, leather armchairs and a stunning dining set. Some things needed a little TLC, so that was given too. There were repairs, fresh paint and stocking of the kitchen to make sure the new family had all it needed for its household. Lynne Jackson, community garden coordinator and parishioner, planted one of the raised beds with tomatoes, peppers, cucumber, okra and summer squash for the family, with an early zucchini already destined for the freezer in the form of zucchini bread.

Parishioners were invited to see the results at a rectory open house on June 26, a rare parish event with COVID-19 protocols still prevent-

ing large gatherings, but one that helped channel the excitement for welcoming the new family. The Rev. Alvarado and Michelle Adderley, their two adult children and a grandchild were expected to arrive in July, pending immigration and quarantine requirements.

Fully furnishing a rectory is uncommon — maybe a first — in the diocese, where clergy generally arrive by land, bringing their household effects with them. But the Parish of Fenelon Falls and Coboconk has always embraced new opportunities placed in its path. St. James was the first church established in Fenelon Falls in the 1830s. Co-founder (and acclaimed artist) Anne Langton didn't shirk from a whole assortment of church duties, including regular preaching, not a common practice for women of her day. More recently, the wedding of parishioners at St. James marked the first Anglican same-sex marriage ceremony in the

diocese. Christ Church, Coboconk, which ordinarily offers hospitality in the form of community pancake breakfasts and soup lunches, adapted to months of COVID-19 restrictions without blinking, by offering a take-out version of its Tuesday "Soup's On." Now the parish is looking forward to the joy of welcoming all the culture and diversity the Adderley family will bring with them, and new ways to share the gospel message in this small corner of the diocese.

Parishioners are confident there will be plenty of warmth generated in this whole process — warm-heartedness that will perhaps distract the Adderleys from thoughts of the Caribbean when a certain drop in outdoor temperatures seems to last longer than expected.

Diane Engelstad is a member of St. James, Fenelon Falls. The Rev. Alvarado Adderley arrived in the parish in July.

Easter garden proclaims faith

Display includes cross, tomb

BY GWEN McMULLEN

ST. John the Baptist, Lakefield has stood stately at the corner of Queen and Regent streets since 1866. St. John's has a great location. People love to go for walks through the village. They often have children in strollers or dogs on leashes. We can't change the letters on our large sign without someone stopping to give a greeting.

In February, the church's Growing Forward Together team met by Zoom. One of the items on the agenda was possible plans for Easter. The team comprises six members of our congregation and the Rev. Peter Garcia, our new incumbent. Its purpose is to return the church to a state of health and sustainability so we can achieve our vision.

Rene Jackman, people's warden and a member of the team, pitched the idea of an Easter garden. We agreed that it was a wonderful idea to put up a life-sized Easter garden on the lawns of St. John's. It was the perfect setting to show that the Easter message of God's great love and forgiveness is at the heart of our faith.

How did we make the Easter garden? Velta, one of our members talented in design and construction, volunteered to make a life-sized tomb. She cleverly designed it using thick insulation and built it in three parts for easier transportation and storage, as we planned to use it another year.

One family of three girls painted a banner that told the Easter story. Using the elements of this draw-



Young members of St. John the Baptist, Lakefield display their banner for the church's Easter garden. Above right, banner gives hope to passersby. PHOTOS SUBMITTED BY ST. JOHN THE BAPTIST, LAKEFIELD

ing, Prim made a colourful fabric banner. This was installed on the church lawn. Prim also agreed to make an eight-foot-tall banner with the words "Jesus Lives" to be hung on a feather-shaped banner stand. This was placed beside the tomb.

Overlooking the tomb, we posi-

tioned a cross in the ground with a crown of thorns and a purple cloth on Good Friday, along with a spotlight to illuminate it at night. Large branches of pussy willows softened the background against the large stones of the church. We placed scripture verses on stakes

along the path leading to the tomb, telling the rest of the story beginning at Christmas.

The final verse placed inside the empty tomb said, "He is not here. He is risen as he said." Members of the congregation were invited to donate pots of spring flowers to



be placed by the tomb for Easter morning. The large church sign was changed to read "Jesus is alive. Hallelujah!" It was a great team effort.

People were invited to walk through the display while reading the highlights of the Easter story as told in the Bible. We found that the Easter garden sparked much interest in St. John's Facebook group. It encouraged other Christians as they walked or drove by. We were grateful for the interest shown by St. John's congregation and felt that our efforts were most worthwhile. We showed the community how much God loved the world: "This is how much God loved the world: He gave his Son, his one and only Son. And this is why: so that no one need be destroyed; by believing in him, anyone can have a whole and lasting life" (John 3:16).

Gwen McMullen is a member of St. John the Baptist, Lakefield.

Church called to help refugees

BY JEFF POWELL

ST. Jude, Bramalea North is a community parish in Brampton. Since it opened in 1977, St. Jude's has become more multicultural, alongside the surrounding area. On any given non-pandemic Sunday, visible minorities make up half the congregation. Many of the key leadership positions in the parish are filled by people who weren't born in Canada.

When the Rev. Jeff Stone arrived in 2017, one of his first challenges to the leadership team was to find St. Jude's mission goal in the wider neighbourhood. Since then, we have developed and strengthened some missions. We made children's ministry a focus, and a Deacon's Cupboard food donation box, which had until then been used only to

stock food hampers three times a year, was expanded to serve people on an as-needed basis.

These things happened organically, but St. Jude's would soon find yet another call to mission: God decided that we were a good place for those seeking refuge in Canada.

One of our key parish leaders is herself a refugee. But over the last four years, we have seen a number of refugee families make St. Jude's their place of worship. Three families of refugees consisting of 14 people from the Middle East and Africa have added greater diversity and gifts to the congregation. While we already had strong roots in the Caribbean community, the Holy Spirit has blessed us with new families and a new focus.

This year, the Rev. Jeff Stone



The Ogwuonwu family, originally from Nigeria, is one of three landed refugee families worshipping at St. Jude, Bramalea North. PHOTO SUBMITTED BY ST. JUDE, BRAMALEA NORTH

brought a proposal from AURA (Anglican United Refugee Alliance) to our vestry to sponsor two families from Afghanistan, totalling eight people. The motion passed, and we're now in the process of working with AURA to start the sponsorship process. While these families aren't Christian, we feel called to help them escape from the life-threatening situation they're in. The Samaritan man and the assault victim in Jesus' parable belonged to different nations and followed different religious practices, yet they were undeniably neighbours. The whole point of the parable is to define the meaning of the term "neighbour" and to illustrate that loving your neighbour as yourself is like loving God "with all your heart, mind and strength." This is the greatest of all the commandments, Jesus tells us.

Through the activity of the Holy Spirit, St. Jude's has found one of its missions: helping and welcoming refugees into our community. Thanks be to God!

Jeff Powell is a churchwarden at St. Jude, Bramalea North.

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IN MOTION

Appointments

- The Rev. Amiold Lazard (Episcopal Diocese of Haiti), Interim Priest-in-Charge, Church of the Nativity, Malvern, May 1.
- The Rev. Heather Gwynne-Timothy, Honorary Assistant, St. John, Willowdale, May 2.
- The Rev. Lucia Lloyd, Incumbent, St. John, Bowmanville, June 1.
- The Rev. Dr. Irwin Sikha, Priest-in-Charge, St. Bede, Toronto, July 1.
- The Rev. Catherine Desloges (Diocese of Nova Scotia & P.E.I.), Honorary Assistant, Christ Memorial Church, Oshawa, May 16.
- The Rev. Michelle Jones, Associate Priest, Christ Church, Brampton, July 1.
- The Rev. Helena-Rose Houldcroft, Priest-in-Charge, St. George, Grafton, July 1.
- The Rev. Terry Bennett, Interim Priest-in-Charge, Parish of North Essa, July 1.
- The Rev. Donald Beyers, Priest-in-Charge, St. Anne, Toronto, July 25.
- The Rev. David Bryant, Interim Priest-in-Charge, St. Peter (Erindale), July 26.
- The Rev. Alison Hari-Singh, Priest-in-Charge, St. Andrew by-the-Lake, Toronto Islands, Aug. 1.
- The Rev. Randy Murray, Priest-in-Charge, St. Peter, Oshawa, Aug. 1.
- The Rev. Michael Perry, Priest-in-Charge, Church of the Transfiguration, Aug. 1.
- The Rev. Stephanie Douglas-Bowman, Incumbent, St. Paul on-the-Hill, Pickering, Aug. 23.
- The Rev. Canon Dr. Stephen Fields, Sub-Dean and Vicar, St. James Cathedral, Sept. 1.
- The Rev. Benjamin Gillard, Priest-in-Charge, St. Thomas, Brooklin, Sept. 1.
- The Rev. Lee McNaughton, Priest-in-Charge, St. Paul, Brighton, Sept. 1.
- The Rev. Molly Finlay, Incumbent, St. John the Baptist, Norway, Sept. 1.
- The Rt. Rev. Patrick White, Interim Priest-in-Charge, Holy Trinity, Thornhill, Sept. 1.
- The Most Rev. Fred Hiltz, Interim Priest-in-Charge of St. Dunstan of Canterbury, Sept. 10.
- The Rev. Ginnie Wong, Assistant Curate, St. Thomas à Becket (Erin Mills South), Dec. 1.
- The Rev. Canon Jennifer Reid, Honorary Assistant, Trinity-St. Paul, Port Credit, July 25.
- The Rev. Mary Pataki, Interim Priest-in-Charge, Christ Church, Bolton, July 26.
- The Rev. Richard Webb, Priest-in-Charge, St. John, York Mills, Sept. 1.
- The Rev. Canon Derek Stapleton, Interim Priest-in-Charge, St. John the Divine, Scarborough, St. Ninian, Scarborough and St. Peter, Scarborough, Sept. 10.
- The Rev. Terry Bennett, Interim Priest-in-Charge,

- Prince of Peace, Wasaga Beach, Oct. 1.
- The Rev. Canon John Wilton, Interim Priest-in-Charge, St. Cyprian, Oct. 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):
- Christ Church, Bolton
- Parish of North Essa
- Prince of Peace, Wasaga Beach
- St. Cuthbert, Leaside

Parish Selection Committee Process

First Phase - (not yet receiving names):

- Holy Trinity, Trinity Square
- Nativity, Malvern
- St. Dunstan of Canterbury
- St. Cyprian
- St. Peter, Erindale

Second Phase - (receiving names via Area Bishop):

- St. George, Allandale (Barrie)

Third Phase - (no longer receiving names):

- N/A

Ordinations

- The Rev. Gary Gannon and the Rev. Joanne Warman were ordained Vocational Deacons at All Saints, Whitby on July 20.
- The Rev. Luigi Battista was ordained a Vocational Deacon at Christ Church, Brampton on July 29.

Celebrations of New Ministry

(Dates pending)

Trent Durham

- The Rev. Alvarado Adderley – Incumbent of the Parish of Fenelon Falls & Coboconk
- The Rev. Stephanie Douglas-Bowman – Incumbent of St. Paul on-the-Hill, Pickering
- The Rev. Peter Gachira – Incumbent of the Parish of Lakefield
- The Rev. Benjamin Gillard – Priest-in-Charge of St. Thomas, Brooklin
- The Rev. Lee McNaughton – Priest-in-Charge of St. Paul, Brighton
- The Rev. Shelly Pollard – Incumbent of St. Martin, Bay Ridges (Pickering)
- The Rev. William Roberts – Priest-in-Charge of St. Mark, Port Hope
- The Rev. Jennifer Schick – Incumbent of All Saints, Whitby
- The Rev. Bonnie Skerritt – Incumbent of St. Paul, Lindsay

York-Credit Valley

- The Rev. Donald Beyers – Priest-in-Charge of St. Anne, Toronto
- The Rev. Robert Hurkmans – Incumbent of Trinity, Streetsville
- The Rev. Pam Prideaux – Incumbent of St. Joseph of Nazareth, Bramalea

York-Scarborough

- The Rev. Alison Hari-Singh – Priest-in-Charge of St. Andrew by-the-Lake
- The Rev. Andrew Kaye – Incumbent of St. Margaret in-the-Pines
- The Rev. Andrew MacDonald – Priest-in-Charge of St. Nicholas, Birch Cliff
- The Rev. Michael Perry – Priest-in-Charge of Transfiguration
- The Rev. Dr. Irwin Sikha – Priest-in-Charge of St. Bede

York-Simcoe

- The Rev. Eyad Ajji, Priest-in-Charge, Evangelists, New Tecumseth.
- The Rev. Ian LaFleur, Incumbent, St. Stephen, Maple.

Retirement

- The Rev. Canon Joyce Barnett retired from St. Matthias, Bellwoods on June 1.

Deaths

- The Rev. Milton Dorman died on June 15. Ordained deacon in 1964 and priest in 1965 for the Diocese of Quebec, he then served in the Diocese of Fredricton before transferring to Toronto in 1987. He served as associate priest of Holy Trinity, Thornhill, and incumbent of St. Peter, Oshawa. After retiring in 2000, he served as interim priest-in-charge of St. Agnes, Long Branch, St. Richard of Chichester, St. Philip, Etobicoke and Atonement, Alderwood, and honorary assistant of St. Matthew, Islington.
- The Rev. Keith Byer died on June 22. Ordained deacon in 1996 and priest in 1997, he served as assistant curate of Epiphany, Scarborough, associate priest and priest-in-charge of Christ Church, Scarborough, priest-in-charge of St. Luke, East York, interim priest-in-charge of St. Michael the Archangel and honorary assistant of St. Dunstan of Canterbury.
- The Rev. Canon Colin Proudman died on June 24. Ordained deacon in 1961 and priest in 1962 in the Church of England, he came to the Diocese of Toronto in 1978 after serving in Calgary and Saskatoon, to serve as incumbent of the Parish of Mono. He went on to serve as the incumbent of All Souls, Lansing, diocesan Director of Program Resources, interim Dean of Divinity at Trinity College and coordinator of chaplaincy, and held several appointments as interim priest-in-charge until his retirement in 1997.
- The Rev. William Linley died on July 27. Ordained deacon in 1956 and priest in 1957, he served as assistant curate and then priest-in-charge of St. Michael & All Angels, incumbent of St. Peter, Oshawa, incumbent of St. Lawrence, Toronto, priest-in-charge of St. James the Just, incumbent of Good Shepherd, Mount Dennis, Bishop's Examining Chaplain and acting director of Church Development. He retired in 1997.

PRAYER CYCLE

FOR SEPTEMBER

1. St. Luke, Rosemont
2. St. Peter, Churchill
3. The Chapel of St. John, New Tecumseth
4. Trinity Church, Bradford
5. Bishop's Youth Ministry Committee
6. Citizens for Public Justice
7. Teachers and Students
8. Sisterhood of St. John the Divine
9. Holy Trinity School
10. Royal St. George's College School
11. St. Clement's School
12. School Chaplains
13. Lakefield College School
14. Order of the Holy Cross

15. Havergal College
16. Christian-Jewish Dialogue of Toronto
17. Trinity College School, Port Hope
18. Bishop Strachan School
19. Religious Communities of the Diocese of Toronto (SSJD & OHC)
20. Kingsway College School
21. Epiphany and St. Mark, Parkdale
22. St. Anne, Toronto
23. St. Chad
24. St. George by the Grange
25. St. Hilda, Fairbank
26. Parkdale-Toronto West Deanery
27. St. John, West Toronto
28. St. Martin-in-the-Fields
29. St. Michael and All Angels
30. St. Mary Magdalene

LOOKING AHEAD

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

SEPT. 19 - Welcome Back Sunday with guest speaker Councillor Paul Ainslie, 10:30 a.m., modern worship service with

music and program for young people, all welcome, Holy Trinity, Guildwood, 85 Livingston Rd, Scarborough.

SEPT. 22 - Estate Tax Reduction and Legacy Giving Seminar, a seminar geared to provide you with clarity of your values and how you wish to be remembered, 7 p.m. on Zoom, Holy Trinity, Guildwood. To register, call 416-261-9503 or email officetrinityguildwood@rogers.com.

NOV. 6 - St. Matt's Christmas Market, St. Matthew, Islington, 3962 Bloor St. W., Etobicoke. Crafts, preserves, knitted items, art, stocking stuffers. Doors open at 10 a.m. Free admission and onsite parking available.

Calling for nominations

Continued from Page 3

fice. They must be willing and able to attend all meetings of General Synod and willing to serve on a sub-committee or working group should they be asked or elected to do so. Expenses incurred are covered according to diocesan policy. The Nominating Committee is

requesting that nominations be submitted by Sept. 8, 2021 at 12 noon to the Secretary of Synod. Nominations must be submitted using the Nomination Form. For further information, contact Pamela Boisvert, Secretary of Synod, 416-363-6021 ext. 231 (1-800-668-8932).



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Garden grows more than food

Diverse space builds community

BY SHANE WATSON

AS Bob Sanderson, mayor of Port Hope, said at the ribbon-cutting celebration on June 12, the sign says it all: In this garden we grow food, but also community, love and hospitality. Our prayer is that the seeds of friendship and faith will flourish here. All who yearn to cultivate good things are welcome.

The spiritual garden at St. John the Evangelist, Port Hope is an outdoor space that facilitates connections within the congregation and the local community. The goal of the project is to leverage existing connections with our community and to be open to the wider community even when the buildings are closed. The garden symbolizes that the church is never closed. Though borne out of a desire to provide an outdoor interactive space compatible with physical distancing requirements, post-pandemic it will continue to provide a place to build community.

The St. John's team planned the project in partnership with Port Hope 4 Future, a local environmentally minded group; and Punk Rock Produce, growers of community gardens who encourage others to grow food to donate. The garden has already attracted the attention of the local community. The Rev. Jesse Parker, incumbent, remarked with tears of joy that the garden has filled the space with the laughter of children – thanks be to God!

A Reach Grant of \$5,000 from the



Clockwise from above: a bathtub repurposed as a flower planter welcomes visitors to St. John the Evangelist's new garden; children enjoy a section of the garden; Bishop Riscylla Shaw, Evan Ciana and Port Hope Mayor Bob Sanderson cut the ribbon to open the garden. PHOTOS SUBMITTED BY ST. JOHN THE EVANGELIST, PORT HOPE

diocese provided seed funding (pun intended). That was supplemented by contributions of time and materials, as well as donations for celebration stones engraved with messages in tribute to the people who have been rocks of faith in the community. The garden and the celebration stones were blessed by Bishop Riscylla Shaw at the opening celebration, when about 40 people came together within COVID-19 rules to participate. We hope to have a larger celebration in the fall.

Features include food gardens to feed the hungry and flowers that are a feast for the eye. A significant

children's area (a literal "kindergarten") includes a chalkboard, seating for outdoor Sunday School, planter boxes, play boxes and a mud kitchen, along with food for the kitchen. There are even houses for birds, bees and bats! There are spots to absorb the sun and sheltered benches to recover in shade. There are quiet corners and a place where a windchime plays the notes of "Amazing Grace." There are new things, never used, and old things finding new purpose. In this garden, there is a community of long-standing members and new passers-by who enter in.

This is a place that has already



been filled, yet also invites more in. It's like a container holding a plant that grows beyond the pot that holds it. This place will grow and adapt, with features gradually expanded, added and changed.

All are welcome here, as the old cast-iron bathtub repurposed as a flower planter at the garden entrance symbolizes. Yes, even old bathtubs that have seen better

days and that were once relegated to a dark corner of someone's yard are now full of flowers. With God, those who thought they were not welcome anywhere have a place near the front. A symbol of renewal and welcome for all — a slice of the Kingdom of God.

Shane Watson is a member of St. John the Evangelist, Port Hope.

Church to host birthday celebration for Tutu

THE Desmond & Leah Tutu Legacy Foundation will celebrate Archbishop Desmond Tutu's 90th birthday on Sunday, Sept. 26 at 2 p.m. at Grace Church on-the-Hill, Toronto.

The church installed and dedicated a new stained-glass window last fall in Archbishop Tutu's honour. Archbishop Tutu won the Nobel Peace Prize for his work as an anti-apartheid and human rights activist. He was the chair of South Africa's Truth and Reconciliation Commission.

"The 2020 installation of the stained-glass window honouring Archbishop Tutu's life and witness has sparked keen interest in the wider community," says the Rev. Canon Peter Walker, incumbent of Grace Church. "Without it, we wouldn't have been asked to host



Bishop Andrew Asbil dedicates the new stained-glass window at Grace Church on-the-Hill last year featuring Archbishop Desmond Tutu and the Rev. Florence Li Tim-Oi. PHOTOS BY MICHAEL HUDSON

this milestone event celebrating a Nobel Prize-winning churchman and reformer."

The Sept. 26 event will feature speeches, entertainment by jazz singer Jackie Richardson and the Nathaniel Bett Chorale, and a book launch by the Rev. Michael Battle of the General Theological Seminary in New York. Archbishop Tutu plans to speak virtually to the audience. Prof. Battle will also preach at the Sunday morning service.

The event is free and open to the public. There is a fundraising goal,

however, for an Archbishop Tutu bursary to be awarded to a Toronto School of Theology graduate for further study and work in peace and reconciliation ministry. The University of Toronto has agreed to co-sponsor the bursary.

"Given the timeliness of this topic in a Canadian context as well as Archbishop Tutu's 90th birthday milestone, I think this event is exciting for our church to be hosting," says Canon Walker.

For more information, visit Grace Church on-the-Hill's website at gracechurchonthehill.ca.

