

Archives seeks
your stories

Woman swims
for church



Writer's worship
life flourishes

The Anglican

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HOME AT LAST

Andrea Ferrara of St. Martin, Bay Ridges in Pickering puts up a message in preparation for her church's reopening in September. For more photos of churches preparing to reopen, see pages 6-7. PHOTO BY EUGENE FARRUGIA

Volunteers help with reopening

Team advises churches on how to respond to guidelines

BY STUART MANN

JOY Marshall has some simple advice for churches that are planning to reopen. "Don't panic," she says. "Do the best you can. Be as kind as you can be. But stay the course."

Ms. Marshall, a member of Trinity, Aurora, speaks from experience. A retired nurse and infectious diseases expert, she worked in the health care sector in Canada and the U.S. and served as the TB Nurse Consultant for Ontario, helping the province's health units prevent the spread of tuberculosis.

She says churches that plan to open for worship this fall should start small and focus on the basics. "Stick to the things that really matter: keeping the number of people down; enforcing the use of masks;

and cleaning to the best of your ability. If parishes can do that as a start, then all the other things will fall into place."

Ms. Marshall is one of 10 trained volunteers who are helping churches in the diocese open and operate safely after being closed since March due to the COVID-19 pandemic.

The Reopening Protocol Volunteers, as they are called, advise churches on how to respond to the diocese's guidelines for reopening. The guidelines set out requirements that churches need to follow to reopen.

The volunteers have backgrounds in health care, occupational health, workplace safety and safety inspection. They can

provide advice through email, over the phone or through an in-person visit in special circumstances.

"These are people who are comfortable dealing with landscapes like COVID-19 because they've worked in them before," says Elizabeth McCaffrey, the diocese's Volunteer Resources Coordinator and staff liaison with the group. "They're trained and they know what the risks are. They know how to avoid infections."

She says the volunteers, who are all Anglicans, are sensitive to each parish's context. "We know that each parish is different. The volunteers will help map out what needs to be done in each context and to help explain the diocese's guidelines."

Martha Ciana, a Reopening Protocol Volunteer, hopes to alleviate some of the worries and fears that parishes might have about reopening. A registered massage therapist, she is a member of St. John the Evangelist, Port Hope and helps to run the church's Sunday School, which her two young children attend.

"I hope I can help congregations feel more confident and less scared," she says. "Knowledge is power because you can make informed decisions. My job is to help congregations navigate those decisions."

Like Ms. Marshall, she advocates a start small and go-slow approach, at least until churches get on their

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Guidelines aim to keep churches safe

The diocese released guidelines over the summer to help churches reopen safely. Churches were closed since March due to COVID-19 but were allowed to reopen on Sept. 13.

The guidelines cover many aspects of church life, from how to create a safe working environment for returning staff to how to conduct the Eucharist. The guidelines stress the need for masks, physical distancing, hand-washing and cleaning.

Before any church could reopen for public worship, it had to complete a checklist and submit it to the regional dean and area bishop.

"We want to be responsible, careful and reverent in how we return to in-person corporate worship,

Continued on Page 2

Archives seeks stories, photos

Pandemic experiences to be stored for future

BY STUART MANN

EVEN though there were 300,000 recorded cases of the Spanish flu in Ontario in 1918-19, resulting in nearly 9,000 deaths, there is very little mention of it in church archives. There are references to it in parish magazines and a handful of photos, but that is about all.

Claire Wilton, the diocese's archivist, doesn't want that to happen again. Ms. Wilton, who runs the Archives at the Diocesan Centre in downtown Toronto, is trying to collect as many stories, letters, photos, videos and other items as she can about the COVID-19 pandemic.

"It's for the future," she explains. "If we ever want to do an exhibit or look back at this time, we will have the material."

She's particularly interested in people's experiences of church life during the pandemic – their worship and spiritual lives, their outreach and fundraising efforts, how they stayed connected with their churches and fellow parishioners, how the closure of their churches affected them, grieving the loss of



A sign hangs from All Saints, Penetanguishene during the COVID-19 pandemic. The photo is now stored in the diocese's Archives for future reference. At left is Claire Wilton in the Archives. PHOTOS SUPPLIED BY THE ARCHIVES AND MICHAEL HUDSON

loved ones, and celebrating events and important milestones.

She says keeping records in the archives is an important way to preserve them and to make them accessible to future generations. "People tend to think that everything's on the Internet, but that's not always the case. The archives

are a great way to keep the material together in one location."

She says archives can also help organizations such as the Church make decisions. "Archives have been incredibly useful in bringing the past to us and helping us make informed decisions. If a pandemic like COVID-19 ever comes again, we'll be able to look back and see what worked and what didn't."

In addition to personal experiences, she has been keeping Bishop Andrew Asbil's pastoral letters and a weekly Q&A bulletin that has been sent from the Diocesan Centre to all clergy. "They've been amazing – chock full of information. We'll have a good record of how our Church, at the diocesan level, navigated



REVERSE RUMMAGE SALE

Members of St. Augustine of Canterbury (top) help out at the church's 'reverse rummage sale' in May. People in the community made a donation to the church in exchange for tossing their garbage in the dumpster. Parishioners also collected clothes, driving them down to for All Saints Church-Community Centre in downtown Toronto (above). "We were inspired by images in the news of illegal dumping at donation bins in the city and we knew that clients at All Saints and other shelters were desperate for clothing when thrift shops and clothing banks were closed," says the Rev. Megan Jull, incumbent. Photos courtesy of St. Augustine of Canterbury

through the current pandemic."

She welcomes all material, either on paper or in electronic form. When sending in photos, be sure to include information about it and why it is special to you.

For more information, contact Ms. Wilton at cwilton@toronto.anglican.ca.

Churches can open safely, experts say

Continued from Page 1

feet and gain experience in their new reality. "If we continue doing what we're doing – wear masks, practice physical distancing, wash our hands and clean afterwards – we will be able to worship together. It's going to be a gradual process."

Both Ms. Ciana and Ms. Marshall are confident churches can open and operate safely. "There's no question we can do it," says Ms. Marshall. "It may not look the same in every parish. It may not look the same as the church next door. But I think we can do it."

She adds, "It's like any other challenge – we have all these trepidations going into it, but when you finally put your feet in the water, you realize it's not so bad. It doesn't have to be perfect. Let's just do the best we can do, based on what we know now."

To speak to a Reopening Protocol Volunteer, contact Elizabeth McCaffrey, the diocese's Volunteer Resources Coordinator, at emccaffrey@toronto.anglican.ca.

Chaplain demonstrates Eucharist

Continued from Page 1

mindful of the health risks that are still present to us and to our communities," said the diocese in a cover letter to the Amber Stage guidelines.

In addition to the guidelines, the diocese released a video that included a message from Bishop Andrew Asbil and a demonstration of the Eucharist by the Rev. Canon Joanne Davies, chaplain at St. John's Rehab hospital in Toronto.

For guidelines and the video, visit the diocese's website, www.toronto.anglican.ca.

Mary G. Griffith B.A., M.B.A., J.D.

Barrister & Solicitor (Ontario)
Attorney & Counselor-at-Law (New York)

Wills, Trusts & Estates, Business, Real Estate

www.maclarencorlett.com

Maclaren Corlett LLP
3500 – 2 Bloor St. East,
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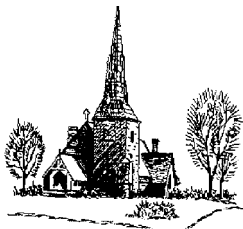
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Grace Olds enters the water and swims a lap, accompanied by her son.

Cottager swims laps for church

‘It’s very inspirational’

BY STUART MANN

ANGLICANS in the diocese raised money in lots of different ways this past summer despite COVID-19, but Grace Olds’s efforts were probably the most unusual.

Throughout July and August, Ms. Olds, 91, swam laps at her cottage near Minden to raise money for her home church of St. Paul the Apostle, Rexdale.

Almost every day, Ms. Olds entered the waters of Canning Lake

and swam from the dock to the raft and back, a distance of about 100 feet. She usually swam between four and 10 laps a day, always accompanied by one or more family members.

By Sept. 5, she had swum 407 laps. With the sponsorship of parishioners, friends and family members, she raised more than \$3,000.

Ms. Olds, who has rheumatoid arthritis, has been swimming for about 20 years to help her with her

condition. At her home in Toronto, she swam at the local public pool several times a week until it was closed in March due to COVID-19.

“People want me to exercise to stay alive,” she says. “I’m not much at walking, so swimming is the best exercise.”

St. Paul’s annual walk-a-thon, which raises funds for the church, had to be held online this summer due to COVID-19. Ms. Olds, who has been swimming laps at her cottage for years, thought she could turn her daily routine into a fundraising venture.

“It’s very gratifying,” she says. “I feel very close to St. Paul’s. The people are so warm and friendly. It’s a very special place.”

Her daughter, Rachel Steffler, says she is proud of her mom. “It’s very inspirational,” she says. “She puts us all to shame!”

The Bishop’s Company

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The Most Rev. Linda Nicholls

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All are welcome to this free event. Be part of a new opportunity to bring our whole Diocese together for an evening of hope and community. An offering will be requested during the presentation. Go to www.bishopscompanytoronto.ca for more details.

S A V E T H E D A T E

Prayer shawl offers more than just warmth



If you have ever spent time in the emergency department, you know well what it means to wait. And more than wait, you know what it means to try to contain your anxiety, pain and want for relief. And while you wait, you

can't help but watch people come and go; some on stretchers, some in wheelchairs, others on crutches, some hunched over, others limping. All waiting to hear their name be called, to be summoned into the inner sanctum where healing might come.

Perhaps you also know what it's like to wait in the emerg during a pandemic. My mother needed to go to the hospital not very long ago. My father, older brother Brent and I went with her, only to be told at the door that two of us would have to wait outside – pandemic protocols. The weather was pleasant and we found a bench upon which we could sit. And there we waited. It would take almost nine hours before my mother was seen by a doctor. It was a particularly busy day.

To pass the time, my father, brother and I took turns sitting with mom, keeping her company, chatting about this or that or

BISHOP'S OPINION

By BISHOP ANDREW ASBIL

nothing at all. Nine hours gives you time to think, reflect, hope, worry and pray... a lot. It also gives you time to talk with other folks who are going through the same thing.

At first, talking in the emerg is like breaking the unspoken rule of not talking in an elevator or on the subway. It is understood that you are supposed to keep to yourself. But once you're past that, you can learn something about the toddler with an ear ache, the man who fell off his bike and broke his clavicle, the woman needing some stitches or the fellow with a broken hand. For a few short hours of your life, perfect strangers gather randomly looking for the same thing: a healing hand.

Somewhere around hour four or so, I could tell that my mother was feeling the effects of staying too long in the air conditioning of the hospital. Are you cold mom? I asked. Yes, she replied, a little bit. I wondered what I might do. We had not planned our visit very well. Then I remembered it. I went to the car, and there it was on the back

seat. Just a few days earlier, it was sitting on my desk, a gift from one of our parishes in the diocese.

I wrapped it around my mother's shoulders. As she held the delicately woven green and blue material in her hand, she looked at me and said, I know what this is, it's a prayer shawl.

That's right mom, I said, it's a prayer shawl from St. Stephen's church in Maple.

The shawl never left her side. Wherever she went, so did the shawl. It offered more than just warmth. It gave her a little shelter from fear, worry, and anxiety, a covering of hope and the promise of presence.

In this season of gratitude, I am grateful for all frontline workers, in particular the volunteers, staff, nurses and doctors who serve in our hospitals and clinics every day. For teachers, professors, and staff in our schools, colleges and universities who gather in the classroom to impart learning. I am grateful for our bishops, priests, deacons, musicians, lay leaders and volunteers who have worked so hard to open our church buildings so that the community of faith might gather. And I am grateful for the prayerful hands that wove a shawl that made a difference. Thanks be to God.



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Canon Stuart Mann: Editor

Address all editorial material to:
The Anglican
135 Adelaide Street East
Toronto, Ontario M5C 1L8
Tel: (416) 363-6021, ext. 247
Toll free: 1-800-668-8932
Fax: (416) 363-7678
E-mail: editor@toronto.anglican.ca

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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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Jesus is always going before us every day



We are living in troubling times that are being played out before us on television, radio and social media. Some of our communities are facing significant social unrest and protests arising

out of concern for blatant injustices. These include systemic racism, gender discrimination, disparity between the wealthy and the poor, unjust immigration practices, very poor policing practices in some of our communities and the way Black, Brown and Indigenous people are regarded and treated by our institutions, including the Church.

The evolution of the movement Black Lives Matter over the past seven years must not be regarded as a threat to our communities or as a "terrorist" group, as some in very prominent political positions would want us to believe. Rather, Black Lives Matter is a movement that has attracted not only Black people but many others who genuinely are concerned about the injustices inflicted on Black people in our communities. It is a movement that has determined that the "time is up" and no longer would there be silence in the face of racist behaviour towards people of colour. It is noted that the movement has seen millennials being in the forefront of protests. Many businesses and individuals are endorsing and giving support to the movement.

The concerns shared by our younger generations – equality for all, gender equality, closing the gap between the rich and the poor, climate change, the right to marry whom you love, and removing the barriers posed by systemic racism – challenge us to commit to building communities of hope and justice for all. There is a wind of change taking place that we, as Church, need to be a part of. It is a change that compels us

BISHOP'S OPINION

By BISHOP PETER FENTY

to be silent no more about those who are marginalized and treated unjustly because of the colour of their skin.

We in the Church need to ask ourselves if we are acting consistently with the values of justice and equality that our scriptures and teachings call us to observe. There are many in our communities and churches who are ignorant of what non-White people experience daily. The experiences of our Indigenous brothers and sisters, Black and Brown people, and new immigrants are often heartbreaking and downright appalling and unjust.

White privilege would never allow for a White person to suffer such indignities. Every day, when many people of colour walk out of their front doors, they are viewed with suspicion, simply because of the ebony grace with which they have been blessed. If the Church is to be true to what it claims about its mission and being an agent of transformation, then it is my hope that every Anglican in our diocese will embrace the work that is being implemented around anti-racism, sensitivity training and anti-Black racism. It would require a commitment from all of us to do the hard work in dismantling unjust structures in society and the Church. Andrew, our diocesan bishop, has called for this work to be done and I join him in challenging the clergy and people of the diocese to see this work as integral to God's mission and the witness we must bear.

As I prepare to transition into retirement, I am filled with gratitude for the many blessings I have received. I do not know that any of us could ever fully express to

Almighty God our heartfelt thanks for His infinite love, mercy and goodness. Nor do I believe that any of us can fully express thanks to God for the love, support, encouragement of family, friends, church community and colleagues through the years. Nevertheless, it is with profound gratitude and humility that I offer thanks to God and to the many who have shared in my life and ministry.

While I have met with challenges along the way, which are realities of life, ordained ministry has been a blessing in the midst of joy and sadness, disappointment and encouragement, fear and hope. I have had the honour and privilege of working with dedicated men, women and young people for 45 years of ordained ministry. I will be forever grateful for the many with whom I have journeyed in parish ministry, in diocesan ministry and as area bishop of York-Simcoe.

I look forward to retirement in anticipation of what God will invite me to do, just as he has for the 45 years of active ministry. I shared with you in the past that engraved on my Pectoral Cross which I wear as a bishop are the words from Proverbs 3:6: "In all your ways acknowledge him, and he will make straight your paths." I continue to hold to these words in the confidence that God always leads and that we can trust his promise to be with us in whatever we do and wherever we go.

I believe that Jesus is always going before us every day, leading, empowering and enabling us in our daily lives. Let us grasp every opportunity to experience new beginnings in the name of Him who is alive and reigns forever.

I offer Aaron's blessing: The Lord bless you and keep you; the Lord make his face to shine upon you and be gracious to you; the Lord lift up his countenance upon you and give you peace.

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Where do we go from here?



This column is the second of two parts.

BY THE REV. CANON DR. STEPHEN FIELDS

In his letter to the Diocese in July, Bishop Andrew Asbil made a statement that should become the “north star” in our march against racism in the Church. “We must understand and confront white privilege, institutional and systemic racism that so many of us have been blind to for too long. And we must not be afraid to become agents of transformation. It means becoming comfortable with being uncomfortable. It means taking a very long look in the mirror and understanding the part that we each play.”

What can the Church do to respond to Bishop Andrew’s letter and the reality of this moment? Educational and other civic institutions are grappling with systemic racism in their contexts. Where do we go from here?

Firstly, the real work begins at the grassroots level for everyone, irrespective of race. It is necessary that Black Anglicans be seen and heard. The call for a group like the Black Anglicans of Canada went out more than 25 years ago. This should be supported by the entire Church. There is a precedent for this in the Early Church. When the needs and concerns of the Greek widows went largely ignored by the Hebrews, members of the Greek community (the seven deacons) were chosen to be the voice of and support for the ignored (Acts 6). There was no intention to create a separate church in

Jerusalem then, nor is that our intention now, as was spread abroad by those opposed to a caucus of Black Anglicans. Our national church has embraced this model in relation to our Indigenous brothers and sisters.

The role of a Black Anglicans caucus is to interpret the life and reality of the Black community to the Church. Who else can do this for Black Anglicans but Black Anglicans themselves? For too long, others have been trying to define Black people and tell us what is good for us. We need the space to be active subjects who are allowed to pursue and achieve a deepening awareness both of the reality that shapes our lives and of our capacity to transform that reality. Ours is the voice to tell the story of our pain and our hope for our Church, how we can contribute to its future, and how we can grow together with the rest of the Church.

Secondly, just as Black people must do their work, so must White people. We have been socialized in a system that has been built on White supremacy, a culture that positions “Whiteness” as ideal. It is through this “White racial frame” that White people are seen, or see themselves, as superior in culture and achievement, while people of ebony grace are seen as generally of less social, economic and political consequence. Hopefully, it is by recognizing this racial frame that they will overcome any discomfort or intolerance relating to issues of anti-Black racism and will be less inclined to be defensive in their interactions with Black people. Robin DiAngelo’s book *White Fragility* is helpful in this regard.

Thirdly, work must be undertaken at the institutional level. Our Church is called

upon to revisit and re-engage with the policy that was adopted in 1992 following the Moseley Report to the General Synod. It clearly sets out the Church’s commitment to the work and ministry of cultural engagement. The policy was guided by principles that honour diversity and inclusivity. In many ways, it is a version of God’s dream for God’s world.

No Longer Strangers, a project based on the Rev. Dr. Romney Moseley’s work that was serving the useful purpose of helping our diocese become a more welcoming and inclusive community, should never have been abandoned. Nothing replaced this initiative. Hopefully, the seeds planted will bear some fruit in the work envisioned by our diocese and the national church.

Anti-racism work was first mandated by the General Synod of 2001. By 2004, the Charter for Racial Justice was approved as a working document. After some revision, it was approved as the official anti-racism statement of the General Synod of the Anglican Church of Canada in 2007. Recently, the Council of General Synod voted to establish a dismantling racism task force, charged with a five-point mandate and to report by 2022 to General Synod. One hopes that the report will be about what has been done and not what must be done. Perhaps the time is right now to call Black episcopal or executive personnel, at national or diocesan levels, to oversee the work of the elimination of anti-Black racism from the Church.

Fourthly, those in training for the ordained ministry or any other form of ministry should be immersed in diverse communities and be expected to participate in courses focused on cultural

diversity and the development of cultural intelligence. Seminaries and theological colleges must be encouraged to address issues of ethnocentrism, racism and the divisive ideologies that do not present the values of the Kingdom of God. There ought to be an inter-cultural curriculum that is central to the process of theological formation, liturgical renewal, and Christian social engagement.

Beyond formal academic training, there is a need for mandatory anti-racism training for all staff (ordained and not ordained), leaders and volunteers in the Church, similar to the training required for the Sexual Misconduct Policy. In addition, there ought to be a code of conduct for all in staff and volunteer roles with stated anti-racist values, expectations and accountability.

Finally, individual members have their own part to play. They must make use of opportunities and occasions for their benefit. Attendance at events of diverse ethnic and cultural communities, reading and tuning in to ethnic and community newspapers and other media, and eating in ethnic restaurants are examples of self-education. It is a useful way to begin to break the “White frame” used to view life in our diverse Church. This can only be done when one seeks to learn about the other, by seeking to understand, interpret and make meaning of that which one has come to know.

Let us work together to bring about our mutual healing!

The Rev. Canon Dr. Stephen Fields is the incumbent of Holy Trinity, Thornhill and a member of Black Anglicans of Canada.

Thinking anew about what God is calling us to do and be



BY MURRAY MACADAM

What happens when church isn’t church anymore? Or perhaps more precisely, when the form of church we’ve known all our lives simply isn’t there for us anymore?

That’s the situation Anglicans have found ourselves in during the past few months, as the pandemic has forced parishes to close their buildings, with regular in-person worship services cancelled until they can be held safely.

COVID-19 has ushered us into a new world – for the Church, for our society and for the world. It’s one that challenges us to think about new ways of being church. Have we become too attached to our buildings, and to doing church in the same ways we always have? I’ll admit that the changes thrust upon us by the pandemic have not been easy to accept. I’m a creature of habit and miss seeing familiar faces at church on Sunday morning. I also miss a direct worship experience with God through the Eucharist. However, without regular services we can think in

a different way about what it means to be Christian.

Along with many other parishes, my parish of St. John’s in Peterborough has been holding services online through Zoom. At first, I was reluctant to take part, as someone who tries to limit time spent staring at a computer screen. As well, not being able to experience the Eucharist limited my attraction to online services.

But the Spirit works in many ways. Slowly I’ve been able to rethink my initial hostility to online services. The Internet, social media and computer programs like Zoom have enabled people confined to their homes due to COVID-19 to stay connected with their loved ones and with the world. Are these new technologies not a gift from God?

So I have taken part in our Zoom services offered by my parish, usually involving about 20 other parishioners. I’ve become more comfortable with being part of an online faith community and feel others have, too. An optional “coffee hour” following our service has deepened the connections amongst us. Our reflections on the Gospel have often included discussing ways in which we, as people of faith,

can respond to needs in our community.

As a board member of PWRDF, my worship has also included taking part in Zoom prayer services involving PWRDF supporters from coast to coast, and even partners in development around the world. During one service, it was incredibly powerful to hear directly from one such partner, Dr. Joel Mubiligi in Rwanda, who spoke about the Partners in Health agency with which he works, and which is supporting thousands of women and children through its maternal care and other health services. A short video of Partners in Health in action brought home what an incredible difference this work has made.

In recent months, I’ve also made time for other kinds of worship. I’ve begun wrapping prayer around my daily life, using a Celtic prayer book by William John Fitzgerald, something I’ve wanted to do since visiting the Iona Christian community in Scotland years ago. This prayer book offers creative prayers for each day of the week, in the morning, noon and at night. Although I often miss the noonday prayers, this custom of daily prayer has enriched my faith life, reminding me that Jesus walks with us throughout our days,

whether we are doing mundane chores or following creative pursuits. It has helped ground me in these uncertain times.

The pandemic and the disruption of regular worship life challenge us to think anew about what God is calling us to do and be as people of faith. It brings fresh meaning to the famous biblical quote, “Faith without works is dead.” (James 2:26)

My friend Jean Koning, a member of St. John’s, believes that the pandemic can be seen as a divine message. “God, this power beyond ourselves, has been looking at what’s happening in the world, and felt it was time to shake us up. I see situations where people, through pandemic regulations, are thinking not just of themselves but also of others. That’s the spirit of love, of God, at work in the world.”

Few believe that the post-pandemic world will involve “business as usual,” and increasingly, it looks like that will be the case for Anglican faith communities as well. God, working through us, can indeed make all things new.

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

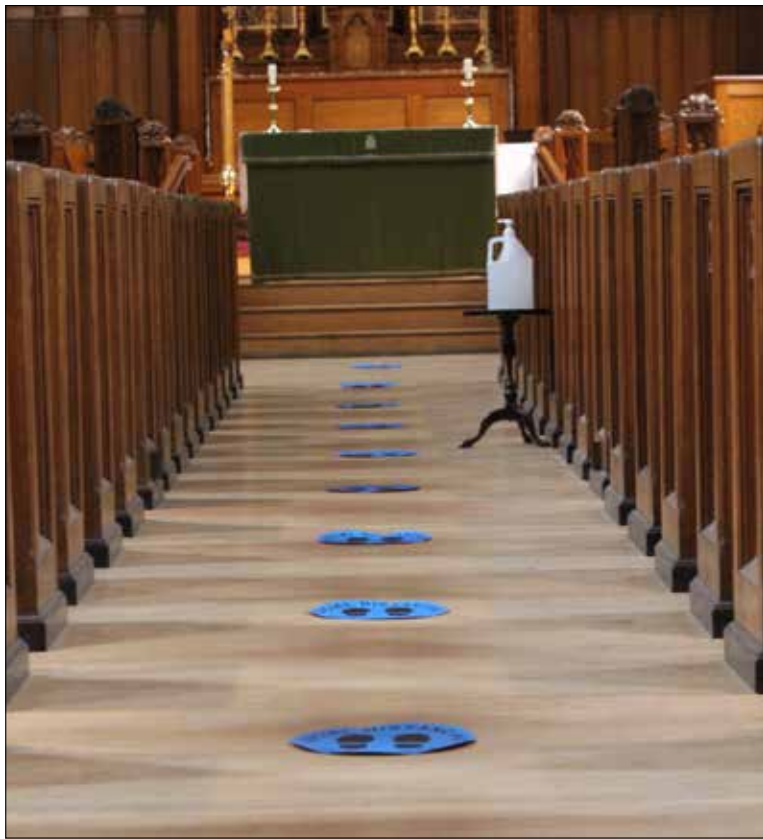
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Sandra and Roland Wilson of St. Paul the Apostle, Rexdale hold up floor markings that will be placed around the church to ensure physical distancing. At right, Ms. Wilson puts up hand-washing instructions.



Bella Beazer checks that the soap dispenser is working at St. Andrew by-the-Lake on the Toronto Islands.



Signs on the floor lead up to the altar at St. Martin-in-the-Fields, Toronto (top) while a church member gets ready to livestream a service.



Ron Tolhurst and Nancy Cutler discuss seating at Holy Trinity, Thornhill.



The Rev. Sue Curtis at All Saints, Penetanguishene enjoys a lighthearted moment as she tries to eat a sausage while wearing a face shield.



The Rev. Canon Gary van der Meer and a member of St. Anne, Toronto, plan for the church's reopening.



Simmonese Greenidge of St. Barnabas, Chester helps to clean the church before a small wedding.



The Rev. Canon Kit Greaves (left) and the Rev. Dr. David Reed measure physical distancing at Christ Memorial Church, Oshawa.



The Rev. Canon Judy Allen (left) and Louise O'Connor put up posters outside Holy Family, Heart Lake



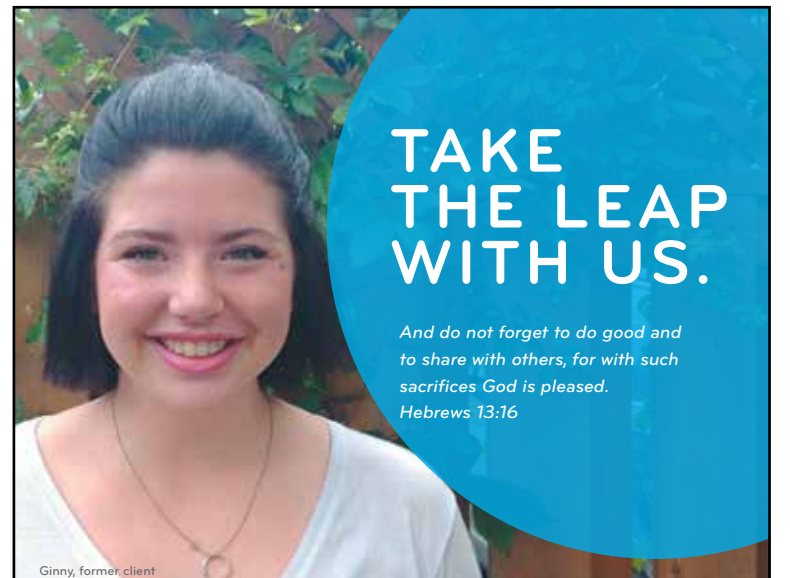
Cleaning products at St. Paul, Lindsay



Physically spaced chairs at St. Martin, Bay Ridges.



Members of St. Paul, Lindsay practice with a thermometer gun.



TAKE THE LEAP WITH US.

And do not forget to do good and to share with others, for with such sacrifices God is pleased.
Hebrews 13:16

Ginny, former client

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God loves us more than we could ask or imagine

The Rev. Claudette Taylor is an educator, a deacon at Epiphany and St. Mark, Parkdale and the Social Justice Officer for York-Credit Valley.

At Epiphany and St. Mark, I'm working in collaboration with the incumbent and parish leaders to develop actions that are measurable and lifegiving, both in the short and long term, to address systemic racism in our practices. The goal is to ensure that anyone entering our church community will recognize liturgical practices that make them feel part of the body of Christ and no longer strangers. I'm also trying to find ways to educate all parishioners about issues happening outside of the church that call us to be good neighbours. This may involve exploring further partnerships with Parkdale organizations that are already engaged in this type of work.

As a member of the West Toronto Deanery, I am working with other deacons and some laypersons on a monthly series of films and activities regarding reconciliation with Indigenous people. The aim is to hear from Indigenous leaders and provide resources to further inform clergy and lay members on colonial and racist practices against Indigenous people. A measurable result will be demonstrated when, as followers of Jesus Christ, parishes collaborate to take action on implementing some of the Truth and Reconciliation Commission's 94 calls to action.

As an educator, the best part of my job is to be able to see the transformation of another human being as they develop their skills and competencies and realize their true potential. The worst part is when, for whatever reason, the personal challenges are barriers to reaching their full potential. The best part of being a deacon is seeing the transforming power of the Holy Spirit in lives. The worst part is when we construct barriers that prevent people from experiencing God's grace.

I am married and have two adult chil-



The Rev. Claudette Taylor (centre left) and Tamique Erskine lead the Turning Tables: Anger, (In)justice and Solidarity workshop at the diocese's annual Outreach and Advocacy Conference in 2018. PHOTO BY MICHAEL HUDSON

dren and two grandchildren – first- and second-generation Canadians. I was born in Belmont, Trinidad, West Indies. I was privileged to obtain a five-year scholarship to Bishop Anstey High School (also called St. Hilary's), the major Anglican girls' secondary school in Trinidad. As well, on successful completion of O levels at Bishop Anstey's, I was awarded an additional two-year scholarship. After completing and obtaining all A levels (Oxford and Cambridge examinations), I entered university to study economics and statistics. Upon completion, I was hired into a position of responsibility at the Ministry of Planning and Development. With the intention of using the skills and knowledge acquired in my home country, and of adding further study to these skills and knowledge, I immigrated to Canada.

As is the case of many immigrants, I was unable to obtain a job in my field. Lack of Canadian experience, youth and over-qualification was cited for this. I worked for a year to save some money and then attended the University of Toronto and OISE and completed a Bachelor of Education

specializing in business. My employment as an educator has been with the York Region Board of Education, The Fraser Valley School District in British Columbia, and eventually the Peel Board of Education, where I became a head of business. At present, I do contract work in adult education with the Peel Board. As a continuous learner, I have studied at Trinity College, the University of Toronto and continue to further my studies in theology.

When I arrived in Canada, I was fortunate to eventually attend St. Mark the Evangelist Church, where the Rev. Canon Dr. Graham Cotter was the incumbent. I believe that my recognition of the importance of social justice in the life of a Christian was further nurtured here. The next priest who contributed to my spiritual growth was the Rev. Canon Michael Burgess, who always reminded the congregation that God loves each one of us as if there was no other to love. In addition, he encouraged us to give to God what he is worth. This included time and talent. He was so convincing that I remained his churchwarden for over 12 years. It was

during that time that the idea of becoming a deacon developed. It took almost 14 years to answer the call, long after Canon Burgess had left Epiphany and St. Mark, Parkdale. The Rev. Ken Borrett, who loved working with the marginalized, encouraged me to become an Ambassador of Reconciliation in the diocese. During this time, I was fortunate to be mentored by the Rev. Canon Andrew Wesley, the Indigenous Priest for the Diocese of Toronto, who quietly guided me as I learned about the relationship between the Indigenous peoples of this land and settlers. As a visible minority, I saw parallel experiences in my experiences as a Black person. I know that there is much to be learned from Indigenous teachings.

Five years from now, I hope to be continuing the work of reconciliation among marginalized people in an environment where all actions of the church community are guided by mutual respect.

If you had asked me what my favourite passage from scripture was before the pandemic or even at the start, I would have given you one passage. But over the last six months, I have found that I have several favourites that comfort me in these trying times. One of them is, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the greatest and first commandment. And a second is like it: You shall love your neighbour as yourself. On these two commandments hang all the law and the prophets." This passage speaks to my understanding of Jesus' message to us to be even more concerned about the marginalized. Here is another favourite: "Be still and know that I am God." This grounds me when I am overwhelmed. Finally, there is this: "Nothing can separate us from the love of God which is in Christ Jesus our Lord." This assures me that God loves us more than we can ask or imagine. In my dealings with others, I can remember God's love and grace.

The highs and lows of chaplaincy during COVID-19



The Rev. Canon Joanne Davies is the chaplain and spiritual care coordinator at St. John's Rehab, part of Sunnybrook Health Sciences Centre in Toronto. St. John's Rehab is dedicated to specialized rehabilitation. We asked her what it was

like to provide spiritual care during the COVID-19 pandemic. This article was written in late August.

BY THE REV. CANON JOANNE DAVIES

Spiritual care at St. John's Rehab is a ministry of the Sisterhood of St. John the Divine. The Sisters value a genuinely caring relationship with patients, staff and visitors. But how do we live this value in a pandemic, when the ways in which we are present become diminished?

All worship services at St. John's Rehab were cancelled. All my group activities were cancelled. Both will continue to be cancelled. By mid-March, the hospital

decided it was the safest for the Sisters to stay in the convent. I miss their presence and company in this work.

All volunteers were told to stay home. I was alone. I cannot go between units. It has become particularly difficult to meet our new admissions amidst transmission concerns and to prevent crowding in the halls. I ask for referrals to visit new patients. Any patient may request to see me.

I learned how to introduce myself as warmly as possible while wearing a mask and face shield – and often a gown and gloves, too. I was pleased to receive requests to take several patients out for walks on our grounds. I pushed the wheelchairs up and down the paths, stopping in the gardens so we could talk. But as patients were discharged and new patients admitted, I was not receiving as many referrals or requests as I would have wanted – not out of disregard for my work but more from pandemic exhaustion.

Then, in the last weeks of March, I was asked if I would accept re-deployment as a screener, at our one open door.

I did this every afternoon. This meant I could meet everyone who came in the

door, including new admissions. Families and friends arrived for scheduled visits or to leave food and clean clothing. I came to know patients who were well enough (and mobile enough) to go outside on their own. I worked with, and developed relationships with, staff members whom I otherwise would not have. Nurses shared with me how it felt to work when half the patients on a unit have COVID-19. I was able to greet people with a friendly welcome in difficult times. I realized the mask and the plexiglass barrier were making no difference to my sense of who I was as a chaplain.

I was called to an elderly patient who had been injured in a car accident. With no visitors, she was extremely unhappy. At St. John's Rehab, new beginnings and new possibilities are among our goals. Isolation and unhappiness are barriers to this healing journey. St. John's worked to establish "window visits" so patients and loved ones could see and hear each other. What this patient did not know was that her husband had died suddenly at home. That news could not be given through a window.

With PPE and physical distancing in

place, her daughter was welcomed onto the unit and into her mother's room to give her the news. I asked this patient afterwards if she and I might have a service of remembrance together in her room. A look of deep gratitude was all the response I needed.

A patient made a request to say prayers for a friend of his who is dying. The patient was blind and therefore confined to his bed-space. After prayer, he told me about feeling the shadow of depression. I took him outside and described the trees and the grounds. Experiencing his joy was a profound healing for both of us.

St. John's has had only one outbreak between patients. All of our other patients with COVID-19 are admitted with the diagnosis and cared for with strict and safe protocols. Being in the hospital magnifies the fear and concerns of a pandemic. I feel helpless, as these patients cannot be visited. If the patient has a direct request, I visit using an iPad. Yet I heard clearly that patients are uncomfortable with the chaplain greeting them for the first time via an iPad. I now want to study and teach new skills for chaplaincy on devices.

Consider the horror from up close

THE REV. TYLER
WIGG-STEVENSON

The annual commemoration of the American atomic bombing of Hiroshima and Nagasaki usually focuses on the overwhelming statistics. I used to think about the horror of nuclear weapons this way, as fundamentally quantitative. That is, these bombs were dropped, and this many people died, and the badness of the act is measured in the number of zeros in the death count.

What I have discovered in seeking the God who saves the world is that the horror of nuclear weapons is qualitative. The wickedness of Hiroshima and Nagasaki is not that hundreds of thousands of people died, but that innocents were killed. The number of innocents simply illustrates and magnifies the transgression against the God who made human beings in his image and who holds life and death in his hands.

So consider Hiroshima from close up, instead of our usual vantage point, which is big enough to frame miles-high mushroom clouds and six-figure casualty statistics. Consider it intimately – from the perspective of the trespass – and you will find that it becomes a story about God.

There is a little boy named Keiji Nakazawa standing in front of the gate of his elementary school in Hiroshima on a hot August morning in 1945, speaking with a friend's mother. Then there is a blinding light and deafening roar, and he is knocked unconscious. When he wakes up, he sees his friend's mother's charred body and realizes that he has been protected from the heat blast by the school wall. Dazed, he makes his way home and discovers a smoking ruin. He continues to wander the city. Later in the day, he finds his mother, who holds an hours-old infant girl – his sister.

What had happened was this: when the bomb exploded, his mother, in her third trimester of pregnancy, was at home with his father, sister and brother. Then there was a flash and a roar, and the house collapsed.

When his mother dug herself out of the rubble, she saw a carbonized human shape where her daughter had been sitting. She heard the voice of her son, crying out under a pile of roof timbers. She heard her husband from under another pile, asking, "Can't you do something for him?" These three things barraged her stunned brain through her eyes and ears: her daughter's burnt corpse, her son crying out, her husband pleading.

She tried to pull the wreckage away to free her son, but her hands were burned, and she lacked the strength. Then she saw that houses nearby were on fire and that the blaze was approaching their house. A neighbour passed by, and she begged his help.

But he replied, "No, we must go! We must go, for the fire is coming!"

"No!" she said. "I will stay and die with my family." But for her sake he forced her to leave. "No, no, no!" As she was pulled away from her home, she heard, over the roar of the fire, the sounds of her husband and son being burned to death under the roof timbers.

The shock drove her into early labour, and hours later she gave birth to a baby girl. The baby died two months later from radiation sickness and malnutrition.

After her husband, two daughters and son had been killed, Mrs. Nakazawa lived



The Hiroshima Peace Memorial, commonly called the Atomic Bomb Dome, serves as a memorial to the over 140,000 people who were killed in the atomic bombing of Hiroshima in August 1945. This summer marked the 75th anniversary of the dropping of the atomic bombs on Hiroshima and Nagasaki. At bottom right, a sign outside Holy Trinity, Trinity Square.

another two decades. She cared for and educated her remaining son, Keiji. Keiji became a famous author of manga, Japanese comic art, and wrote the famous Barefoot Gen series based on his experiences.

I heard the story of his family from his own mouth. He told it in hallmark hibakusha (A-bomb-survivor) fashion, without a hint of self-pity or sentimentality – and perhaps understandably so: what verbal affect could add to the bare truth? But our translator, a mother of young children, wept and wept with the cruel labour of making his words her own.

Or let us go even closer, to a point so intimate it is obscene. While walking in Hiroshima's A-bomb museum, I encounter a Plexiglas case containing a tiny pair of linen shorts, mottled tan and brown and rust-red, and a photograph of a laughing, impossibly chubby little boy. The exhibit card labels it as "Son's underpants."

It tells the story of Ren Taoda, a 30-year-old mother carrying her two-year-old son, Hiroo, when the bomb exploded. She was terribly burned, except for the Hiroo-shaped patch on her back where her son absorbed the blast, likely saving her life. They fled. Hiroo, scorched, was desperate for water, but Ren had heard that drinking water would kill him. (The sudden shock of cold water killed many people in Hiroshima desperately trying to soothe their burns, and a rumor rapidly spread that this bomb had made water fatal.) The exhibit card said that, for the sake of her son, "Ren hardened her heart and didn't give him any." He died hours later.

And here, right before me, are the underpants in which he died, stained

with the blood and ichor that dripped from his terribly burned body, and which were saved by a mother left with nothing but guilt and remorse. I stand there, transfixed, thinking of my three small nephews.

"Son's underpants." I stare at the bloody folds and recognize, like a dog with its nose shoved into its own sick, what we have offered up to our Master.

The moral of these stories is not about right or wrong, but about rights – to human life, and who has them. The terrible passages of Scripture teach us that human life belongs wholly and only to God, full stop. And none of it – not a cellular micrometer or temporal millisecond – is ours to take.

This does not mean that humans can never kill. The Bible is replete with instances of divinely sanctioned life-taking. But the common thread in each of these is that no human ever possesses the authority to take life. It may be delegated on a situational and temporary basis. Because all life belongs to God, those who take it must always be acting as God's proxy, for God's purposes. You can see why this is a weighty responsibility: to get it wrong is, literally, murder.

To kill outside the boundaries of God's justice is to take from God the time and place of a person's death. For this reason, there can be no quarter and no compromise between Christians and pragmatists on the ethics of life and death. In World War II, commanders justified the bombings of civilian centers like Hiroshima and Nagasaki – that is, taking lives that they had absolutely no right to take – with the claim that doing so would save lives in the end. The theological error here is assuming that God's primary

concern is numbers.

Only in the recognition of God's complete right over all the world – salvation and damnation, life and death, blessing and disaster, joy and suffering – can we understand our utter lack of authority over life. The commandment against murder, which is any act of taking human life outside the judgment and justice of God, is absolute.

The working of God is often terrible. But God may be terrible because he is holy, and holiness is fearsome to behold. So, what do we name it when we, who are so deeply profane, arrogate to ourselves the right to ape God, to plant our unholy feet in his sacred place and wreak terror and horror? It is abomination.

Excerpted and adapted from The World Is Not Ours To Save, a book by the Rev. Tyler Wigg-Stevenson. Used by permission of InterVarsity Press, P.O. Box 1400, Downers Grove, IL 60515, www.ivpress.com. The Rev. Tyler Wigg-Stevenson, a long-time activist for the abolition of nuclear weapons, is Scholar-in-Residence at Little Trinity, Toronto, and is in the dissertation phase of his Th.D. at Wycliffe College, writing on the premodern concept of secularity.



How are we doing during COVID-19?

How do 25 Sisters, three Companions, one retired priest and a few employees get along in close quarters for almost six months at the Sisterhood of St. John the Divine's convent in Toronto? Sr. Constance Joanna Gefvert explains.

BY SR. CONSTANCE JOANNA GEFVERT, SSJD

We're doing fine here at St. John's Convent. We are all still friends. None of us has gotten sick.

We've had to lay off some of our employees and the Sisters and Companions have done more housework than usual. We've discovered that our vacuum cleaners are way past their due date and we've bought six new ones. (How did our housekeeping staff suffer so long with those terrible machines? And won't they be happy there are new ones when they return from lay-off!)

We are privileged in our worship. Because 29 of us have constituted one bubble, and because we have a priest in our bubble, we are allowed to celebrate the Eucharist. We do it with special prayers for those who are unable to share in that sacrament of the Church, well aware of this special privilege. We continue to sing the daily office as well, although when our organist, Dan Norman, returns to play for us, we will have to sing with masks on to protect him and his family. But the centre of our life is prayer, so however we do it, we have the opportunity and honour of praying for our Church, our city, our world.

Because we have only one priest in the community, many of the Sisters have volunteered to offer the homilies at our Sunday and saints' day Eucharists. Most of these have been posted online, so we are not only able to share the Sisters' spiritual reflections, but we ourselves are discovering new gifts in each other.

We wear masks when working with our staff or outside service people, but not when we are with those in our own bubble, although to be extra cautious we have separated from one another in chapel, in our community room and refectory. We found a supply of out-of-service washcloths – over 100 of them – in the laundry storage room and have repurposed them



Some of the Sisters enjoy a breath of fresh air at St. John's Convent in Toronto. Photo courtesy of the Sisterhood of St. John the Divine

for hand towels in the refectory. Who would ever have thought that we would wash our hands several times during a meal – whenever we go back to the buffet (it's enough to discourage some of us from having second helpings)!

While much of our daily life goes on as usual, with our priority on our prayer, we have been challenged by the relinquishment of all three of our outreach ministries. The Sisters who work in our Spiritual Care Team at St. John's Rehab have not been able to be there since March. Our branch house in Victoria, B.C. is closed. Our Guest House is closed, and we have no idea yet when we will be able to open it – not before January, and possibly longer.

Not having these connections with the community and the wider Church is difficult for us and there is grieving to do. But we have also been inventive (as in so many places in our Church) with

finding new ways to reach out. Zoom has now become a verb, and we find ourselves Zooming all over the place – to meetings, to see our spiritual directors, to classes that Sisters are participating in, and to pastoral conversations with our Associates, Oblates, and others. The telephone is still handy, of course – but many of us have found that a face-to-face conversation is so much better – and there is no need for a mask.

As I write this in late August, we are looking forward to September, and the likelihood of the Sisters going back to work in spiritual care at St. John's Rehab. We will be offering online courses for the first time, and with the generous help of our retreat leaders booked for the coming season, we have been able to convert most of the events in our Food for the Soul program to online retreats. We also have plans to develop an online prayer ministry, and to begin video-recording some of

our services to post on our website.

We have no idea what else might develop. We journey with Jesus as a provisional community, open to seeing what God calls us to next, and trying to let go of the need to control the future and make long-term plans that will suddenly be changed. Our God is a creative God, and has stamped each of us with the divine creative image. We let go of what is normal and look ahead not to a "new normal" but a daily journey on the road with Jesus, comforting the bereaved who have lost friends and family members to the coronavirus, praying for the healing of those who are ill, and open to the newness that awaits us.

The Sisterhood of St. John the Divine's new website, www.ssjd.ca, has homilies and blog posts by the Sisters, in addition to registration information about their online retreats and courses.

Grants help parishes reach more people online

BY ALLAN MCKEE

FOR Sue Taylor, the first days of the COVID-19 lockdown were like going from the familiar to the unknown. With only a laptop, which was not made to record church services, propped on a music stand on a chair, she recorded the Rev. Terry Bennett delivering a sermon at Trinity, Barrie to give parishioners a sense of the familiar.

"It wasn't professional at all, but we were making it work," Ms. Taylor says.

She emailed the recorded sermon to parishioners, and the response was almost immediate. "Everyone was so grateful to feel connected to their church family again. I wanted to offer them more. I wanted to offer them a little bit of home."

With that encouragement, she got fancier. She downloaded a free video editing software and started adding in music and readings to

make it as close to the experience of an in-person church service as possible. "This way, they can see the stained glass and hear the old organ in the church."

Trinity, Barrie is just one of many churches across the diocese that have adjusted to delivering online worship services during the pandemic.

In downtown Toronto on a typical Sunday morning, as parishioners of St. Matthias, Bellwoods, attend the service, they all say hello to each other and greet one another with a friendly smile or a wave. The service is about to begin, but rather than sitting in pews facing the altar, they're all sitting at home facing a computer on a Zoom call – including the Rev. Canon Joyce Barnett.

With items from the church, Canon Barnett has converted her dining room table into a makeshift altar. While Sunday morning service in the Anglo-Catholic parish would

run 75-90 minutes, on Zoom they are less than an hour, accommodating parishioners' virtual attention spans. But around 30 parishioners join the call every week.

"It's really been lovely to use Zoom and it feels like a gathered community," she says.

To support these and other churches, the diocese is handing out grants of up to \$5,000. The Reach More Grants, as they are called, are helping churches upgrade their capabilities to deliver services online. This will be even more important with churches reopening for public worship and some parishioners may not be able to worship in person, says Elizabeth McCaffrey, the diocese's Volunteer Resources Coordinator.

"That's the biggest hurdle. How do we broadcast beyond our walls?" she says.

To apply for the grants, parishes must submit a two- to three-page

proposal with a fully costed budget that is supported by their area bishop. They are given a time slot to make a pitch to a panel of five people. Since it's an expedited process, successful pitches are approved within a day, and the money is out the door within five business days.

That's exactly the process that St. Matthias went through. After a successful pitch, it is now using the grant to upgrade its sound system, Internet connection, and broadcasting capabilities. As some, but not all, parishioners re-enter its church building for public worship, the equipment will be key to integrating the in-person and online experiences.

"We're looking to broaden the gathering and maintain community connections," Canon Barnett says.

The church will start posting its services on its website and on YouTube to reach more people who may be curious about Church

but aren't ready to step into the building. The recorded services will allow people to experience a worship service online before coming to the church in person, says Mario Bartolozzi, a Diocesan Tech Volunteer and parishioner who also pitched the proposal to the Reach More Grants panel.

"Going forward, this is going to be an asset to attract new people," he says.

The grant will also help them expand their outreach ministry. Outreach events such as Saturdays at St. Matthias, an art show, and History Coming Out, an outreach event for parishioners to share their experiences of being LGBTQ2S+ in the Church, attracted 45 people in person, but with online tools, they expect to reach over 100 people, Mr. Bartolozzi says.

"If we use this correctly, we'll be able to punch above our weight."

Continued on Page 11

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IN MOTION

Appointments

- The Rev. Daniel Graves, Interim Priest-in-Charge, St. Stephen, Maple, Sept. 1.
- The Rev. Ken Johnstone, Interim Priest-in-Charge, St. Nicholas, Birch Cliff, Aug. 24.
- The Rev. Alison Hari-Singh, Honorary Assistant, St. Martin in-the-Fields, Sept. 1.
- The Rev. Erin Martin, Regional Dean of Holland Deanery, Sept. 1.
- Bishop M. Philip Poole, Interim Priest-in-Charge, Trinity, Streetsville, Sept. 1.

Area Bishop's Direct Appointment Process

- Parish of Fenelon Falls
- St. Stephen, Maple
- St. Paul, Bloor Street
- St. John the Baptist, Norway

Ordinations

- The Rev. Michael Perry will be ordained a priest at St. Peter and St. Simon the Apostle on Nov. 1 at 4:30 p.m.
- The Rev. Sherri Golisky will be ordained a priest at St. Cuthbert, Leaside.
- The following individuals were ordained transitional deacons at St. James Cathedral on Sept. 13 at 4:30 p.m.: the Rev. Andrew Colman, the Rev. Jonathan Galles, the Rev. Gerlyn Henry, the Rev. Andrew Johnson, the Rev. Maria Ling.
- Ms. Krista Fry will be ordained a vocational deacon at St. Matthias, Bellwoods on Oct. 4 at 4 p.m.
- Mr. Robert James Townshend will be ordained a vocational deacon at St. Peter (Erindale) on Oct. 18 at 4 p.m.

LOOKING AHEAD

To submit items for Looking Ahead, email editor@toronto.anglican.ca. The deadline for the November issue is Sept. 28. Parishes can also promote their events on the diocese's website Calendar at www.toronto.anglican.ca.


SEPT. 27-OCT. 27 - Creation Matters@Redeemer hosts "Season of Creation" starting Sunday, Sept. 27 through to Tuesday, Oct. 27. The theme is "All My Relations: Learning to Live in the Family of Earth." Participants will learn more about an Indigenous understanding of the relationship of human beings and the Earth, to help

them grasp how interconnected humans are with all life. Speakers will include Dr. Sylvia Keesmaat, the Rev. Susan Haig, the Rev. Canon Steven Mackison and Dr. Cynthia Wesley-Esquimaux. For times of the launch service, Sunday worship services, and workshops, as well as information on how to participate, please visit Church of the Redeemer, Bloor Street's website, theredeemer.ca.

OCTOBER-NOV. 25 - St. Mary, Richmond Hill's Virtual Christmas Bazaar and Market will be hosted online from October to Nov. 28. Pre-arranged curbside pick-up will take place on Nov. 28. The church will also be taking orders for poinsettias with Dec. 5 as the pick-up day. For more information, call the church office at (905) 884-2227 or visit the church on Facebook, facebook.com/StMarysRichmondHill/.

OCT. 30-NOV. 1 - The Toronto and Montreal FLAME committees present a virtual conference with

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retired Bishop Dan Herzog of The Episcopal Church as the keynote speaker. The conference on Zoom will include small group discussions, prayers and possibly Sunday worship. For more information, contact Greg Goldworthy at flametreasureto@gmail.com.

Vacant Incumbencies
Clergy from outside the diocese with the permission of their bishop may apply through the Diocesan Executive Assistant, Mrs. Mary Conliffe.

First Phase - Parish Selection Committee in Formation (not yet receiving names):

- St. John, York Mills
- St. Matthew the Apostle, Oriole
- St. Paul on-the-Hill, Pickering

Second Phase - Parish Selection Committee (receiving names via Area Bishop):

- N/A

Third Phase - (no longer receiving names):

- St. Joseph of Nazareth, Bramalea
- Trinity, Streetsville
- St. Thomas, Huron Street

Conclusions

- The Rev. Heather Westbrook concluded her appointment as deacon of Trinity Church, Aurora on Aug. 31.

Deaths

- The Rev. William "Tim" L. Sharpe died on Aug. 20. Ordained deacon in 1963 and priest in 1964, he served as assistant curate at St. John the Baptist, Norway, before transferring to the Diocese of Fredericton to serve with Anglican World Mission. He then returned to the Diocese of Toronto in 1988 to serve as chaplain of Holy Trinity School until 1993. He was Incumbent of St. Cyprian from 1993 until his retirement in 1998. In retirement he served as interim priest-in-charge at the Parish of Minden-Kinmount from 2005 to 2010.

PRAYER CYCLE

FOR OCTOBER

1. St. Paul, Beaverton
2. St. Paul, Lindsay
3. St. Paul, Minden
4. All Saints Church - Community

- Centre**
5. Habitat for Humanity
 6. St. Peter, Maple Lake
 7. The Chapel of St. James, West Brock
 8. Giving With Grace (formerly Anglican Appeal)

9. Ecumenical and Interfaith Officers of the Diocese
10. Christian-Jewish Dialogue Toronto
11. Foodbanks and food sharing ministries
12. Farmers and food providers
13. Romero House (Director - Jenn McIntyre)
14. Chaplains to the Retired Clergy of the Diocese
15. Lay Pastoral Visitors and Lay Anointers
16. Drop-In Programs and Out of the Cold Ministries
17. Health Care Chaplains
18. Bishop's Committee on Healing Ministries
19. Diocesan Parish Nurses Network
20. Trent-Durham Area Council
21. York-Credit Valley Area Council
22. York-Scarborough Area Council
23. York-Simcoe Area Council
24. The Chapel of St. John, New Tecumseth
25. Evangelical Lutheran Church in Canada
26. The Eastern Synod of the Evangelical Lutheran Church in Canada - Bishop Michael Pryse
27. The Ecumenical and Interfaith Officers of the Diocese
28. Ecumenical Dialogues of the Anglican Church of Canada
29. Evangelists, New Tecumseth
30. St. Andrew, Alliston
31. St. David, Everett

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Church's recorded service reaches more people

Continued from Page 10

he says. At Trinity, Barrie, Ms. Taylor's recorded services are also reaching more people. She now uploads the weekly recorded services to the church's new YouTube channel that reaches 150-200 people per week, up from their 75 weekly parishioners before the pandemic.

That broader reach has helped the parish raise \$4,850 from parishioners, and receive a \$5,000 Reach More Grant.

"They have just seen attendance explode online. It's brought more life to the parish," says Ms. McCaffrey, who hosts the grant panel meetings. "They really built

something out of nothing." To grow even more, the grant will allow the parish to get a new computer, camera, microphones and lights to improve the quality of the recorded services. Continuing and improving the recordings is important to providing worship services to parishioners who may not feel comfortable returning to church buildings for public worship, Ms. Taylor says.

"It's been a wonderful thing to be able to serve the people of Trinity, Barrie in this way," she says. "It has allowed us to have a new ministry and the Reach More Grant has allowed us to do that."

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Urban farm delivers during pandemic

Partnership keeps food flowing to needy families

BY ALLAN McKEE

In 2017, food prices were skyrocketing. The Rev. Beverley Williams picked up a head of cauliflower at a grocery store, and, looking at the price, saw it cost \$7. "I don't want to pay \$7 for cauliflower, and I'm not on a fixed income," she says.

With rising food prices and a lack of fresh produce, she knew there was a need in the community for locally grown fresh produce. In the spring of 2018, shovels went in the ground at Flemingdon Park Ministry's urban farming project, the Common Table, located at the Church of Our Saviour, Don Mills.

That summer and fall, staff and volunteers pulled spinach, kale, tomatoes, peppers, onions, eggplant, Swiss chard, bok choy, herbs and cucumbers out of the ground.

Since that first harvest, the project has continued to grow, adding a greenhouse and learning hub, building community partnerships and distributing more produce to more families every year at its weekly community farmer's market.

"The farm is legit," Ms. Williams says.

In the first year, 129 families registered at the ministry's farmer's market, held every Friday. In 2019, 250 families registered. But in 2020, the COVID-19 pandemic presented challenges to safely hosting the market, and it looked like they may not be able to keep it open.

"We were inundated with phone calls saying, 'Where's the market? We miss you,'" Ms. Williams says.

Knowing that they had to keep serving families in the Flemingdon Park community, the Common Table partnered with FoodShare, a non-profit organization that tackles food insecurity in Toronto, to distribute their produce at the nearby Angela James Arena. With 700 families registered, the Common Table delivers 200-300 lbs. of produce every week.

"We wouldn't have been able to keep everyone safe," Ms. Williams says. "This is the best way to distribute our produce."

Having shown itself to be an important community asset by growing and distributing healthy food to hundreds of families, the next step is to deepen those relationships and build more community bonds. "We hope to start building relationships with kids and families in the community," Ms. Williams says.

With its lands sitting between Our Saviour and Three Valleys Public School, they are aiming to build discipling communities in urban farming by launching a Bible study group focused on Jesus and the environment.

"It's going to be about discipling through farm and food justice," she says.

The farm is also developing a learning hub to teach local students about food



Aileen of The Common Table sorts produce for delivery at Our Saviour in Toronto. PHOTOS BY MICHAEL HUDSON



Sunflowers and peppers add a splash of colour.

sustainability and urban farming.

These relationships will help ensure the farm is part of the community, and the community is part of the farm. "The community is connected to this, they're involved and it's having an impact," she adds.



From left, Aileen, Amos Owolabi, Esey Tewolde, Mateo, and Melodie Ng pose for a photo while harvesting some of the produce.



Mateo washes kale before delivery.

The Diocese is on
Facebook, Twitter and YouTube.
 To connect, visit
www.toronto.anglican.ca

