

Cleric walks for FaithWorks

Outreach goes on during pandemic



Fresh Start freshened up

The Anglican

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Unique masks catch on

Proceeds go to charity

BY ALLAN McKEE

IN April, as the COVID-19 pandemic was emerging across Canada, staff at the Common Table, an urban farm project run by Flemingdon Park Ministry in Toronto, worried that without personal protective equipment, they could catch and spread the virus. A member of the ministry's board, Stu Hutcheson, came up with a solution.

"I'm sure Judy can come up with masks for you," he said.

Judy Hutcheson, his wife and a lifelong sewer, quickly got to work and made about 15 masks to protect the staff. "I was very happy to do it," she says. "I don't want them spreading the virus, either."

Her masks helped ensure the virus didn't spread at Flemingdon Park, and word about the masks quickly got around. She soon received requests to make dozens and then hundreds of them.

Just a few days after making the first batch for Flemingdon Park Ministry, All Saints Church-Community Centre asked Judy for some masks to support staff at its drop-in program. A friend also got some masks for St. Michael and All



The Rev. Canon Jennifer Reid, incumbent of St. Peter, Erindale, wears and holds up masks made by parishioner Judy Hutcheson (left). Ms. Hutcheson's masks have been sold around the world. PHOTO BY MICHAEL HUDSON

Angels church in Toronto. A whole Toronto police division asked for 175 masks for its frontline officers.

Then, Judy noticed a need for protective equipment in her own community. "Looking out my living room window, I saw lots of people passing without protection."

She started making masks and hanging them from a tree on her front lawn with a sign saying "Keep

Port Credit healthy. Please take one."

The months wore on. Social distancing reduced the spread of COVID-19. Churches started to think about what worship services would look like when they eventually reopened. The Rev. Canon Jennifer Reid, incumbent of St. Peter, Erindale, knew that masks would be key to reopening safely,

so she asked Judy for some help.

"It would be great if we had liturgical masks to match my stole," Canon Reid suggested.

So, Judy got to work on the liturgical masks at her cottage, where she has a room with two sewing machines. "I'm very happy to be in there helping others stay safe and healthy," she says.

The masks are similar to the ones

she was making before, with one important difference: champagne embellished sparkly crosses. "I'm a bit of a glitzy girl," she laughs.

Canon Reid is grateful that Judy made liturgically coordinated masks to match her stole and is happy to do her part in reducing the spread of COVID-19. "I have no problem with it at all. It's ap-

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GRATEFUL HEARTS

Grace Parker, a member of St. John the Evangelist, Port Hope, is pictured with a paper gratitude chain outside the church. During the early days of the COVID-19 lockdown, parishioners shared things that they were grateful for. Each expression of gratitude was written on a strip of blue or yellow paper and became a link in a chain that ended up being 40 feet long. The chain was wound around and draped between the big trees in front of the church hall. People were grateful for family, friends, neighbours, front-line workers, continued good health, sunny days, pets, flowers, friendly smiles and more. PHOTO COURTESY OF ST. JOHN THE EVANGELIST, PORT HOPE



Churches may re-open for worship on Sept. 13

IN a pastoral letter to the diocese on July 10, Bishop Andrew Asbil said church buildings may re-open for corporate worship on Sunday, Sept. 13.

The diocese was planning to release guidelines on Aug. 19 that churches would have to follow to re-open. A video was also being prepared for release the week of Aug. 24.

The guidelines and the video will be available on the diocese's

website, www.toronto.anglican.ca.

Bishop Asbil said the decision to re-open on Sept. 13 may be rescinded if necessary.

Churches in the Ecclesiastical Province of Ontario have been closed for in-person worship since March because of the COVID-19 pandemic. The Ontario House of Bishops decided to keep churches closed over the summer, citing health concerns and the need for clergy to have a period of rest.

Walk raises funds for FaithWorks

Cleric aims to tread 1,000 km

BY ALLAN McKEE

THE Rev. Phil Gearing has a routine. He leaves his house every morning at 6 a.m. and walks 5.5 km, and then walks another 5.5 km every evening. The routine is partly to stay disciplined and partly to beat the heat, but it's all to raise money for FaithWorks, the annual appeal of the diocese that supports Anglican-affiliated ministries.

"I don't suppose I would do it for any other reason," says Mr. Gearing. "This is for people who are really in need. It speaks to me."

Sticking to his routine all summer, he planned to walk 1,000 km and raise more than \$2,000 in donations.

The idea for the campaign came to him back in the spring, on a Zoom call with Peter Misiaszek, the diocese's director of stewardship development, and Peter Mentis, the FaithWorks campaign manager. The call was to discuss fundraising campaigns during the COVID-19

pandemic.

"I thought, 'I could walk and get people to sponsor me'" he says. "The idea of making a big walk by breaking it into chunks was appealing too because I am not typically a walker."

He mapped out his routes using his car. As soon as he drove 5 km, he turned around and drove back. Through the walk-a-thon, he has seen the full gamut of Canadian weather, from snowfall in May to unforgiving heat in July and August. But that hasn't been the only challenge he has faced.

In late June, he started to be targeted by a red-winged blackbird. For 10 days in a row, the bird dive-bombed him, and he couldn't help but notice that it just squawked at other passersby.

"I couldn't figure out why me," he says.

He tried crossing the street. He tried walking at a more leisurely pace to seem less aggressive.

"Nothing I did stopped this bird

until I took off my hat."

It turned out that Mr. Gearing's black hat was setting the bird off. After he doffed his cap, the bird merely squawked at him like everyone else.

He has been sharing stories like these on his Facebook page to keep his followers and sponsors in the know about the walk-a-thon, and to make an occasional appeal to them to donate to FaithWorks.

It was fitting that FaithWorks' theme is to walk humbly with your God, says Mr. Gearing. "It wasn't planned, but it was validating."

Boasting 1.2 million steps and a farther distance than going to Montreal and back, Mr. Gearing admits that his campaign may not be quite the picture of Christian humility evoked by the FaithWorks theme.

"That dichotomy is not lost on me," he says. "But it's for a good cause. I'm walking for the homeless, the abused women and for everyone else to whom FaithWorks reaches out."



The Rev. Phil Gearing on his daily walk.

Masks sold around the world

Continued from Page 1

appropriate and it's the right thing to do," she says. "Judy is a woman who loves to sew and be creative. She has a huge heart for helping people."

The people Judy is helping with her homemade masks are now all over the world. She has advertised the masks on Facebook and is selling them, with the proceeds going to the Primate's World Relief

and Development Fund (PWRDF). She has made masks for people in Washington, DC, and Newfoundland and Labrador. She has even been asked to make red masks for an entire church choir, but with one important change.

"Instead of a cross, it will have a treble clef," she says.

Having made more than 500 masks, her project has been very

popular, but she says she didn't do it for the spotlight. "I wanted to do it to make sure everyone was safe and healthy," she says. "I really thought this was an important project."

And with requests for more masks coming in, she is staying very busy. "I'm heading back to the cottage – got to get back to the sewing machine."

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BRIEFLY

Archives seeks experiences from pandemic

The diocese's Archives is asking Anglicans who documented their experiences during the COVID-19 pandemic to consider sharing them with the Archives. "It is important that events are documented on a diocesan, congregational and individual level," says Claire Wilton, archivist. "This documentation could be in written form, photographs or other mediums. We are actively seeking letters, journals and photographs demonstrating how COVID-19 has impacted the lives of members of the Diocese." The items can be scanned or donated to the Archives for preservation and could be used for research or exhibits in the

future. If you have any questions, please contact Ms. Wilton at cwilton@toronto.anglican.ca.

Diocese releases new policy on marriage

The diocese has developed a new policy on marriage. The policy, released on May 31, exercises local option to allow marriage in equal measure. Clergy and laity in the diocese will be supported in holding and teaching a theology of marriage as being between a man and a woman or a theology of marriage that does not require the couple to be of opposite gender. "All couples seeking marriage in the diocese will be treated with the same dignity, honour and care," wrote Bishop Andrew Asbil in a letter that accompanies the policy. The new policy replaces policies and guidelines the diocese previously issued. For more information on the policy, visit the diocese's website, www.toronto.anglican.ca.

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Priest offers prayers, blessings in parking lot

Parishioners feel connected

BY ALLAN MCKEE

FOR the Rev. Richard Webb, interim priest-in-charge at the Church of the Incarnation in Toronto, physical connection is integral to the life of the Church. But on March 13, he sought permission to cancel that week's Sunday morning service.

"We had some concerns about whether we could conduct the service safely," he says.

That same day, the Diocese of Toronto provided guidelines to suspend in-person worship at all its parishes in response to the emerging COVID-19 pandemic.

Even though church buildings were closed, Mr. Webb wanted to keep parishioners connected to the church. Absent an obvious solution, he prayed for advice: "God, give me guidance to keep people focused on you."

Then came a revelation. "I had this idea of drive-through blessings."

On Palm Sunday – the first day that he offered drive-through

prayers – 30 parishioners came to the church's parking lot to receive blessings.

"I thought, 'if we just have one person come out, then I'll do it again,'" he says. "That day got us going."

Since that first Sunday, he has been offering prayers and blessings in the parking lot of the church to about 20 parishioners every week. Now, his Sunday mornings consist of hosting a Bible study on Zoom from 9 a.m. to 9:45 a.m., and from 10 a.m. until noon he provides prayers to a lineup of physically distanced parishioners who can catch up and connect with each other.

"Parishioners have enjoyed seeing other parishioners when they come," he says. "It's given them a way to feel connected. It's given them time to reflect on what they've missed and what they appreciate."

Most often, they ask him to pray for protection from COVID-19, for their neighbours, for compassion,



The Rev. Richard Webb prays with a motorcyclist at Church of the Incarnation in Toronto. PHOTO COURTESY OF CHURCH OF THE INCARNATION

for frontline workers, for those suffering from the virus and for those who have lost a loved one during the pandemic. The response from parishioners shows that they are craving a worshipping community when they can't gather in person, he says.

On top of offering drive-through blessings, he has been trying anything he can to create and maintain connected communities among parishioners during the pandemic. He has set up a YouTube channel

to post pre-recorded sermons and sent packages to every parishioner containing small crosses and a reflection guide to remind them of the certainty of Christ in these uncertain times.

"I was game to experiment and adapt on the fly," he says. "I'm up to try anything to get people thinking of one another and thinking of Jesus."

When he came to the Church of the Incarnation less than a year ago, he couldn't have imagined that

he would be praying for parishioners from the parking lot, but he is grateful for the chance to keep people connected to the church even if they aren't physically in the church.

"There was no sense that there was going to be a pandemic, but God doesn't waste anything," he says. "There have been many positives that have occurred already and many more that will come."

This story was written on June 23.

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S A V E T H E D A T E

Racism is smothering the beauty of God's creation



Lament is the prayer language for hurting Christians. Lament is a biblical way to share our grief, pain, anger and frustration with God, rooted in the hope that God in Christ alone can bring. We all began

to learn in March to stop saying, "This year couldn't possibly get any worse," with 2020 clearly being a year for lament. Over a third of the Psalms are laments, and the apostle Paul says that the entire creation groans (Romans 8:22). The created world in which we live, while beautiful, is contaminated with the broken effects of sin – both our personal sinfulness, but also sinful structures that are built up and sustained by humanity. While death is the ultimate reminder that all is not well with the world, there are many other daily examples: COVID-19, failed relationships, abuse of creation, loneliness, sexism, homophobia and racism.

Alongside the devastation wrought by COVID-19, this summer has brutally reminded us of the devastating legacy and present reality of the sin of racism. The deaths of Regis Korchinski-Paquet, Ahmaud Arbery and George Floyd, amongst so many others, have not only shone a light on anti-Black violence, but have highlighted the persistent and insidious nature of structural racism, both in the U.S. and here in Canada. As a white woman of privilege, while I am aware that the sin of racism infects my own heart, I also acknowledge that I cannot fully under-

BISHOP'S OPINION

By BISHOP JENNY ANDISON

stand the impact and effects of racism on my racialized brothers and sisters. This summer, as part of my own education, I am reading *The Cross and the Lynching Tree* by the late James H. Cone. If you haven't read this seminal work, do.

I can't breathe were the last words of George Floyd. *I can't breathe* are the words of many who have been suffocating under the weight of systemic racism and violence for centuries. Racism is smothering the beauty of God's rich and diverse creation, and racism will smother our ability to follow the God of mission in the Diocese of Toronto. Racism sucks breath and life out of people, so we can be comforted and rejoice with the prophet Job (33:4) that "The Spirit of God has made me, and the *breath* of the Almighty gives me life."

Lament is not simply the shedding of tears but is crying out to our Heavenly Father in pain. It is prayer, at the invitation of God, to renew our confidence that in Jesus Christ all things are being made new and the Spirit of God is being poured out on all flesh. As the current Diversity Officer for the Diocese of Toronto, I am working closely with the Intercultural Committee to bring anti-racism and anti-bias training to our diocese this fall. This training will be mandatory for all clergy and leaders of diocesan

committees. While under no illusions that such training will "solve the problem," it is my hope that it will raise awareness about systemic racism and galvanize the people of God across our diocese to pray and work alongside each other on this painful, yet hope filled, journey.

Part of our vocation, as people learning how to follow Jesus, is to allow the breath of the Almighty to call us to truth telling, and then repentance and reconciliation, so that more and more people, reflecting the marvelous diversity of creation, can experience hope and new life. The well known and beloved prayer of St. Francis seems an appropriate prayer to pray together as a diocese as we journey forward in these extraordinary days.

*Lord, make me an instrument of your peace,
Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
Where there is sadness, joy;
O Divine Master,
Grant that I may not so much seek
To be consoled as to console;
To be understood as to understand;
To be loved as to love.
For it is in giving that we receive;
It is in pardoning that we are pardoned;
And it is in dying that we are born to
eternal life.
Amen*



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We cannot be observers on the sidelines



BY THE REV. CANON
DR. STEPHEN FIELDS

We Canadians are quick to sing the refrain, “We are not like the Americans.” Some 25 years ago, I heard that line repeated by Black Anglicans when I told them about the struggles and work of the Union of Black Episcopalians, with whom I had a relationship. They had to be reminded that we have the same problems. Like this denial, many of the same issues remain to this day. Two issues suggest themselves: the absence of the Black presence at the highest levels of policy decision-making in our Church, and the employment and deployment of both ordained and non-ordained persons.

In many ways, the Canadian and American contexts are the same. Black people continue to endure the same pain visited upon us by the systemic racism that has infected every institution, including our Church. Saying that “we are not like the Americans” does not absolve us from confronting the sin of racism, nor does it erase the fact that slavery existed in Canada and that racism and racial segregation exist now as they did in the past.

Our hands are not clean, nor have they ever been! To set the record straight, when New France was conquered by the British in 1759, approximately 3,600 enslaved people (Indigenous and Black)

had lived in the settlement since its beginnings. That Canada was the terminus for the Underground Railroad in the mid-1800s does not invalidate these issues of slavery and racism in our country.

When Prime Minister Justin Trudeau was asked when or if he would apologize for Canada’s history of the enslavement of African people (a recommendation in the 2017 United Nations Report of the Working Group of Experts on People of African Descent on its Mission to Canada), he replied, “We will continue to work with the Black community on the things we need to do.” This affirms the Canadian reluctance to acknowledge that racial slavery was a constituent part of our colonial origins, national consciousness and legacies that are present today in our society and institutions.

The ambiguity of episcopal support was evident in our House of Bishops’ response to the death of George Floyd at the hands of the police, in their statement in June. The compassion, commitment and condemnation of acts of oppression usually expressed towards the Indigenous community, which are important, were absent in reference to the plight of Blacks in Canada and the issue of anti-Black racism. The statement did not mention the word “Black,” except in the reference to “Immigration policies restricted Black, Asian and Jewish immigrants.” There was no indication that our bishops were standing in solidarity with

the issues of anti-Black racism in Canada or with the marches and protests across the globe! The opportunity to identify with those issues and to name the racism that exists toward Black people in Canada, in general, and Black Anglicans in our Church, was squandered.

The bishops went on to say that, “It is a matter of public record that The Anglican Church of Canada has been committed to and learning about a new path to reconciliation with Indigenous Anglicans. We recommit ourselves today to that path.” This begs the question, “What is the record of commitment to Black people and other non-white people?” Again, benign neglect!

The bishops further stated that they “repented” of their complicity in the continuing structures of racism and oppression in our Church and society, by naming racism as a sin.

The Church speaks of repentance but it can only do so if we are prepared to acknowledge that repentance demands a recognition that there is a problem, a resolve to repair it, a reorientation of minds, hearts and wills, and a response that will bring about change. The penitent Church must be the paragon of compassion. The compassionate Church cannot be an observer on the sidelines, reluctant to judge the values by which racism is allowed to take root. It must be disposed to listening, open to being transformed by reality, and accountable

for being contributory to the situation, where that is the case.

With cautious optimism, I welcome the bishops’ “re-commitment” of “ourselves and our dioceses to confront the sin of racism in all its forms and the patterns of silence and self-congratulation, which have silenced the experiences of people of colour, First Nations, Métis and Inuit peoples of this land.” I do so because I have seen the words “Black” and “racism” mentioned more in the last three months in our Church media and by our bishops, than I have seen in my 27 years serving in this diocese.

Bishop Asbil wrote the following in July: “It is time to challenge and to question how structures shape our attitudes, beliefs, assumptions and bias. 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.”

At long last, the message may have gotten through. Time’s up. We have to move from studies, surveys and statements, to making bold, transformative decisions that will change the face of our Church in Canada.

The Rev. Canon Dr. Stephen Fields is the incumbent of Holy Trinity, Thornhill and a member of Black Anglicans of Canada. In next month’s issue, he will set out suggestions for Church leaders to consider.

Many seafarers stranded during pandemic



BY THE REV. JUDITH ALLTREE

Picture this: after a long 14-hour flight from Sydney, Australia, a huge aircraft lands in Vancouver, full of passengers and crew. The passengers happily deplane, carry-on luggage in hand. The flight crew are told they need to stay on board, and the flight continues to Toronto.

However, instead of landing in Toronto, the aircraft circles the airport for several hours until the fuel runs dangerously low. It is finally allowed to land at Downsview, where it sits for days, while the crew are not allowed to leave. When the crew ask why, officials shrug their shoulders; the rules are in flux, so everyone has to stay on board, in isolation.

The crew become very frustrated. They are not able to connect with their families, as there is no WiFi on board. They are fed, and there are beds and showers in the first-class compartment. And there are certainly lots of movies. But personal contact with the outside world is very limited. They aren’t sure if they’re being paid or not; most importantly, no one can

or will tell them when their isolation will end.

Now, substitute this scenario for a ship’s crew. Substitute the aircraft for a cargo or cruise ship and you will have some idea of what has been happening with seafarers around the world since the first major outbreak of COVID-19 on board the cruise ship Diamond Princess on Feb. 4. Eventually all the passengers were released and flew home, but what about the crew?

As of mid-June, more than 40,000 crew members remain on cruise ships, some in isolation. Many are unable to be repatriated because cruise lines would have to charter flights to return them home and they refuse to cover the costs. With many airlines cancelling flights and countries’ rules about crossing borders changing rapidly, the opportunities for seafarers to return home are simply not available. The condition is incredibly stressful: multiple suicides have been reported as a sense of hopelessness descends on thousands of seafarers who are being treated so cavalierly by governments, institutions and their own employers.

Many seafarers on commercial vessels are working months longer than their

contracts stipulated. Most contracts run about 9 to 11 months, yet we have met many seafarers in our Canadian ports whose contracts have been arbitrarily extended to as many as 17 months. Most of this is a result of incoming crew changes: borders are closed to “foreigners” and flights simply don’t exist to enable travel. Crew changes and repatriation are at a standstill.

To make matters worse, most seafarers arriving in Canada have already been in a position to self-isolate for at least 14 days, but they have not been allowed off their ships for fear of bringing in COVID-19. In fact, it is we landlubbers who pose the far greater risk, yet seafarers are being treated as pariahs.

Late on June 30, Transport Canada and the federal government made Canada one of the first countries in the world to facilitate shore leave, crew changes and repatriation for seafarers. Previously, seafarers were only allowed off their vessels to the bottom of the gangway; now, they are able to visit “seafarers welfare facilities” for a “controlled visit” of up to four hours. Prior to that, a “seafarers welfare worker” (i.e., a Mission to Seafarers ship visitor) met the crew, picked up their shopping list

and headed out to pick up such items as groceries, socks, toiletries and medication (remember, they arrived with the amount of meds needed for an original contract, not the extended version). One ship’s crew requested 100 bags of Lay’s potato chips. This would be funny if it wasn’t so sad.

Most importantly, Canada is one of the few countries in the world that have declared seafarers to be “essential personnel.”

The next time you enter a grocery store, a dollar store, or any other multi-purpose department-style store, think of the sacrifices made by the world’s seafarers to ensure that we are able to continue to buy all the things we need. Remember that it is the seafarers who ensure the supply chains stay open and operational – transport trucks and trains need the cargo ships to arrive before they can load their own cargo. And please think about 1.7 million seafarers and their families who are still “up in the air.”

The Rev. Judith Alltree is the executive director and chaplain of the Mission to Seafarers Southern Ontario and an honorary assistant at St. Anne, Toronto. This column was written on July 8.

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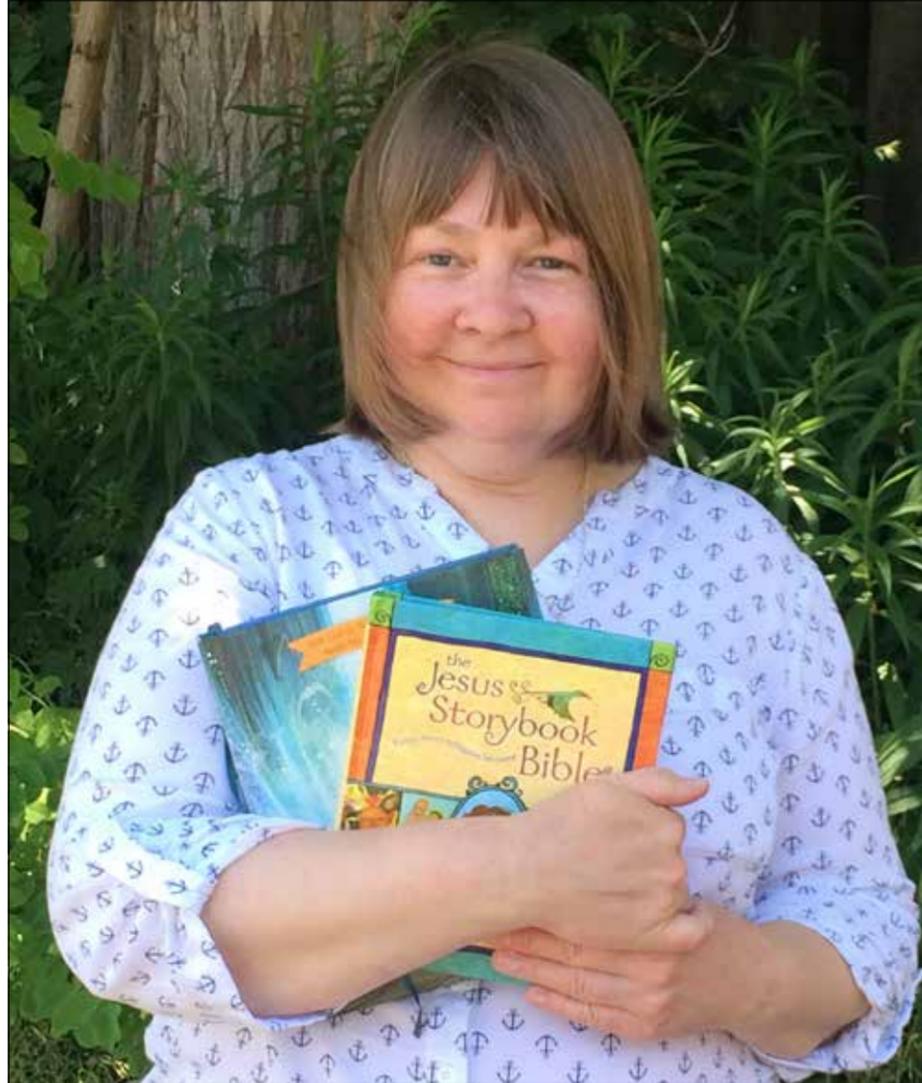
I saw a way to live life with dignity

Penny Nutbrown is the Sunday School teacher and Vacation Bible School leader at St. John the Evangelist, Port Hope. She is chair of the church's Spiritual Development Team and is a member of the Advisory Board and the Environmental Committee. This interview took place on June 15.

I plan and lead Sunday School and organize and lead our summer church camps. We have been doing Sunday School via Zoom since the pandemic lockdown began, and it is great to still be able to see the kids every week, even if only on screen. Otherwise, I try to help out where I can.

St. John's recently partnered with Port Hope for the Future (PH4F), a local environmental group comprised mainly of young families. We held Port Hope's first Repair Café in February. The Port Hope community in general really got behind the project. It was held in our parish hall. We had scores of volunteers, from the church and the wider community. Over 200 items were given a new lease on life by volunteer repairers. There was food, music, kids' activities, art and yoga workshops, a piano recital and great conversations going on all day. It was fantastic. We had planned to host another Repair Café in August, but that has had to be postponed. We are maintaining our relationship with PH4F and co-planning other environmental projects with them for the community, such as a community garden and tree planting. Building partnerships with other local organizations in the community is one of the things St. John's is pretty excited about. PH4F has been a great partner. We really appreciate what they bring to the table and their energy and passion.

The upcoming online Summer Church Camp is pretty exciting, too. We ordered a kit from Illustrated Ministries called Compassion Camp as the base for the project, but we are adding to that by creating a St. John's Compassion Camp website where families can access all kinds of resources to help them talk to their kids about anti-racism, social justice, inclusion, empathy and more. There will be a Google Classroom page for the kids to post pictures of their projects and share their thoughts. Camp will last six weeks. Each week will start with a one-hour Zoom session on Sunday where we set up the sub-theme for the week and then the rest of the materials the families will access online. My teaching partner from school and great friend, Nikki Cooper, is helping me with the tech side of things.



Penny Nutbrown holds books for Sunday School. PHOTO BY LAURA HENDERSON

She is amazing, and I treasure her.

The best part of my ministry is the community we are building here, one that extends beyond the walls of the church. I am working with people who really understand the concept of "love thy neighbour," and that this means all our neighbours. To be part of such a dynamic congregation that just rises to every challenge and opportunity with such welcoming arms and positive energy is such an amazing experience, and I feel very, very fortunate. I don't really feel that there is a worst part to my role; perhaps just the lack of hours in the day to do all the things I want to do. But I am learning patience. I am in the Education For Ministry (EFM) program. Shane Watson is our mentor. I am learning a lot from him about giving things time to happen.

I was born in the Eastern Townships

of Quebec. I went to Bishop's University and Université de Sherbrooke, and later University of Toronto. I moved to Peterborough in 1991 to teach French. I lived and worked there for about 14 years. Starting in the late 1990s, I started visiting Port Hope and fell in love with the town. It felt like home as soon as I came off Highway 28 that very first time. I bought my house here in 2005 and plan to never leave. When I first started attending at St. John's, I helped out with the Christmas Story. The Christmas Story has been a Port Hope tradition for 60 years. The current director is Kathy Mason, and she is so wise and talented. I did a lot of sewing for the Christmas Story, usually taking down or putting up hems, because if the shepherds were short last year, for sure they'll all be tall this year, or vice-versa. Ditto for the angels. A lot of my students from my day job are part of Christmas Story, so it felt like going home, too.

I had a very chaotic childhood. My family was very poor, my parents were often ill. The neighbourhood we lived in had a lot of problems such as family violence, alcohol and drug use, and exploitation of children and the elderly. I saw a lot of things when I was little, but hope didn't factor onto the list. The names of God and Jesus were curse words shouted in anger, not comfort words. It was a hard place to be a kid. Then one of my school teachers encouraged me to go to Sunday School, and because I loved and respected her, I went. There, I saw an alternative to hopelessness. In Christianity, I saw a way to live life with dignity. This dignity did not depend on how much money you had, the clothes you wore or the kind of home you lived in. Dignity came from the understanding that I was a beloved child of God and as such had value that the world couldn't take away.

I believe that the purpose of our lives is to praise God by working to ensure that everyone gets to live in dignity, to feel valued and to experience hope. That is what I try to do, and the Church provides me with the foundation to engage in that work while at the same time being the recipient of the work of others. I am extremely grateful to have been received into the community of the Anglican Church and into my church family at St. John the Evangelist. From Fr. Jesse Parker and the whole congregation, I am learning so much and feel so loved, words fail me.

I retire from teaching in a couple of weeks. I hope that I will be able to continue working with the amazing people in my church community and the wider community. I hope to learn more and grow in understanding, with God's help, and to continue to take part in community building. I have a very big soft spot for young families. I really do feel that the road for young parents today is a hard one. I love kids, but increasingly, I believe that you can't support kids without supporting their families. That is the filter through which I look at a lot of things now.

I have a few favourite passages from scripture, but I am particularly partial to Jeremiah 29:11: "For I know the plans I have for you," declares the LORD, "plans to prosper you and not to harm you, plans to give you hope and a future." When things are looking grim, like on the news most nights, and the challenges seem great, that passage calms me and I trust in the underlying and undeniable wholeness of Creation.



RAIN OR SHINE

Members of Trinity, Aurora hand out meals during the COVID-19 pandemic. The church's weekly meal program closed in March but reopened in April, providing lunch and dinner to more than 140 people each week. The meals, which are provided by local restaurants, are bagged in the church's narthex and then handed out in the church's parking lot, rain or shine. PHOTO COURTESY OF TRINITY, AURORA



Pandemic doesn't stop outreach

Despite risks, workers serve poor, homeless

BY ALLAN MCKEE

In the early days of the COVID-19 pandemic, as Queen's Park was implementing public health measures and essential service providers were closing their doors, Angie Hocking did something that has become ever-present in recent months: she joined a Zoom call. On the call were 25 churches from every corner of the Diocese of Toronto, trying to find ways to keep their frontline workers safe and continue to provide food, clothing and other supplies to people who rely on their services.

"I've been so impressed and encouraged by churches engaged in outreach and continuing this work," says Ms. Hocking.

She knows how much people rely on services that churches provide. As the director of outreach at the Church of the Redeemer in downtown Toronto, she oversees its drop-in program, The Common Table, which serves people experiencing homelessness, mental health challenges and addiction. Typically, daily life for them is stressful and precarious, but the pandemic – and the public health measures to combat it – have made it more complicated, she says. "Things were already on thin ice for them. A pandemic just cracks that ice wide open."

Keeping the church's program open wasn't an easy decision, considering the health risks posed by the pandemic. "There are very good reasons to close and very good reasons to stay open," she says. "We decided that we're going to focus on what we can do really well. We're going to commit to being a good food provider and a good community anchor."

That decision to stay open has proven to be a lifeline for hundreds of people experiencing homelessness in Toronto. Since the onset of the pandemic, the number of people using the program has nearly doubled, from about 70 people per day to about 130. Meanwhile, the drop-in has been reduced to providing meals at the side door. Partnerships with local restaurants provide 100 meals per day, while staff make 30 meals per day for those with dietary restrictions.

"Our people are so grateful to show up and get a meal" she says. "It shows how hungry people are."

Around the same time, staff at All Saints Church-Community Centre, east of Yonge-Dundas Square in Toronto, were anxious that there wouldn't be enough personal protective equipment to continue to safely provide frontline services, such as food, tents, blankets and other essentials. The Rev. Dr. Alison Falby, priest-in-charge, was worried she wouldn't be able to keep the church's drop-in program open without her dedicated staff.

"I really wasn't sure if we would have the staff to stay open. That was my biggest worry," she says. "But our staff and volunteers are a very committed bunch."

They're so committed that in the first month of the pandemic, volunteers



Staff unload food for clients at All Saints Church-Community Centre. At right, staff provide a meal at Church of the Redeemer. PHOTOS SUBMITTED BY ALL SAINTS CHURCH-COMMUNITY CENTRE AND CHURCH OF THE REDEEMER.

cooked big batches of casseroles and chili off-site and brought them safely to All Saints to feed their clients. Now, Dr. Falby has arranged for individually packaged meals to be delivered five days a week, but the dedication of her staff and volunteers in the early stages was invaluable.

"We couldn't have gotten through without them," she says.

For them, there was never a question of not wanting to continue to support the people who visit All Saints. The work is meaningful for them, which is what keeps them going, she says. "They love the people."

Due to social distancing restrictions, they have had to limit the number of people admitted to the drop-in to 25, reducing the number of people they can serve. Staff members aren't able to provide as much support as they would like to. "We have fewer opportunities to connect with people on a human level, and that makes me really sad," she says.

The human connection that All Saints provides has a significant impact on the



people its frontline workers serve, and its loss is that much more deeply felt. In 2015, the Halo Project found that All Saints pre-

vented 69 suicides, 150 incarcerations, and helped 260 people with drug or alcohol abuse. If All Saints hadn't stayed open to serve people through the pandemic, there would be more overdoses, suicides, crime, and more people experiencing hunger and sleep deprivation in its community, Dr. Falby says.

The Rev. Leigh Kern, the Diocese's Indigenous ministries coordinator, has been serving members of Toronto's Indigenous population, including pregnant mothers, elders and residential school survivors who live on the street.

Through the Toronto Urban Native Ministry and Church of the Holy Trinity, they have been serving 200 meals a day, six days a week, and arranged for culturally appropriate mobile testing of COVID-19 to be provided where people live.

"It's been an exhausting 11 weeks in providing for our community's basic needs and helping them survive," she says. "Their way of life needs to be supported."

But providing that support comes at a significant health risk, she adds. Despite wearing personal protective equipment, there is still a chance that she or her colleagues could get COVID-19. "We knew that we were all taking a risk. But the health impact on this community is devastating."

It's not just churches in downtown Toronto that are continuing to provide essential services. St. John the Evangelist in Peterborough has continued serving meals at the door to anyone who needs one. Typically, St. John's One Roof drop-in program serves meals on plates with silverware like a restaurant. Now, after scrambling for takeout containers, it serves individually packaged meals by the door, says the Rev. Brad Smith, incumbent.

"The staff were amazing at being able to pivot," he says. "Everyone was on board."

The early dedication of the staff was critical, especially in the first week when St. John's was the only meal program in Peterborough, he says. They knew there was a need for their services, but due to physical distancing restrictions they couldn't provide the medical, social and hygienic care they usually provide.

"It was easy to decide to stay open. It was hard to decide not to do everything else," he says.

For now, at 1 p.m. every weekday, tents and picnic tables are set up outside the church and visitors stand behind orange lines six feet apart. Staff wearing personal protective equipment place a meal on the table, step away and then the visitor takes their lunch. The process minimizes physical contact as much as possible.

"We're doing the best we can to keep everyone safe," he says. "We depend on our fantastic staff and need them to stay healthy to continue the program."

Back on Zoom, Angie Hocking continues to host a weekly Zoom call with over a dozen churches doing outreach across the province. They share resources, establish best practices and host guest speakers. Churches across the Diocese say funding and supplies of personal protective equipment are common challenges. But these are challenges best met together, she says. "The least we can do is band together. We have a nice group now that we didn't have before."

Visit our website at www.toronto.anglican.ca

Church leaders come together for creation

U.S., Canadian bishops develop parish resource

BY ELIN GOULDEN

CHURCHES around the world will be participating in an ecumenical Season of Creation, to be held from Sept. 1 to Oct. 4. Delegates to General Synod in 2019 overwhelmingly supported a resolution to adopt the Season of Creation in the Anglican Church of Canada as an annual time of prayer, education and action. It also encouraged dioceses to engage with it.

This year, the heads of the Anglican and Lutheran national churches in Canada and the U.S. have come together to create a resource for it. The Most Rev. Linda Nicholls, Primate of the Anglican Church of Canada, Bishop Susan Johnson of the Evangelical Lutheran Church in Canada, the Most Rev. Michael Curry of The Episcopal Church and Bishop Elizabeth Eaton of the Evangelical Lutheran Church in America have prepared devotional reflections for each Sunday in the season. Each reflection touches on the lectionary readings for the day, and each leader has suggested hymns that speak to our spiritual connection with God's creation and our divine calling to care for that creation.

"This is a time for renewing, repairing and restoring our commitments to God, to one another and to all of creation—relationships at the heart of Christian discipleship," say the national bishops. "Our stewardship of the earth is not bound by national or ecclesiastical borders, but by our common baptism. By enriching our spirits together, we become emboldened as disciples of Christ and enlivened in our witness to the One, who came to redeem all of creation."

The resource can be downloaded at www.anglican.ca/publicwitness/season-of-creation/. Additional liturgical resources and hymn recommendations can also be found on that page.

Several parishes in our diocese have taken up the observance of the season. The Church of the Redeemer, Bloor Street has held special events and services since 2018. Parishioner Grant Jahnke, now co-chair of the Bishop's Committee on Creation Care, feels that it has transformed and enlivened the congregation. St. Aidan in the Beach is following up its Green Lent programming and summer book study with ambitious plans for the Season of Creation. It plans to include outdoor activities like a lakeshore hike, hosting guest speakers or podcasts, and liaising with the Toronto Environmental Alliance on advocacy campaigns. All of these activities can be safely done under the COVID-19 restrictions. John Brewin, a member of the parish's Eco-spirituality Committee, says the parish has been steadily incorporating creation care as a core element of its spirituality and ethos.

While COVID-19 has preoccupied many of us with concerns around parish re-opening, health and even survival, creation continues both to inspire us with assurance of God's providence and call us to repent and reframe our lives as it groans in travail. Longer and hotter heat waves – affecting everyone from southern Canada to the Arctic – and more intense storms remind us that the climate crisis has not gone away, despite our reduced travel. The proliferation of disposables, including masks and gloves that are needed to slow the spread of the virus, can be seen in the litter and pollution along our sidewalks, green spaces and waterways.



FOOD FOR ALL

The Rev. Canon John Anderson (right), incumbent of St. James, Orillia, blesses the church's garden early this summer. The church decided to make food security a priority and received a grant from the Anglican Foundation of Canada to expand its garden to grow more vegetables for its Wednesday food outreach program. The garden now has nine raised beds (above) and a 50 sq. ft. potato patch. 'The core of this project is our human obligation to look after the welfare of all, especially the vulnerable,' said Christine Hager. 'Our team is called to this ministry of social justice to share our gift of time and talent to steward the resource of Creation.' PHOTOS COURTESY OF ST. JAMES, ORILLIA



And yet, amidst the anxiety-provoking headlines, more and more of us are stopping to observe the birds. Downloads of bird-identification apps and people sharing sightings of the birds in their yards and local parks have exploded over the past weeks and months. More people are delighting in their own and their neighbour's gardens as flowers break into bloom, and growing one's own vegetables is, literally, grounding – offering people a tangible connection with the earth as well as food to sustain them.

"The cycles of the natural world haven't been marred by the coronavirus, and witnessing that gives us a sense of hope and even reassurance in this dark and chaotic time," says Julia Zarankin in a Globe and Mail op-ed. Similarly, Jesus in the gospels urges us to consider the birds of the air and lilies of the field, to set aside our worries and remember that God is the ground of our being and the source of all we need.

As we reflect on our connection with creation and the Creator

during this Season of Creation, may we also move into a deeper understanding of our calling to tend and care for the earth and all her children.

Visit our webpage, www.toronto.anglican.ca/environment, to learn how our diocese and Christians across Canada are heeding the call to care for creation and how you can be involved.

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

Clarification

DEACON Elizabeth Cummings, the coordinator of the Open Hours program at Holy Trinity, Trinity Square, is the vocational deacon

of St. Stephen-in-the-Fields, Toronto. An interview with Deacon Cummings was published in the June issue.

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Reinventing stewardship has brought results



The lockdown began in the third week of March. That week resonates strongly for many of us, as it brought in a period of unprecedented change.

Since then, we have become accustomed to physical distancing, copious amounts of hand sanitizer, social bubbles, working and schooling from home, and, of course, face masks. The lockdown has changed how we gather, communicate, shop and use our leisure time. For some, it has resulted in increased anxiety, debt and loneliness.

Collectively, we have moved from fear and disillusionment to rebirth in a very short period of time. The latter is still a work in progress, but we are reconstructing what it means to be Church. It is as if God is making things new again and again and again.

The way we practice our faith has changed markedly. Corporate worship has been suspended and we have relied on virtual gatherings on Zoom and Facebook to meet for morning prayer, Bible studies or coffee hour. For many of us, it is not the preferred way of doing worship, but there is no doubt that these online platforms are effective tools for evangelism.

Most of us long to return to face-to-

THE STEWARD

By Peter Misiaszek

face worship, even with allowances for music and communion. But for some, this will be the new and only way they will interface with the Church. We cannot neglect this. Imagine the possibility of a church plant where a congregation meets and celebrates exclusively through virtual means?

Doing stewardship has also changed. In April, I was given a wonderful opportunity to meet, via Zoom, with clergy and lay leaders from across the diocese to address this important topic. In the span of three weeks, I presented my observations and suggestions to more than 400 people. That is an astonishing number. Never in my nearly 17 years with the Diocese of Toronto have I had such a captive audience. I was able to share my knowledge about Pre-Authorized Remittance and e-giving, the importance of staying connected and communicating with members of the congregation, establishing an online presence and encouraging generosity, and re-imagining how we might hold a special fundraiser.

COVID-19 may have imposed a lockdown, but it did not deter the Church from transforming itself. We adapted to

the new reality better than most businesses and charities. On the first Sunday after the government announced the lockdown, dozens of churches had online worship available to the faithful and curious alike. Within a few weeks, we began to “pass the plate” virtually, with viewers encouraged to make online donations and e-transfers. Those with envelopes were invited to drop them off at their church during the week and receive a blessing from the parish priest.

Online giving to FaithWorks reached unprecedented levels. In April alone, more people gave to FaithWorks than in the whole of last year. That generosity has continued, as we achieved a \$100,000 matching challenge by a generous donor in record time. Many not-for-profit organizations have found the current environment to be especially challenging to connect with donors and secure support. Despite this, Anglicans across our diocese have demonstrated generosity and a passion for outreach that is heart-warming. Despite the obstacles, charity abounds.

The pandemic has also changed the way we host special fundraisers. The need for physical distancing has forced us to transform the Bishop’s Company Dinner into a diocesan-wide cabaret. The annual dinner – which would have been our 59th – is a focal point on the diocesan calendar, an opportunity to socialize, network and

raise funds.

We have adapted to our reality, reimagining this year’s dinner as a pre-taped virtual cabaret that will be held on the evening of Oct. 16. Through the power of Zoom technology, we can enjoy amazing talent from across our diocese, including a presentation by Archbishop Linda Nicholls, Primate of the Anglican Church of Canada.

Our hope for the cabaret is to highlight the diversity of our worship communities, through music, dance, song, theatre, and poetry. There will be something for everyone – young and not so young alike. Admittance to the event can be secured by making a freewill offering of any amount to the Bishop’s Company; details will be made available through Facebook and the diocesan webpage in September. Who knows, the cabaret may become the new way we raise funds for clergy in need?

This period of change has brought uncertainty to all of us. I am grateful that despite the lockdown, Anglicans have been and are faithful in their generosity. The pandemic has meant doing Church differently but still doing Church. The beauty of faith is that “despite the hardship or distress, nothing separates us from the love of God” (Romans 8:39).

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

Annual cycling fundraiser takes left turn

New category allows everyone to participate

By Janice Biehn

FOR the past six years, volunteers across Canada have participated in the Ride for Refuge on behalf of The Primate’s World Relief and Development Fund (PWRDF). The ride is organized by Blue Sea Foundation and takes place in several cities across the country. Thousands of people come out to cycle or walk for their preferred charity every fall.

In the Diocese of Toronto, PWRDF pedallers have been among hundreds of cyclists and walkers who have descended upon Ashbridges Bay Park in Toronto. The event is a key fundraiser for PWRDF, bringing in about \$30,000 a year for a designated partner. PWRDF supports vulnerable communities in Canada and around the world on behalf of Anglicans in Canada.

But this year, COVID-19 skidded into the Ride for Refuge. Rather than apply the brakes, Blue Sea is riding on, just in a slightly different direction. A new “freestyle” category has been created that is limited only by your imagination. Participants can still ride or walk

for refuge on Oct. 3 (though not at a designated time and place) but they are also welcome to paddle, knit, climb, bake, read, or do anything they can think of for refuge.

Participants can register on the Ride for Refuge website (rideforrefuge.org/pwrdf) in the same way as before. You can join a team, start a team or register as an individual.

One such individual is Archbishop Linda Nicholls, the Primate, who has pledged to sing hymns for refuge. As a choral enthusiast, Archbishop Nicholls thought this would be a fun and engaging way to get involved. When giving to her, donors can make a request to hear a specific hymn. She performed on Facebook Live on July 26 and will do so again on Sept. 20 at 7 p.m.

This year’s participants will be raising funds for St. Jude Family Projects in Masaka, Uganda. St. Jude’s is an agricultural school that strives to improve the quality of life in the surrounding community by ending hunger and empowering women, children and youth. As people learn more about how to grow their own nutritious food, they are able to feed their families, earn an



Josephine Kizza Aliddeki, and her son Daniel, an agronomist, at St. Jude’s agricultural school in Uganda. Money from this year’s Ride for Refuge will go to the school, which seeks to end hunger in the surrounding communities and empower women, youth and children. PHOTO COURTESY OF PWRDF

income, send their children to school and become stronger and more self-sufficient. The school also teaches permaculture to people from other parts of Africa and the world. The fundraising goal is \$25,000.

St. Jude’s co-founder, Josephine Kizza Aliddeki, and her son Daniel, an agronomist, recently par-

ticipated in a webinar for PWRDF volunteers interested in joining this year’s event. “We are so grateful to be able to connect with people who are enthusiastic about transforming communities that are less privileged,” she said prior to joining the Zoom call.

If you would like to support

PWRDF and participate in the Ride for Refuge, visit rideforrefuge.org/pwrdf for details on how to sign up and for inspiration on how to ride “freestyle.”

Janice Biehn is PWRDF’s communications coordinator and is a member of St. Olave, Toronto.



Nancy Hurn (above, centre) and volunteers at St. Matthew, Islington prepare soup for the Toronto Urban Native Ministry in downtown Toronto while parishioners Sandra Wilson and Marguerite Locke (right) prepare to deliver donated clothing. PHOTOS COURTESY OF ST. MATTHEW, ISLINGTON



Sisters run soup drive

WHEN St. Matthew, Islington closed its doors to reduce the spread of COVID-19, sisters Deborah and Nancy Hurn knew that it had to continue to be a caring place.

Every Tuesday morning, they make 200 servings of soup, stew or casserole for Toronto Urban Native Ministry (TUNM), which

ministers to Indigenous people in downtown Toronto.

Church members clamour to fill the two additional volunteer posts (at a safe distance) to help shop, chop and deliver. Several parishioners also step up to pay for the groceries.

The team cooks in the church's

main kitchen, then delivers it to TUNM, which has its office at Holy Trinity, Trinity Square.

"This difficult time we live in has made me appreciate all the benefits we have in our lives," says Deborah. "Helping others get through this challenging time is important to us."



STAYING CONNECTED

Migrant workers in Durham Region receive donated laptops so they can stay in touch with their families in Mexico. Eighteen laptops were donated by friends of The Durham Region Migrant Worker Ministry, which is supported by diocesan clergy and volunteers. The laptops were distributed to the workers by the Rev. Augusto Nunez, incumbent of St. Saviour, Orono (foreground). PHOTO COURTESY OF THE REV. AUGUSTO NUNEZ



Members of Holy Trinity, Thornhill stand on the church's front lawn after planting 190 Canadian flags on Canada Day. PHOTO COURTESY OF HOLY TRINITY, THORNHILL

Church plants flags during anniversary

HOLY Trinity, Thornhill is celebrating its 190th anniversary of ministry in the diocese this year, having been established in 1830. Its building is the oldest original church building still in use in the diocese. The theme of the celebration is "190 Years of Ministry: Making a Difference."

The COVID-19 pandemic impacted the celebration and several changes were made to the planned activities, which included a musical evening and an anniversary luncheon. The plan to plant 190 Canadian flags on a community day, at which Bishop Andrew Asbil would have been present with other civic leaders and members of the community, was cancelled. "In its place, the anniversary committee, chaired by longstanding member Malcolm Shiner, the wardens and members of the Advisory Board planted 190 flags on the church's front lawn for Canada Day to celebrate our country and to lift the

community's spirit as we continue to live through these days," says the Rev. Canon Dr. Stephen Fields, incumbent.

In addition to the flag planting exercise, virtual visits by the Primate, Archbishop Linda Nicholls, a former incumbent of the parish, and Bishop Asbil, constitute anniversary moments to date. Bishop Peter Fenty, the area bishop, and Bishop Kevin Robertson, a son of the parish, are scheduled to visit in the fall. The parish's archivist, Linda Robertson, has been sharing articles, "From Our Archives," via email to all parishioners during the year.

The church was originally built on the west side of Yonge Street, across from Royal Orchard Boulevard, where it stayed until 1950, at which time, due to increased traffic and the widening of Yonge Street, it was taken apart, board by board, and rebuilt on Brooke Street, where it remains today.



MEALS TO GO

Susan Scouten (pictured) organizes a weekly dinner program at All Saints, Collingwood during the COVID-19 pandemic. Ms. Scouten and a small team of volunteers at the church prepared more than 100 takeout meals each week for residents and the local Out of the Cold program. People and businesses donated money and food to keep the dinners going. PHOTO COURTESY OF ALL SAINTS, COLLINGWOOD

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- The Rev. Lisa Newland, Incumbent, Christ Church, Stouffville.
- The Rev. Eyad Ajji, Priest-in-Charge of Evangelists, New Tecumseth.

Conclusions

- The Rev. Dr. Elizabeth Green concluded her appointment as incumbent of All Saints, King City on June 14. She accepted an appointment with the Diocese of Algoma.
- The Rev. Jeff Potter will conclude his appointment as church planter and priest-in-charge of St. Stephen, Maple on Aug. 31. He has accepted an appointment with the Diocese of Niagara.

Retirement

- Major (Rtd.) The Rev. Canon David Warren has announced his retirement. His last Sunday at St. George, Allandale (Barrie) will be Nov. 29, 2020.

Deaths

- The Rev. Canon Thomas Crawford died on May 4. He was ordained deacon in 1957 and priest in 1958 in the Diocese of Derry & Raphoe, Church of Ireland. In 1992, he entered the Diocese of Toronto from the Diocese of Brandon. He served as priest-in-charge and then incumbent of All Saints, Collingwood until his retirement in 1994.
- The Rev. Canon Dennis Dolloff died on May 9. Ordained deacon in 1984 and priest in 1985, he served as assistant curate of St. James, Orillia, priest-in-charge and then incumbent of St. Giles, Scarborough, and incumbent of Our Saviour, Toronto until his retirement in 2015. In retirement he served as honorary assistant of St. Elizabeth, Mississauga.
- The Ven. Rafiq Farah (Diocese of Jerusalem) died on Monday, May 11. Ordained deacon in 1946 and priest in 1948 in the Diocese of Jerusalem, in retirement he served in the Diocese of Toronto as honorary assistant at St. Andrew, Scarborough, where he was honoured in 2008 for 60 years of service to the Church. The Diocese of Toronto also celebrated his Diamond Jubilee at St. James Cathedral.
- The Rev. Barbara Ramsay died on May 13. Ordained vocational deacon at St. Leonard in 2005, she also served as lay pastoral assistant at All Souls, Lansing from 1994-1995 while in the candidacy process.
- The Rev. June Abel died on June 21. Ordained deacon in 1986 and priest in 1987, she

served as assistant curate of Trinity, Aurora, associate priest of All Saints, Whitby, interim priest-in-charge of St. Bede, Scarborough, St. George, Scarborough and St. Monica, Toronto, and in various appointments at St. Margaret in-the-Pines. After retirement in 1994, she continued to serve as honorary assistant of St. Margaret in-the-Pines and St. Mark and Calvary, Toronto.

- The Rev. Sheilagh Ashworth died on June 28. Ordained deacon in 1998 and priest in 1999, she served as assistant curate of St. Philip on-the-Hill, Unionville, associate priest of St. Mary, Richmond Hill, and Trinity Church, Aurora, and was the incumbent of the Parish of Lloydtown since 2008.
- The Rev. Canon Frances Lightbourne died on July 5. Ordained deacon in 1945, she served as deacon and honorary assistant of Trinity Church, Barrie from 1987 to 2009. She was appointed a canon of St. James Cathedral in 1992.
- The Rev. Ronald Scott died on July 6. Ordained deacon in 1975 in the Diocese of Niagara and priest in 1976 in the Diocese of Toronto, he served as curate at All Saints, Peterborough and then as incumbent at several parishes, including St. Stephen, Chandos, the Parish of All Hallows, the Parish of Penetanguishene and St. Margaret in-the-Pines, West Hill. He also served as associate priest at St. Mary, Richmond Hill and priest-in-charge at St. Stephen, Maple. He was appointed a regional dean in both York-Simcoe (Huronian Deanery) and York-Scarborough (Scarborough Deanery). After he retired in 2011, he served as interim priest-in-charge at St. Nicholas, Birch Cliff and honorary assistant at St. Timothy, Agincourt.
- The Rev. Lloyd Gesner died on July 17. Ordained deacon in 1961 and priest in 1963, he was received into the Episcopal Church and served in various parish appointments in the Diocese of Minnesota and the Diocese of Tennessee as well as teaching at several theological colleges. In 1980, he returned to the Diocese of Toronto, where he served as director of the Coordinating Committee on Theological Education in Canada. He became an honorary assistant of St. Theodore of Canterbury, and later interim priest-in-charge of Church of the Advent, St. Theodore of Canterbury and St. Thomas, Brooklin. He later served as an honorary assistant at St. Christopher, Burlington in the Diocese of Niagara.

IN MOTION

Appointments

- The Rev. Penny Lewis, Honorary Assistant, St. John, East Orangeville, Feb. 23.
- The Rev. Carol Hardie, Honorary Assistant, St. James, Orillia, May 10.
- The Rev. Chris Dow, Regional Dean of North Peel Deanery, July 1.
- The Rev. Roshni Jayawardena, Incumbent, Trinity-St. Paul, Port Credit, July 1.
- The Rev. Philip Stonhouse, Priest-in-Charge, St. Matthew, Islington, July 1.
- The Rev. Dr. Jason McKinney, Incumbent, Epiphany and St. Mark, Parkdale, June 1.
- The Rev. Patrick McManus, Regional Dean of Etobicoke-Humber Deanery, June 1.
- The Rev. Richard Webb, Interim Priest-in-Charge, St. John, York Mills, July 1.
- The Rev. Christopher Parsons (Church of England), Priest-in-Charge, St. Paul, Newmarket, Aug. 1.
- The Rev. Lisa Newland, Incumbent, Christ Church, Stouffville, Sept. 1.
- The Rev. Erin Martin, Acting Regional Dean of Holland Deanery, June 15.
- The Rev. Dianne Mesh (Diocese of Saskatoon), Interim Priest-in-Charge, Holy Trinity, Trinity Square, June 15.
- The Rev. Johanna Pak, Associate Priest, St. Mary Magdalene, Toronto, July 1.
- The Rev. Jeffrey Boldt, Associate Priest, Trinity, Streetsville, Aug. 31.
- The Rev. Dr. Michael Peterson, Interim Priest-in-Charge, All Saints, King City, June 15.
- The Rev. Canon Ruthanne Ward, Acting Regional Dean of Oshawa Deanery, June 18.
- The Rev. Canon Geoffrey Sangwine, Regional Dean of St. James Deanery, July 1.
- The Rev. Nicholas Morkel, Regional Dean of York Mills Deanery, Sept. 1.
- The Rev. Bentley Steers, Priest-in-Charge, the Parish of Apsley, June 20.
- The Rev. Claudette Taylor, Social Justice Officer for York-Credit Valley, July 1.
- The Rev. Vernal Savage,

Honorary Assistant, St. Francis of Assisi, Meadowvale West, June 15.

- The Rev. Dr. Monique Taylor, Incumbent, St. James the Apostle, Brampton, July 10.
- The Rev. David Bryan Hoopes, OHC, Honorary Assistant, St. Hilda, Fairbank, July 13.
- The Rev. Peter Gachira (Diocese of Nairobi, Kenya), Incumbent, Parish of Lakefield, Aug. 1.
- The Rev. William Roberts (Diocese of Niagara), Priest-in-Charge, St. Mark, Port Hope, Aug. 1.
- The Rev. Leigh Silcox, Priest-in-Charge, Church of the Incarnation, Toronto, Sept. 1.
- The Rev. Bonnie Skerritt (Diocese of Nova Scotia & Prince Edward Island), Priest-in-Charge, St. George, (Clarke) Newcastle, Sept. 1.
- The Rev. Canon John Wilton, Interim Priest-in-Charge, St. Matthew the Apostle, Oriole, Sept. 1.
- The Rev. Eyad Ajji (Diocese of Calgary), Priest-in-Charge, Church of the Evangelists, New Tecumseth, Feb. 1.
- The Rev. Jerome Khelawan, Interim Priest-in-Charge, St. Matthias, Etobicoke, Aug. 1.
- The Rev. Ken McClure, Incumbent, Parish of Haliburton, Aug. 1.
- The Rev. Dr. Stephen Drakeford, Interim Priest-in-Charge, St. Joseph of Nazareth, Bramalea, Sept. 1.
- The Rev. Jennifer Schick, Incumbent, All Saints, Whitby, Nov. 29.

Area Bishop's Direct Appointment Process

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

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

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 will be ordained transitional deacons at St. James Cathedral on Sept. 13 at 4:30 p.m.: Andrew Colman, Jonathan Galles, Geryn Henry, Andrew Johnson, 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.

Celebrations of New Ministry - as of July 27, dates were pending

- Trent-Durham
 - The Rev. Shelly Pollard, Incumbent, St. Martin, Bay Ridges (Pickering).
 - The Rev. Peter Gachira, Incumbent, Parish of Lakefield.
 - The Rev. William Roberts, Priest-in-Charge, St. Mark, Port Hope.
 - The Rev. Bonnie Skerritt, Priest-in-Charge, St. George, (Clarke) Newcastle.

York-Credit Valley

- The Rev. Kenute Francis, Priest-in-Charge, St. Hilda, Fairbank.
- The Rev. Dr. Jason McKinney, Incumbent, Epiphany & St. Mark, Parkdale.
- The Rev. Roshni Jayawardena, Incumbent, Trinity-St. Paul, Port Credit.
- The Rev. Mark Regis, Priest-in-Charge, St. Mary and St. Martha.
- The Rev. Philip Stonhouse,

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Fresh Start gets revamp for clergy in transition

Program shortened to a year

BY ALLAN MCKEE

FOR 17 years, the diocese's Fresh Start program has supported hundreds of clergy to make successful transitions from one parish to another. Now, the program is going through a few transitions of its own.

After a survey of the clergy who have gone through the program in the last five years, the diocese learned that they enjoyed and appreciated the support and opportunities to build collegial relationships with fellow clerics, but many of them found the program to be a large time commitment and contained a lot of content to digest.

"So, we decided to revamp the program," says the Rev. Canon John Wilton, who led the program's redesign.

Among the changes to the program are a reduced number of modules, dropping the length of the program from two years to one with the number of monthly sessions now 10. The revamped program will run from September to June, but clergy can join the program at any point. Another change is that the topic of the June module will be chosen by the participants themselves, giving them more control over what they focus on in the program.

"We've pared it back to the es-

entials," says Canon Mary Conliffe, who also worked on the program's revamp.

The essence of the program is a focus on sharing, problem-solving as a group and building relationships. To do that, the program is keeping a critical-incident section for each module, in which a member of the group gives an example of a problem they are facing in their ministry, and the presenter listens as the rest of the group discuss their reaction to the issue presented and what insights they may have about what is going on.

"Every time people go through the program, I hear how grateful they are for that support," says Canon Wilton. "It lets them know they are not alone, and it also lets us celebrate their accomplishments."

That approach to problem-solving is part of appreciative inquiry, which is a guiding principle of the program that looks at what works and how resources could best be used to implement solutions, rather than focusing on the problem.

"It's a much more positive way to look at transitional issues," says Canon Wilton. "It shifts the focus from what's the problem to what's working."

Those supportive experiences form the basis of relationship-building, which is at the heart of the



DRIVE-THROUGH ART SHOW

Don Winslow and Sherry Crawford have their picture taken at St. John, Ida's second Indigenous Art Show, held in the church's parking lot and parish hall on July 18. The two organized the art show to give people a break from the COVID-19 pandemic and to foster reconciliation between First Nations people and settlers. Visitors could view about 30 pieces of art from their cars in the parking lot or see more in the parish hall, observing COVID-19 regulations. More than 50 items were on display, many created by Ms. Crawford, who is a member of the Kijicho-Manito Madaouskarini Algonquin Nation in Bancroft, Ont. PHOTO COURTESY OF ST. JOHN, IDA

Fresh Start program, says Canon Conliffe. "The relationships are the product," she says. "And we've seen the payoff for that in the life of the diocese."

The Fresh Start facilitation team spent two years reworking the content of the program, deciding what modules to keep, compress or remove. Updated graphics and presentation slides have also been created. Finding the balance between providing participants with informative content and creating more space for participants to interact with each other was key to successfully revamping the program.

"While this is a mandatory program for clergy, we also want to

make sure it's worthwhile" says Canon Wilton. "We've listened to our clergy, cut down the content and increased opportunities for support."

While the program is mandatory for clergy, there are also valuable and meaningful ways for congregations to support a new cleric entering their church. In workshops such as history-sharing, facilitated by volunteers, members of the congregation have the opportunity to tell their stories and new priests can see what challenges and opportunities exist in the parish, says Elizabeth McCaffrey, the diocese's Volunteer Resources Coordinator. The stories often bring out themes of resiliency, and people

see themselves as being able to withstand trials and hardships, she says.

"Fresh Start reminds us of the importance of our stories, and we are people of the story," she says. "I think history-sharing is the most helpful and fun workshop, and it can be transformational."

The revamped program launches in September with groups in each of the diocese's four episcopal areas. With the challenges presented by the COVID-19 pandemic, these first participants benefit even more from the program.

"In uncertain times like these, transitions will be more difficult, which makes Fresh Start more important," says Canon Wilton.

Bishop Fenty to be keynote speaker at virtual outreach conference

THE diocese's Social Justice and Advocacy Committee is moving ahead with its first virtual Outreach Conference, to be held on Oct. 24. Bishop Peter Fenty will be the keynote speaker, speaking on the theme, "No One is Disposable."

Elin Goulden, the diocese's Social Justice and Advocacy Consultant, says the theme was chosen to contrast the way people are called by God to treat everyone with dignity, as members of one body, with the way society treats many people as disposable, whether because of age, disability, economic status, racial identity, citizenship or other reasons.

"The COVID-19 pandemic has shone a spotlight on injustices that already existed but whose deadly impact is more visible than ever," she says. "We see it in the conditions endured by our seniors in long-term care homes. We see it in the treatment of the migrant workers who put food on our tables. We see it in the rates of infection in homeless shelters, and the difficulty in finding permanent and

dignified housing solutions for people experiencing homelessness. We see it in the impacts of racism against Indigenous peoples, Black people, and other people of colour, and in the environmental degradation that is allowed to persist in areas populated by racialized communities."

Bishop Fenty says, "God has made us each with individual worth and dignity, but also for belonging, for community. Not only is it true that 'when one member of the body suffers, all suffer with it' [1 Corinthians 12:26], but when one member of the body fails to recognize the others as members of the body, the whole body suffers. Are we willing to re-order our lives to be not just individuals, but neighbours and members of one body?"

The theme "No One is Disposable" and the experience of the COVID-19 pandemic will serve as lenses through which to explore various justice issues in the conference's morning and afternoon workshops. Some of the workshops will focus on justice for migrant

workers, anti-Black racism, restorative justice housing initiatives, Indigenous perspectives on elders and community, issues facing people with disabilities, and the renewed calls for a guaranteed basic income.

The virtual event will take place on Saturday, Oct. 24 from 9:30 a.m. to 3:30 p.m. via Zoom. 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 will receive a Zoom link for each one. Breaks will be built into the day to prevent "Zoom fatigue." For each session, a moderator will assist with timekeeping, technical assistance and keeping track of participants' questions.

Because there is no physical venue and no refreshments or meal will be served, the Social Justice and Advocacy Committee is able to offer the event free of charge. 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.)

The Social Justice and Advocacy Committee is hoping that free registration and the flexibility of the event will attract many participants, including those who might otherwise be precluded from attending. "Even if you only have time to listen to Bishop Peter's keynote address, or to participate in one workshop, you'll be able to

share in the events of the day," says Ms. Goulden. The committee members also hope that many Anglicans across the diocese will take the opportunity to hear from Bishop Peter before his retirement at the end of November.

Registration for the conference will open in early September. Visit the diocese's website, www.toronto.anglican.ca, for details.

PRAYER CYCLE

FOR SEPTEMBER

1. St. Philip on-the-Hill, Unionville
2. All Saints, Markham
3. Christ Church, Stouffville
4. Education for Ministry program
5. Threshold Ministries (formerly The Church Army)
6. Bishop's Youth Ministry Committee
7. Citizens for Public Justice
8. Sisterhood of St. John the Divine
9. Teachers and students
10. Holy Trinity School
11. Royal St. George's College School
12. St. Clement's School
13. School chaplains

14. Order of the Holy Cross
15. Lakefield College School
16. Havergal College
17. Kingsway College School
18. Trinity College School, Port Hope
19. Bishop Strachan School
20. Bishop Jenny Andison
21. Christ Church, Bobcaygeon
22. Christ Church, Cobocok
23. St. George, Haliburton
24. St. James, Fenelon Falls
25. St. James, Kinmount
26. St. John, Dunsford
27. Victoria & Haliburton Deanery
28. St. John, Rosedale
29. St. Luke, Burnt River
30. St. Margaret, Wilberforce