

Shelter named  
after priest

Thank you,  
Bishop Jenny



Church helps  
frontline workers

# The Anglican

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## Service celebrates Black heritage

Speakers reflect  
on racism

BY STUART MANN

More than 500 people attended the diocese's Black heritage service on Feb. 28, which was held on Zoom and YouTube due to the pandemic. The service featured music, singing, dancing and a moderated conversation between Bishop Andrew Asbil and two young members of Black Anglicans of Canada, Brittany Hudson and Aleshia Johnson.

The service, which has been held annually for the past 26 years, first at St. James Cathedral and then at St. Paul, Bloor Street, was preceded by 15 minutes of music and singing by various artists on the piano, saxophone, guitar and trumpet. Songs included *Swing Low, Sweet Chariot*, *the Lily of the Valley*, *Precious Lord/Amazing Grace* and *Hymn to Freedom*.

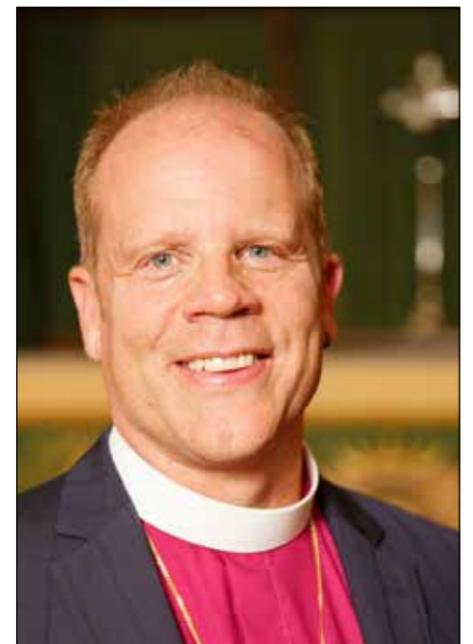
After a land acknowledgement by the Rev. Jacqueline Daley, priest-in-charge of St. Margaret, New Toronto, Bishop Peter Fenty, the former area bishop of York-Simcoe, brought greetings and welcomed everyone. This was followed by a singing of the Black national anthem, *Lift Every Voice and Sing*, and the opening prayer by Deacon Claudette Taylor.

The theme of the service was "God's People: Grounded in Faith, Led by Hope and Called to Action," and that was reflected in the conversation between Ms. Hudson, Ms. Johnson and Bishop Asbil. The conversation, which took the place of a sermon, was moderated by Br. Reginald Crenshaw, OHC.

In the first part of the conversation, the speakers were asked to reflect on one of three questions through their experience of anti-Black racism, anti-Indigenous racism, homophobia, oppression in general or white privilege, and how those experiences led them to seek change and social justice.

Ms. Hudson chose the question, "Who are you, God, and who am I?" She said, "I'm a child of Afro, Indo and Caribbean descent, and my history hasn't been very clear. I can't go further back than maybe a couple of generations to understand who my great-grandparents were, where they lived or who their names were. There are so many pieces of my history that I don't know.

"I believe that if I don't know who I am, I can't really understand who God is," she said. "The definition that we have for God is love, and folks say that God is anti-racist, but if we don't really know who we



In a conversation at the service, Brittany Hudson (left) Aleshia Johnson and Bishop Andrew Asbil said the Church has to 'put its shoulder' into dismantling systems of oppression.

are, how can we define what love is and what it means to be anti-racist? If we want to get to the place where we understand God and where we are living out love and anti-racism, we have to understand ourselves, to be honest with ourselves and move away from the lies and distorted histories that we've made to keep ourselves on a pedestal."

Ms. Johnson reflected on the question, "When did God become more than a word for you?" She said, "I have a very evolving sense of what race even means. My biological father is from the Bahamas and I've never really known him. Unfortunately, he was never part of my life due to circumstances beyond our control. I was raised by a single mother who is Indigenous, and we are from the Six Nations of the Grand River.

"God made a strong introduction into my life when I was about 17," she said. "I had fallen into a depression and dropped out of high school, was addicted to drugs and alcohol and engaged in self harm and eating disorders and was a victim of sexual violence. It was from those tragedies and that pain that I first experienced the grace of God and had an encounter with Him. He gave me the revelation of Jesus Christ, which I hold with me to this day and will never let go. It was through that experience that I came into a deep knowledge of who God is, breathing his words and putting into practice the precepts and principles that are outlined in scripture. In God I found answers to a lot of the questions I had been searching for: What is the meaning of life? Why is there death? Where can I find my purpose? I'm

still learning who God is and still growing in my faith and spirituality. I know that God is more than a word; He is a loving and compassionate and merciful God."

Bishop Asbil also reflected on the question, "When did God become more than a word for you?" He spoke about a childhood moment when he felt God's presence and about how his father's preaching and the words of the prophets from the Old Testament had made an impact on him when he was young. He said his faith has been shaped by world events such as the civil rights movement in the United States, the anti-apartheid movement in South Africa, the Oka and Ipperwash crises, and Primate Michael Peers' apology to Indigenous people in Canada.

In the second part of the conversation, the speakers reflected on the question, "If racism makes everyone sick, what's at stake if we fail to create the space to dismantle anti-Black racism, anti-Indigenous racism and oppression of all sorts from our Church and society?"

Ms. Johnson said race is a social construct. "It's a myth, a lie. It's a mechanism of colonization, a tool to create hierarchies and subordinate different ethnic groups. If race is a social construct, then it can be deconstructed. I'm deconstructing this social construct that I have embedded in myself and allowing this process to transform me. I'm unlearning a lot of the false teachings that I have internalized my whole life. I think that process of unlearning the social construct and challenging our own assumptions and being willing to give up those false assump-

tions that we have inside of us is what the Church needs to do. Many believers of any faith would really benefit if they were to critically think about what race actually means, and to not brush unconventional ideas aside. If we don't do that, we're going to have another 100 years of the same old same old; we're not going to be transforming ourselves and evolving."

Ms. Hudson said that if the Church doesn't put all of its effort into eradicating racism and other forms of oppression, it may not last 100 years. "If we continue moving in the same patterns and with the same mindset, we will become irrelevant," she said. "We have to have an honest conversation. The Church is at stake, but what's really at stake is the integrity of the Gospel and what people believe God is. When people look at us and think that God is a hypocrite, it's because we behave in hypocritical ways. Honesty is not just words or statements: it has to be lined up with actions. If we don't put our back into it, nothing is going to change. Look at our budgets: if they aren't going towards reconciliation in tangible ways, then it does nothing. It can't be a tiny little thing; it has to be in every facet of life. We can't assume that the Church is always going to be the tool that moves God's mission. I think God can use anything – the rocks will cry out. We should be following what God wants us to do and really listening to that – and not just with our words and statements, but with our resources and energy."

Bishop Asbil agreed with Ms. Hudson and Ms. Johnson, saying, "I'm a firm

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# Emergency shelter named after priest

## Cleric helped homeless

BY STUART MANN

A new temporary emergency shelter for men in downtown Toronto has been named after an Anglican priest.

St. Simon's Clubbe House, located at 556 Sherbourne St., is named after the Rev. Robert Clubbe, a former incumbent of St. Peter and St. Simon the Apostle, Bloor Street who spent many years caring for homeless people in the city.

Mr. Clubbe, who is now retired, was instrumental in starting St. Simon's Shelter, a homeless shelter for men that has operated at St. Peter and St. Simon's since the early 2000s. He was the founding chair of the board of directors and remains on the board.

"If Fr. Robert hadn't been here, there would be no St. Simon's Shelter," says Bob Duff, executive director of the shelter. "He and a core group at the church worked with the parish to gently shepherd

it through and we've never looked back."

St. Peter and St. Simon's opened the city's first Out of the Cold shelter in 1990. The program, which provided emergency overnight accommodation for homeless men, was operated seasonally and was staffed by volunteers.

With financial support from the City of Toronto and approval from the church, the shelter, renamed St. Simon's Shelter, commenced full-time, year-round operations. Since then, it has provided accommodation for about 7,000 individuals and has served 2.1 million meals. It provides a range of services, including counselling and health care.

The shelter can accommodate up to 66 men, but due to COVID-19 and the need for physical distancing, that number has been reduced to 18. As an emergency measure, the city recently leased the former Hotel Isabella at 556 Sherbourne



St. Simon's Clubbe House, named after the Rev. Robert Clubbe, is located at 556 Sherbourne St. and is being used as a temporary emergency shelter in Toronto. PHOTO BY MICHAEL HUDSON

St., just a short walk from the church, to provide more accommodation. The building has 36 separate rooms.

Mr. Duff says the new emergency shelter is named after the Rev. Robert Clubbe "for his thousands of hours of service. He is a remarkable man who has done so much for people in this part of the city over the years. We are very grateful for his leadership and dedication."

Mr. Clubbe says he is honoured to have the emergency shelter named after him. "It's quite unexpected and really wonderful." He described St. Simon's Shelter as "phenomenal" and praised the staff and volunteers for their efforts over the years.

"Many of the men say it is the best home they've ever had," he says. "From Day 1, we've always treated people with respect and tried to provide a safe and secure

home."

The Rev. Canon Geoffrey Sangwine, the current incumbent of St. Peter and St. Simon's, says the church intends to continue its re-

lationship with St. Simon's Shelter, "offering pastoral care and to be a place where they can gather for their festive celebrations such as the annual Christmas dinner."

## BRIEFLY

### Diocese launches new website

The diocese has a new website. The website, [www.toronto.anglican.ca](http://www.toronto.anglican.ca), was designed to welcome newcomers and seekers to the Christian faith and the Anglican Church, and to provide easy access to information and resources that clergy, lay leaders and staff need to carry out their ministries. A section of the website, Following Jesus, is translated into seven languages, with more planned. The website was launched in early February.

### Church member named co-artistic director

Kate Werneburg, a member of Church of the Redeemer, Bloor Street, is the new co-artistic director of Dauntless City Theatre, which performs Shakespearean and other classical plays at outdoor venues in downtown Toronto, including St. James Park, next to St. James Cathedral. "We're thrilled to be part of taking the company into the future," says Ms. Werneburg along with co-artistic director Chanakya Mukherjee. "We want to grow, continuing to de-colonize these old texts, while making them accessible and ever more inclusive."

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

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# Area bids farewell to bishop

The episcopal area of York-Credit Valley, located on the western side of the diocese, held a farewell party for Bishop Jenny Andison on Feb. 21. After serving as the area bishop of York-Credit Valley for the past four years, she has become the rector of St. Paul, Bloor Street. The online party featured music and tributes, some of which are printed below.

## Chasing after the Kingdom of God first

When I think of you and your ministry amongst us, words like faithful, hard-working, tenacious, prayerful, imaginative, joyful, playful, problem-solver, champion, coach, teacher and pastor come to mind. You lead always with the spirit of possibility, you steer always into the future with hope and with a sense of “we can do this.” You have an incredible capacity to keep going, to keep encouraging, to keep it all together, to keep communities moving – especially the ones that struggle. You have an innate ability to never give up.

You have served as suffragan bishop incredibly well and most especially the area of York-Credit Valley. You have been a champion for youth, a voice of change as the diocese’s Diversity Officer and an advocate of coaching and excellence in ministry. It has been a joy to serve with you and the College of Bishops, to engage in weekly meetings that would last four hours and more, every week. You always brought your very best to those moments, engaging in the struggles, the conflicts and the opportunities. Deeper still, I have appreciated profoundly the times when we, as a whole College, have set our work in the context of prayer and mutual support. There are so many scripture passages that come to mind to describe how I have experienced you and your ministry with the College, and yet there’s not enough time to list them all. But today, what comes to mind for me is Matthew 6:33: “But strive first for the kingdom of God in God’s righteousness, and all these things will be given to you as well.”

Bishop Jenny, it has been my experience that in all things, in all matters, you’ve strived to chase after the Kingdom of God first, trusting that everything else and all things will fall into place, that in Jesus all manner of things will be well. It’s your openness to the call of the Kingdom of God and the guidance of the Holy Spirit that has unfailingly led you and your life to ministry and now leads you to take up your appointment as the next rector of St. Paul’s, Bloor Street. It is such a critical and important ministry that will utilize all of your finest gifts. We will miss your presence at the College of Bishops, and we will miss your leadership and pastoral oversight of York-Credit Valley, but we rejoice that you will continue to exercise ministry in this diocese and exercise your episcopal ministry in a whole new way at the helm of St. Paul’s. Thank you, Bishop Jenny.  
*Bishop Andrew Asbil,  
Bishop of Toronto*

## Passionate about discipleship and evangelism

Our time together has been too short, Bishop Jenny. As I’ve been thinking over the last four years, I remember as if it were yesterday our first meeting at Pearson Airport on our way to the Community of the Transfiguration for our pre-consecration retreat, along with Bishop Kevin and Bishop Riscylla. What a rich, deep time of preparation that was for our consecration and entry into episcopal life. I remember the conference for new bishops at Canterbury Cathedral, where we



Bishop Jenny Andison with confirmands from six churches at the York-Credit Valley Pentecost Confirmation Celebration at Christ the King, Toronto, in 2019. PHOTO BY MICHAEL HUDSON

formed friendships with our colleagues from around the Communion and the new learning that enabled us to step into our roles more fully. I hope the friendships that you have formed will remain with you in the years to come.

Bishop Jenny, the thing you were always most passionate about was discipleship and evangelism – or telling the good story in a good way and forming good relationships along the good road. You formed relationships in York-Credit-Valley quickly and connected gracefully with God’s faithful people. I have loved seeing your regular Sunday posts on Facebook of all your parish visits. It has been a pleasure to share in ministry with you, and today I bring you the love and affection of your friends and colleagues from the Ontario House of Bishops, who wish you every happiness for a long and fruitful ministry at St. Paul’s, Bloor Street. We also want to express our gratitude to your family for their daily love and support of you. You are a beautiful family and we wish you well together.

Bishop Jenny, as you know, my predecessor in the Diocese of Moosonee, Bishop Robert John Renison, also served as rector of St. Paul’s, Bloor Street. In his memoir, *One Day at a Time*, as he prepared to leave St. Paul’s, he wrote of his philosophy: “When we are young, we think that life is a straight line. But as we grow older, we discover that it is a circle. The end crowds on the present and the end of the trail is where we began. I have come to feel that not only is there a plan and purpose in life, but that God cares for each one of us.”

God has revealed God’s plan for the next part of your life, Bishop Jenny, as you discern God’s call to step out in faith and return to parish ministry. God’s love is with you now as you go and will be with God’s people in York-Credit Valley when you leave. God bless you all.  
*Archbishop Anne Germond,  
Metropolitan of the Ecclesiastical Province of Ontario*

## She held our hands through trying times

On behalf of the Ghanaian Anglican Church, I want to say thank you, Bishop Jenny. I was new in Canada and the bishop became a new suffragan bishop and yet she held our hands through trying times. Bishop Jenny took us from a place of uncertainty to a very hospitable place, helping us to recreate a new community and finding ourselves again. I

would like to say thank you. Your desire to see things through worked.

*The Rev. Kenneth Korsah,  
Priest-in-Charge, St. Joseph African Anglican Church in Toronto and Brampton*

## A visionary leader who sees a thriving future for the Church

In Proverbs 29:18, it states, “without a vision the people perish.” That brief scripture is what comes to mind when I reflect on the leadership of Bishop Jenny Andison. She is a visionary leader who sees a thriving future for the Church and she shares it with enthusiasm. In addition to vision, there is need for imagination, wisdom and courage. And of course, you are only a leader if others are prepared to join you on the journey. Jenny takes risks for the right reasons.

I experienced all of this in Jenny’s initiative to encourage new opportunities in a number of churches in North Peel. Jenny encouraged us to be creative and offer some resources that would assist churches to tackle new opportunities or provide more resource for programs that are already working well and could be expanded.

Bishop Jenny has spent time with individual churches, preaching, engaging with the incumbents, meeting with the wardens and other lay leaders. At the same time, during her visits she was generous with her time to meet with parishioners and engage with them on issues of concern.

At Trinity, Streetsville, we began our search for a new incumbent just as COVID-19 appeared and made life very complicated. Bishop Jenny was right at hand to guide us through the complexities of recruiting during the pandemic. Her counsel lifted our spirits whenever the obstacles seemed to be taking over. We are so thankful for our new incumbent, Rob Hurkmans. Thank you, Jenny.

The bishop has inspired and taught us that the gospel calls for faith in Jesus Christ as well to pursue justice and love for neighbour. Her big-tent approach invites us to find the essentials that will draw us together and create synergies that focus on a Christianity that is inviting, challenging and Christ centered.

Bishop Jenny, on behalf of so many I express our deep appreciation for your leadership and example while at the same time wishing you all the success in your new appointment at St. Paul’s, Bloor Street. God bless you.

*Dave Toycen,*

*Churchwarden at Trinity, Streetsville and former president and CEO of World Vision Canada*

## Faithfulness sparked life and hope

On behalf of the leadership team, I want to thank you for your support and leadership and energy in the work of the gospel. Your example of faithfulness in your episcopacy in the mundane trivialities of day-to-day leadership, in the significant responsibilities that you have borne on behalf of the faithful of York-Credit Valley and in all of the in-between stuff, has sparked life and hope and energy and vitality and vision among the churches entrusted to your care. For that we are grateful.

The level of energy you’ve exerted in your episcopacy has been significant and a delight to be a part of, and we the Church are better for it. Your example of hard labour for the gospel every day is one which has inspired and attracted both clergy and laity of the area because it’s firmly rooted in and responsive to the truth that God is faithful, as you’ve reminded us over and over again. Your ministry among us has been winsome, clear-eyed, strategic and evangelical in the very best sense of that word.

This area which you have served holds a wide breadth of traditions and cultures and you’ve lived into them with humility and deep care, with joy and gladness, always directing us and re-directing us to Jesus. I know I speak on behalf of (regional deans) Chris, Susan, Philip and the whole team, God has blessed York-Credit Valley with a wonderful gift in your ministry and leadership that will continue to bless God’s people here in this place and time, and in the times to come.

*The Rev. Patrick McManus,  
Incumbent, All Saints, Kingsway and regional dean of Etobicoke-Humber Deanery*

## My heart is very full

This has been such a treat. My heart is very full. Thank you so very much. I’m particularly grateful that you’ve made this primarily a time to worship Almighty God together – not about me, about God and God’s faithfulness.

Yesterday I began putting away all my chasubles. As I put them away, I did begin to cry. I turned to my daughters and said, “Girls, Christianity is not for sissies. God inevitably asks you to do hard things.” And I didn’t mean putting away the chasubles.

Saying goodbye to you is a hard thing. I love serving as a bishop – it’s a joy. I’ve loved serving as your bishop. I move on trying to be faithful to the call of the untamable Jesus, with a treasure trove of wonderful memories, some of them that have just been created – memories of all of you, memories of how God is using each of you to bring glory to his name and extend His kingdom across our city.

I want to thank you for the singular privilege of serving alongside you for the past four years. Thank you for your prayers for me and encouragement of my episcopal ministry. Please know that I will be praying for bishops Andrew, Riscylla and Kevin as they lead you forward in this new season of ministry.

“The Lord bless you and keep you, the Lord make his face shine upon you and be gracious to you, the Lord lift up his countenance upon you and give you peace. And the blessing of God almighty – the Father, the Son and the Holy Spirit – be upon you and remain with you this day and forever more. Amen.”

*Bishop Jenny Andison*

# Our story begins again



**A**re we there yet? I have vivid memories of our family hitting the road for vacation in July each year. The old blue Pontiac station wagon with parents, four kids and the dog would point in the direction of PEI, Nova Scotia or Quebec City. As a youngster, the thrill of the road trip usually lasted about an hour and then the chorus of calls would come from the back seat... *Are we there yet?*

And from the front came the measured response... *Soon.*

Long before hand-held devices, video screens or even FM radio, there were colouring books, card games and puzzles to occupy the kids as the car sped down the highway. Yet these paled in comparison to sitting in the window seat. The coveted window seat had to be shared amongst the four of us, an hour on and an hour off. From the window seat, you could see the world pass by: rocks and trees, towns and road signs. From the window seat, you could count the Volkswagen Beetles, notice out-of-province licence plates, and prompt truck drivers to blow their horns.

And yet even then, the trip seemed impossibly long. The chorus of, *are we there yet*, would shift to: *Can we stop? I have to go to the bathroom! The dog needs to go...* Sometimes the interminable nature of the trip would cause us to turn on each other... *You're sitting on my side! Stop poking me! Mom, he's making faces at me... am not!*

It turns out young children have very little capacity to understand distance and time;

## BISHOP'S DIARY

BY BISHOP ANDREW ASBIL

they have no points of reference. It's only with the frequency of trips that we begin to recognize how to name where we are by the landmarks we see on the way: the gas station where we always stop, the Big Apple, the provincial boundary, the island bridge. What young children do understand is the power of a story. Stories have a way of grounding, comforting and settling them so they can sleep at night, face an anxious moment or soothe a hurt. Stories make meaning and give bearings. And are adults really any different?

From the window seat, we have journeyed the familiar way of the cross. We have faced the landmarks of Holy Week that etch the soul – not as passive travellers but as active participants. Palm branches and donkey, bread and wine, betrayal and arrest, trial and cries of crucify him, hanging him from a tree, piercing his side, vinegar and insult, earthquake and torn temple veil.

How could we possibly think that turning on him like we turn on each other would make things better, would settle the score, would have the last word on Friday? How come we keep falling for the same old lie that death is the end of the story. It is not! Because on Sunday, on the third day, in the garden, he comes back. Life returns. As the story goes:

*Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb.*

*"Woman, why are you weeping? Whom are you looking for?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." Jesus said to her, "Mary!"*

On Sunday in the garden, our story begins again. On Sunday – we know not how – Jesus is raised from the dead. On Sunday, the disciples come out of lockdown. Peace is restored, forgiveness is offered, love wins. On Sunday, the grief of Friday is wiped away with a word... ALLELUIA! The Lord is risen indeed!

Trust and hope are planted once again in the human soul like a seed that falls into the earth and sprouts into new life. In the garden, life begins again. We begin once more. For as St. Paul would remind us: *For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.*

And neither can pandemic.

From the back seat we ask... *Are we there yet?*

And from the front seat we hear... *Soon.*

More than anything, we long to return, to hit the road, to break out. We pine to worship in person, dine in a restaurant, go back to school. We have come so far on the way. With the arrival of vaccines comes a deep hope that even with the approach of the third wave, the distance yet to travel is lessened. With the fortitude, the patience and the discipline honed by the year we have come through, life will return.

# Seven stewardship myths, revised



**W**hat motivates people to be generous? Throughout my career as a stewardship educator, I have encountered countless people who have made a priority of giving generously and joyfully to their church. Thank goodness, because it is the ongoing, dedicated, and regular giving of time, talent and treasure that ensures our parishes are vibrant faith communities.

Too often parishes derive the greatest sum of their giving from a minority of donors. Our own analysis indicates that about 30 per cent of church members are responsible for 70 per cent of all plate and Pre-Authorized Remittance (PAR) contributions. Another 30 per cent give almost none of their treasure.

We encounter all sorts of arguments that push back against our efforts to inspire a more profound level of generosity in our churches. This can be even more pronounced during the pandemic. Here are seven stewardship myths (plus one that is pandemic-specific) that need to be banished from our conversations about giving, receiving and contemporary Christian living.

**Myth:** More people = more money.

**Truth:** Stewardship begins at home. If we can't make it work with those who are present, what makes you so sure we can make it work with newcomers? Continue to ask regular givers to convert to PAR and invite newcomers and non-givers to help fund ministry.

**Myth:** Talking about money is taboo.

**Truth:** Faith and finances do mix. Jesus spoke about money and those things we turn into false idols in nearly half of His parables. The story of the widow's mite isn't just a cute

## THE STEWARD

BY PETER MISIASZEK

fable, it's a teaching that Jesus hopes we will emulate. Jesus continually challenges us to cut ties with our materialism and to see relationships as more important than things.

**Myth:** Stewardship is the same as fundraising.

**Truth:** Fundraising is always done to support a need; it is about fixing the roof, buying a new organ, installing an elevator, or painting the church walls. Stewardship is a complete lifestyle of accountability to God. The steward gives because the act of generosity itself frees us from our attachment to thinking only about ourselves.

**Myth:** Stewardship is just about money.

**Truth:** To be a steward is to acknowledge that everything we have – our talents, our wealth, our families and all those things that we acquire – is God's. We give generously and joyfully of all that we have because we have already received the gift of life and its accompanying benefits.

**Myth:** People in our parish can't afford to give.

**Truth:** This statement reflects a theology of scarcity that will completely engulf all aspects of one's life, including relationships with others. The theology of scarcity is one of the greatest impediments to growth in our churches. Adopting this principle is also one of the quickest ways to close a church.

**Myth:** Guilt motivates giving.

**Truth:** If giving is forced, it will not grow and it certainly cannot be sustained. God wants our giving to be joyful and abundant. A spirit

of altruism – to give without expectation of recognition or return – cannot be nurtured and shared if it is rooted in guilt.

**Myth:** People automatically know to give generously.

**Truth:** Unless congregants are informed of the time, talent and treasure demands on a parish, they may never feel inclined to give more than \$10 a week. Dedicated annual stewardship education is essential if we are to inspire full participation from our church membership.

**Pandemic Myth #1:** It's not good form to ask people to give during the pandemic.

**Truth:** People want to give. If this weren't the case, then FaithWorks would not have experienced its second-best fundraising year on record in 2020 and our invitations to give to other projects would have floundered. Anglicans across the Church have opened their hearts and wallets during this difficult time because it is often the challenges in life that bring out the best in people.

The real problem with any of these myths is that they often lead us to do the exact opposite of that which inspires growth in our churches. If you would like to cultivate a spirit of generous living and a deeper commitment to discipleship in your church, think about how you might incorporate the truths about stewardship – and then act.

The invitation to give is an opportunity to contribute to God's work on earth. It is a chance to look beyond our own needs and comfort and participate in the transformative life as expressed in the Gospel. Now is a great time to inspire, invite and thank!

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



## The Anglican

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**National Indigenous Anglican Archbishop:**  
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Toronto, ON, M4Y 3G2 Tel: 416-924-9192

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

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# Publisher keeps Christian poetry alive

## New releases continue tradition of excellence

BY STUART MANN

AFTER looking at a computer screen all day, it can be a pleasure to relax with a good book. And that pleasure is doubled when the book comes from The St. Thomas Poetry Series, a small publishing house in Toronto dedicated to Christian poetry.

The books are produced with loving care by David Kent, a member of St. Thomas, Huron Street for nearly 50 years. The slim volumes of poetry are printed on high quality paper and come with beautifully designed covers. They harken back to a time when pages were turned, not swiped on an e-reader or tablet.

"I'm sure I've lost money on it over the years, but it's been very rewarding," he says with a smile.

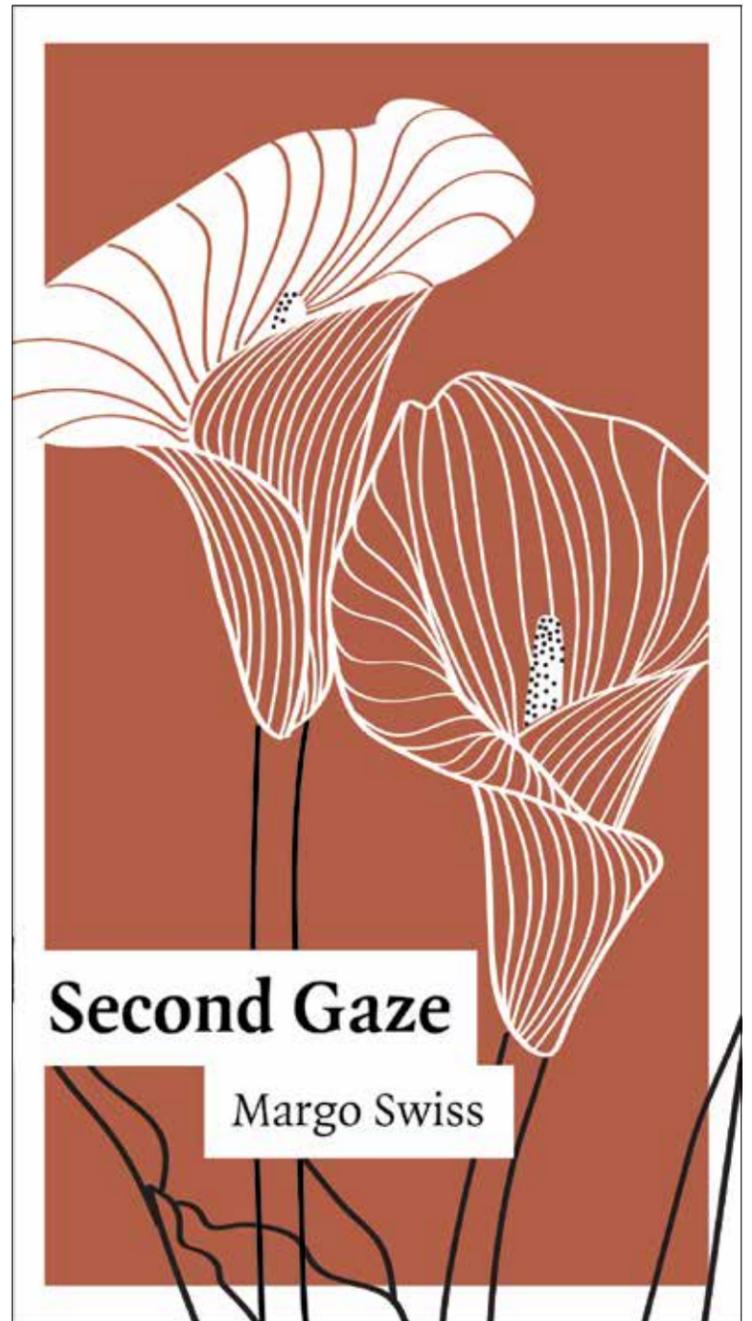
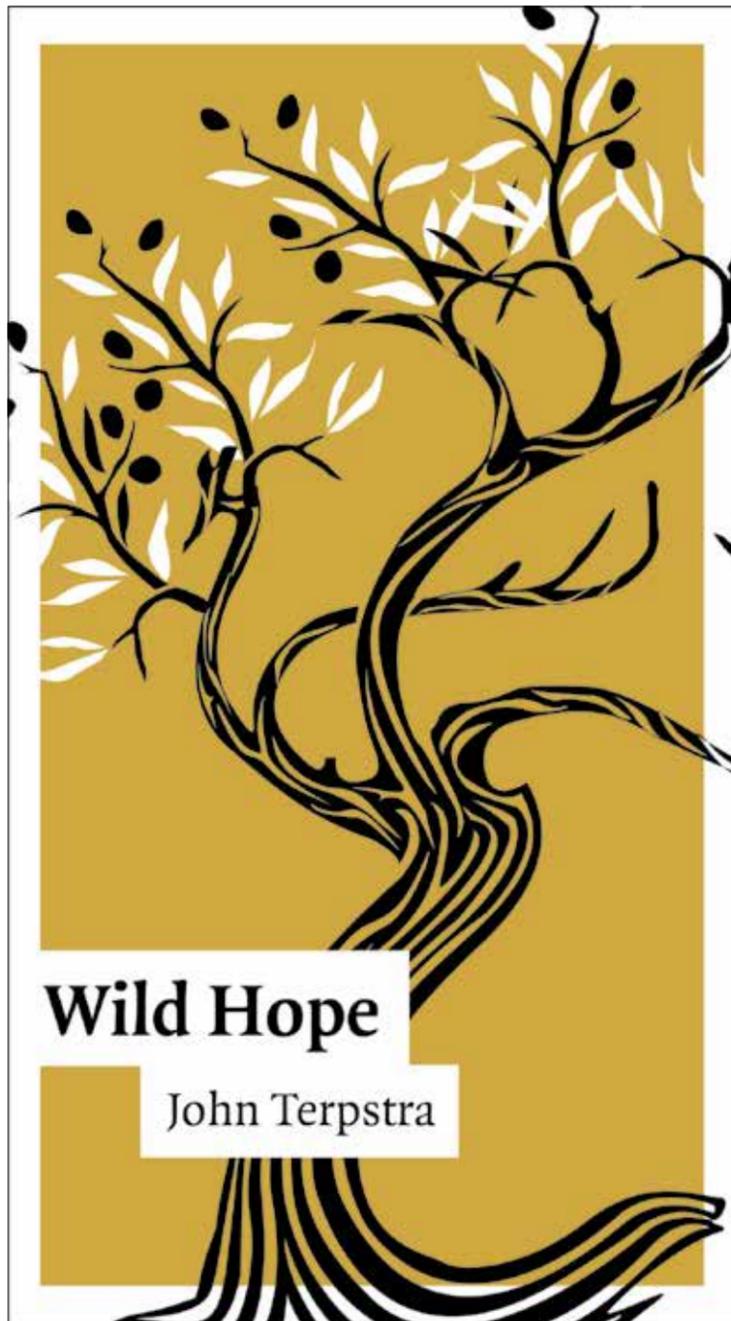
The publishing house has just come out with two new books of Christian poetry – *Wild Hope* by Hamilton poet John Terpstra and *Second Gaze* by Toronto poet Margo Swiss. The books retail for \$20 each and can be ordered through the publisher's website, [www.stthomaspoetryseries.com](http://www.stthomaspoetryseries.com).

Authors usually launch their books at a public reading at St. Thomas, Huron Street, located in downtown Toronto, but this year that was cancelled due to COVID-19. Instead, Mr. Kent has posted videos on YouTube of the poets reading from their new books.

Mr. Kent's interest in Christian poetry dates back to the later 1970s, when he was a graduate student at York University. "Although I was doing English literature, I was in a room full of Canadian literature specialists," he recalls. "I was unusual in that I was a member of a church and most of the others weren't. But I was interested in Christian poetry. I had studied it in the English tradition and I wanted to look into whether there was a Canadian tradition as well."

He eventually put together an anthology, *Christian Poetry in Canada*, that featured the works of more than 60 Canadian poets. It was published in 1989 and was reprinted in 1993 by the now defunct Anglican Book Centre. Around the same time, he organized poetry readings at the church that featured many well-known poets. The spring and fall readings continued for several years.

With the help and encouragement of fellow parishioners Hugh Anson-Cartwright and Pat Kennedy, Mr. Kent launched the publishing house, The St. Thomas Poetry Series, in 1996. It was – and continues to be – self-financed. Although the church provides space for the readings and book launches, it



New books of Christian poetry by The St. Thomas Poetry Series. At right, publisher David Kent.

doesn't fund the venture. Whatever profit Mr. Kent makes, he plows it back into the books.

Since it was established, the publishing house has produced 32 books of Christian poetry. In the early years, it produced three chapbooks a year. The chapbooks – small volumes of about 48 pages – featured attractive wood engravings by Nancy Ruth Jackson on their covers. In 1999, one of the books – *Benedict Abroad* by Richard Outram – became the first poetry book to win the Toronto Book Award.

In addition to the chapbooks, the publishing house has produced two anthologies, longer books and three pamphlets. All of them have been printed by Coach House Printing, which is located beside the church. A collection of the books is on display in a glass cabinet at the church.

One of the hallmarks of the books is quality. From the poems themselves to the paper and binding, every volume feels like a collector's item, something to be read and kept in a prominent spot on

the bookshelf or desk.

"The quality of Christian poetry should not be any different from the quality of secular poetry," says Mr. Kent. He doesn't accept unsolicited manuscripts. Instead, he works by word-of-mouth or contacts established poets, who have come from all denominations and worship traditions.

He explains the difference between Christian poetry and secular poetry. "What you don't get in much secular poetry is something redemptive, that is, hope. A lot of secular poetry is depressing and self-obsessed, and has no overarching meaning beyond the self. Christian poetry doesn't mean that people don't suffer or experience doubt, but there is some hope and the possibility of redemption and salvation."

He says a lot of people associate Christian poetry with messages on greeting cards, but it is much richer than that. "They seem to forget that the English language tradition features many important Christian poets, including TS Eliot and WH Auden. There is much

superb Christian poetry."

He says finding audiences for his books has become more challenging than ever. "Poetry has always appealed to a minority of people, and Christian poetry an even smaller minority, and as we have declining literacy and skills with language, that audience is shrinking even further. It's a hard sell, so one has to appeal to its fundamental richness and challenge and spiritual reward."

And the rewards are great. Not only do *Wild Hope* and *Second Gaze* provide hope, but they offer a refreshing and inspiring view on life and the Christian story in this time of pandemic. Both Mr. Terpstra, a Presbyterian, and Ms. Swiss, an Anglican, are rooted in their faith and that comes through on almost every page.

Throughout its history, the publishing house has produced books that have enriched the lives of Christians. "One reader told me he had the books right by his bed and he used to read them and re-read them," recalls Mr. Kent. "That's the thing about poetry. One reading



is not enough. You have to come to know the poem by revisiting it. Poetry reveals insights beyond a single reading. It's rich; it has multiple meanings."

Despite the challenges to publishing in this day and age, Mr. Kent says has no plans to stop. He's already working on other books and manuscripts. "There are Christian poets who want an audience and it's difficult to find publishers who will do it," he says. "I wanted to have an outlet for good quality Christian poetry, and still do. It has been wonderful meeting and working with so many people."

Visit our website at [www.toronto.anglican.ca](http://www.toronto.anglican.ca)

# Only believe, all things are possible

*The Rev. Canon Judy Allen is a deacon at Holy Family, Heart Lake in Brampton and is involved in the church's liturgical, pastoral, outreach and discipleship ministries. She is an associate of the Sisterhood of St. John the Divine.*

**One of the things I have been currently working on that I find exciting is virtual meetings and services using Zoom and livestream technologies.** We did our Black History Month services and events virtually, and I gave a homily for Black History Month that was livestreamed.

**The best part of my ministry is that I am blessed to have the support of my family, my church family, mentors and friends who, through their prayers and love, have helped to sustain me on this journey.** I could not have done this without their support. The best part of my ministry is knowing that I have made a difference, that I have been able to help so many along this journey. But I have received from them more than I have given. Their show of courage in the face of many challenges and adversities and their faith and trust in God and their resilience have helped me to be a better person and has strengthened my ministry.

**The hardest part of my ministry is that pastoral care needs can, at times, be greater than the time available to meet those needs.** I sometimes feel I cannot always meet the expectations of those requiring pastoral care. Sometimes it is difficult to detach from the painful situations that others are experiencing. I think I am a fixer by nature and personality but realize that I am not able to fix everything. I have learnt to pray more in these situations and ask for God's divine intervention.



The Rev. Canon Judy Allen

**I was born and raised in Old Harbour Bay in Jamaica. After graduating from high school, I worked as a teacher's assistant for a year.** Then I went to University College Hospital of The West Indies to pursue my dream of becoming a nurse. After graduation, I migrated to Canada in 1970. I worked as a registered nurse in hospitals in Toronto and Sudbury. I eventually worked at St Michael's Hospital in Toronto and retired in 2012 after 40 years. I was fortunate to work in one of the best hospitals in Canada, with some of the most professional and caring co-workers. I was also privileged to work in a profession that was a part of my pastoral care ministry. I am married to Greg and have two daughters, a son and seven grandchildren.

**From an early age, I was introduced to the church.** My family were Christians for whom church was a vital part of their being. My grandmother played a big role in my religious formation. I attended St. Philip's Anglican Church, where I was baptized (back then the Church was called The Church of England). I was taken to church every Sunday morning and also evening prayer, unless I was sick. On Sunday afternoons, I would attend Sunday School at the Baptist church, as there was no Sunday School at St. Philip's.

**I still remember that when I was five years old, I stood on a chair to sing in the church so I could be seen.** One of the songs I was always asked to sing was, "Only Believe, All Things are Possible." I also took part in the cantatas and the Vacation Bible School activities.

**A few years later, I left home to board with an aunt in another town, to attend a new school.** I attended St. Jago de la Vega, St. James' Cathedral and sang in the junior choir. I also attended the Kennedy Road Tabernacle for evening services with my aunt, who was a member of that church. There was something that drew me into that fellowship – the warmth of the people, the vibrant singing and dancing in church. I started to attend that church and was baptized (full immersion) at the age of 11. I was involved in Youth for Christ and other church activities. While attending that church, I experienced speaking in a language that I did not know or understand. It was an amazing religious experience. A few years later, I was confirmed by Bishop John Cyril Emerson Swaby at St. Cyprian's Anglican Church in 1965.

**I moved to Brampton in 1981 and looked for a church.** I visited Holy Family, which was a bungalow and a portable building at the time, and I decided to stay. It was close to home and the girls were in Sunday School and seemed to enjoy going. Holy Family provided for their formative years of church life. I became a member, sang in the choir, and did major fundraising events for the new organ. While at Holy Family, I had the privilege of being with the Rev. Canon David Brinton, our priest and one of my mentors along the journey, and, later, Archbishop Greg Kerr-Wilson, who, shortly after his arrival, sensed the call for the diaconate ministry for me. They taught, mentored and supported me along my journey, for which I will always be grateful.

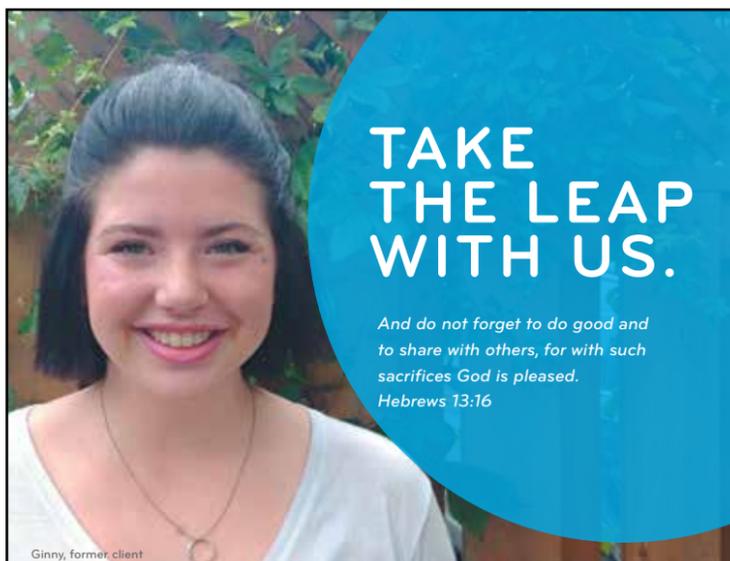
**I sensed a call but resisted as long as I could.** There were confirmations

from church members, my patients, co-workers, family and friends. I had every reason why it was not possible. I prayed and asked for God's direction. Holy Family had seen my tears so many Sundays because I could not contain my emotions. Times spent at the Loyola Retreat House in Guelph helped me in the discernment process, as well as numerous retreats and workshops held at the Sisterhood of St. John the Divine. There I found my spiritual director, Barbara, as well.

**I remember the Rev. Carol Langley saying to me one Sunday, "Judy, call the bishop because God always wins – stop fighting."** I went home that Sunday after church, had a good cry, prayed, and called Bishop Ann Tottenham on Monday morning. Her reply to me was, "What took you so long?" There was also a mixed feeling amongst the family about this decision. Some of them thought I was taking on too much, others said they would support me if that was what I felt called to do. This servant ministry evolved from my professional work as a nurse, in caring and showing compassion for others. It has been 40 years at Holy Family, during which I have worn several hats, but serving as their deacon for the past 19 years has been an absolute honour and a privilege. God has been faithful and gracious, and I have come this far by His amazing grace.

**Five years from now, I hope to be spending more time with family, reading books that I haven't had time for, and traveling.**

**My favourite passage from Scripture is Isaiah 41:10 – "So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand."** As Christians, we will face frightening situations in our lives – we are not immune to trouble. Whatever the challenges or obstacles, God encourages us to not fear, so that we will trust in His presence, knowing that He is listening and working on our behalf. I find comfort in His promise that he will strengthen, help and uphold me with His righteous right hand – a perfect best friend taking my hand no matter how difficult things get. He will not let me fall, He will not abandon me. God has kept His promise and I have been a recipient of his goodness. I depend on him because he has never failed me.



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## BRIEFLY

Ecclesiastical Province of Ontario, in a pastoral letter.

### Anglicans mark first anniversary of pandemic

Anglicans in Ontario marked the first anniversary of the COVID-19 pandemic on March 11 with a day of fasting and prayer; they observed three minutes of silence at 11:35 a.m. on that day. Parishes also marked the anniversary during their worship services on March 14. "We call to mind the loss, the pain, the grief, the resilience, the compassion and the extraordinary sacrifices that have been hallmarks of the past year," wrote Archbishop Anne Germond, metropolitan of the

### The Bishop's Company seeks musical artists for cabaret

The Bishop's Company is looking for musical artists in the Anglican community to perform in its second annual cabaret, a fundraising event to support the work of the company. All are welcome to apply. The submission deadline is April 2. Selected artists will be notified on April 30. Once selected, artists will need to submit biographical information, a photo, social media links and a pre-recorded performance for viewing on the evening of Oct. 15. Final submissions are due Sept. 17. For more information, visit [www.bishopscompanytoronto.ca](http://www.bishopscompanytoronto.ca).

### Church mailboxes vandalized

A number of churches in York-Scarborough have had their mailboxes vandalized and cheques stolen and deposited. Churches that have outdoor mailboxes were urged to make them as secure as possible.

### Day promotes conversations about health care

National Advance Care Planning Day is being held on April 16. It is a day to promote conversations among Canadians about their wishes and values for their future health care. For more information, visit [www.advancecareplanning.ca/acpday/](http://www.advancecareplanning.ca/acpday/) or contact Deacon Earl Campbell, 905-209-8487.

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# St. Augustine's celebrates 75th anniversary

**BEFORE** condo towers dotted the skyline in midtown Toronto, there was a church on a hill. Some say its bell tower marked the highest point in the old City of Toronto.

Along with other institutions in North Leaside, St. Augustine of Canterbury is marking its 75th anniversary this April. During the Second World War, this part of Leaside was industrial and there was even an airstrip within the parish bounds. Optimism after the war meant re-development. People who had known the perils of war were eager to build a life of stability. In 1946, schools, homes and churches were built and a new neighbourhood was forged.

Like most churches, the congregation began without a purpose-built building. Worshippers met in a local home, and when they outgrew that space, they relocated to the new Northlea school. In time, they began the process of constructing the church in stages. Legend says the first rector was so eager to grow the church, he would follow moving vans and greet newcomers.

A lot has changed since those days, but God still has a mission for the church at the corner of Bayview and Broadway. In recent years, this parish has helped sponsor two refugee settlements and is in

the queue for another. The flexible worship space has been a site for community projects, like exercise classes and lunches for seniors and a safe space for amateur musicians to perform at a monthly coffee house.

"We are committed to outreach work, supporting All Saints Church-Community Centre and many projects in Flemingdon Park and Thorncliffe," says the Rev. Megan Jull, incumbent. "We're an affirming place that tries out creative liturgy and embraces big, generous symbols. We ring our bell daily to cheer on frontline workers caring for us during the pandemic."

She adds, "This year, we are back where we started. We cannot access the building in the usual ways. Modern technology is putting worship back into homes across Toronto and further afield. We are being church in new ways."

To mark the church' anniversary, a mixture of online and in-person events are planned this year. Friends and former parishioners are invited to check out the church's website, [www.saintaugustine.ca](http://www.saintaugustine.ca), for details and join in.

Submitted by St. Augustine of  
Canterbury, Toronto.

## IN MOTION

### Appointments

- The Rev. Geoffrey Lloyd, Associate Priest, All Saints, Whitby, Dec. 1, 2020.
- The Rev. Mary Bell-Plouffe, Interim Priest-in-Charge, Parish of Campbellford, Hastings and Roseneath while the Incumbent is on leave, Feb. 8.
- The Rev. Andrew MacDonald, Priest-in-Charge, St. Nicholas, Birch Cliff, May 1.
- The Rev. Pam Prideaux, Incumbent, St. Joseph of Nazareth, Bramalea, May 1.
- The Rev. Canon Janet Read-Hockin, Interim Priest-in-Charge, St. Cuthbert, Leaside, March 1.
- The Rev. Canon Derek Stapleton, Interim Priest-in-Charge, Grace Church in Scarborough, March 22 while the Incumbent is on parental leave.
- The Rev. Alvarado Adderley (Diocese of Bahamas and the Turks & Caicos Islands), Incumbent, the Parish of Fenelon Falls and Coboconk, July 1.

### Vacant Incumbencies

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

### Bishop's Direct Appointment Process

- (receiving names):
- St. Bede, Toronto
- St. Anne, Toronto
- St. Cuthbert, Leaside
- St. Luke, Creemore
- Prince of Peace, Wasaga Beach

### Parish Selection Committee Process

First Phase - (not yet receiving names):

- St. George, Allandale, Barrie
- Parish of Lloydtown

Second Phase - (receiving names via Area Bishop):

- St. Paul on-the-Hill, Pickering

Third Phase - (no longer receiving names):

- St. Matthew the Apostle, Oriole
- St. John, York Mills
- St. Paul, Lindsay

### Celebrations of New Ministry

(Dates pending)

#### Trent Durham

- The Rev. Peter Gachira, Incumbent, the Parish of Lakefield.
- The Rev. Shelly Pollard, Incumbent, St. Martin, Bay Ridges, Pickering.
- The Rev. William Roberts, Priest-in-Charge, St. Mark, Port Hope.
- The Rev. Jennifer Schick, Incumbent, All Saints, Whitby.
- The Rev. Bonnie Skerritt, Priest-in-Charge, St. George, Newcastle.

#### York-Scarborough

- The Rev. Andrew MacDonald, Priest in Charge, St. Nicholas, Birch Cliff.
- The Rev. Andrew Kaye, Incumbent, St. Margaret in-the-Pines, West Hill.

#### York-Simcoe

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

### Retirement

- The Rev. Wendy Moore has announced her retirement from Prince of Peace, Wasaga Beach and St. Luke, Creemore. Her last Sunday will be June 27.

## PRAYER CYCLE

### FOR APRIL

1. Holy Week
2. Holy Week
3. Holy Week
4. Easter Day
5. St. John's Convent
6. The Incorporated Ministry at Flemingdon Park
7. Christ Church, Waubaushene
8. Good Samaritan, Port Stanton
9. Parish of Elmvale
10. Parish of Penetanguishene
11. Huronia Deanery
12. St. Athanasius, Orillia
13. St. David Anglican-Lutheran Church, Orillia
14. St. George, Fairvalley
15. St. James, Orillia
16. St. Luke, Price's Corners
17. The Diocesan ACW (Enid Corbett, President)
18. Primate's World Relief and Development Fund
19. St. Mark, Midland
20. St. Paul, Washago
21. Parish Administrators and Church Secretaries
22. Bishop's Committee on Creation Care
23. St. George Memorial, Oshawa
24. Diocesan Volunteer Corps
25. Vocations to Religious Life and Ordained Ministry
26. All Saints, Whitby
27. Ascension, Port Perry
28. Christ Memorial Church, Oshawa
29. St. George, Pickering (Ajax)
30. St. John, Whitby

# We need to dismantle oppression: bishop

Continued from Page 1

believer that the Church is one generation from closing or taking off, and if we're unwilling to put our shoulder into it, our whole selves into it, then we water down the Gospel. Unless we're committed to dismantling systems of oppression, who

could ever believe us when we preach the Gospel? It's an integral part of what the Gospel is about, about honouring the spirit and God's presence in each of us. We don't want to miss the opportunities of doing all that we can to dismantle

every form of oppression that we can imagine, and to put our shoulders into that. It's not to save an institution - it's about preaching the Gospel. It's what compels us to serve our neighbour and to serve our enemies, too."

# CANADA BRIEFS

## Boxes of food, fun help keep spirits up

**SAINT JOHN** - On the morning of Jan. 29, the floor of the resource centre at Threshold Ministries was lined with 20 cardboard boxes. Into those boxes went all the ingredients for a fun family night - literal ingredients like pasta and sauce, vegetables and snacks, as well as a board game, storybook, craft, welcome sheet and questions for conversation.

The day was the debut run of Family Connection in Saint John. In those boxes were all a family would need for an evening of fun - spending time together, eating together, reading together, talking, sharing and making memories.

"I was thinking of something to help kids and families spend time together, with the weather and pandemic," said the Rev. Jasmine Chandra. "I thought this might be a good idea and a good way to keep in touch."

Ms. Chandra and her husband, Terence, operate a mission in Saint John called Pennies & Sparrows (formerly the Central Saint John Community Ministry). She teamed up with Erin Rideout, who operates Inner City Youth Ministry, to bring about Family Connection. Both groups are part of the Diocese of Fredericton.

"This partnership fits very well," said Ms. Rideout. "The added benefit is the focus on families. The aim is to encourage families to eat, play, read and make memories together during the pandemic."

Some on the Family Connection list are single parent-families and newcomers to Canada. Others are ones Ms. Chandra has worked with in her Kids Lead program, which selects kids from priority neighbourhoods to help develop leadership skills.

Amassing all the food, books and games was a joint effort of the two women. Some items were donated, some were purchased.

"The main goal is for families to create memories together in more challenging times," said Ms. Chandra. "That takes the stress off and gives an opportunity for families to just have some fun."

The New Brunswick Anglican

# Church helps frontline workers

## Handmade items sent to hospitals, homes

BY NORMA CAMPBELL

FOR the past 30 years, St. Dunstan of Canterbury's Pastoral Care Group has been donating handmade gifts to patients in Centenary Hospital in Scarborough and, more recently, Scarborough General and Birchmount hospital, all of which are part of the Scarborough Health Network (SHN). These items have included emergency teddy bears for children, lap and bed blankets, and chemotherapy shawls. For the neonatal bereavement program, special items have included pouches, blankets, hats and booties. Everything is lovingly made in an attempt to bring comfort and relief to families going through stressful times.

When the COVID-19 pandemic began, a request was received from the hospital network to change focus from patients to frontline workers at all three hospitals and make hats, scrub bags and ear savers. The need was enormous

and the Pastoral Care Group realized that assistance was needed. Another group at St. Dunstan's, the Crafties, who normally knit and sew for bazaars, rose to the challenge. Together, the two groups became the SHN Support Group. Zoom meetings were arranged each Monday for planning, updates and developing new strategies. Some group members preferred to complete the item while others worked as a virtual team with procurers of materials, fabric cutters, machinists, button sewers, elastic slotters and knitters. The finished items were delivered to Centenary Hospital every two weeks. In September, requests also came from long-term care homes.

The donations to three hospitals and four care homes have amounted to 2,728 hats, 1,079 scrub bags, 4,022 ear savers and 185 head bands. 14,294 buttons have been sewn onto the items. Twenty-five people were involved in the project, and appeals were made to the community for



Norma Campbell sits with hats, scrub bags and other handmade goods destined for frontline workers in Scarborough hospitals and long-term care homes. PHOTO COURTESY OF ST. DUNSTAN OF CANTERBURY

donations of materials. Outreach helped when donations could not be found.

Each member of the team has received a certificate from Gary Anandasangaree, MP for Scarborough-Rouge Park, in recognition of the support given in a time of need.

At a time when so many have been cut off from families and friends and left feeling alone and without control, a chance was given to join with others and actually do something positive that would help. This gave all those participating a sense of purpose. It was truly

a Godsend. The last delivery has been made and the request from SHN completed. It is time to move on to a new challenge: helping the homeless.

*Norma Campbell is a member of St. Dunstan of Canterbury.*

# Pandemic provides opportunity for renewal

## Repairs give parish a boost

BY DIANE ALLENGAME

FOR a couple of decades, the metal roof of St. James, Caledon East (built in 1901) had been a source of embarrassment. It was not leaking, but the paint had failed and the streaky metal roof gave the church an air of neglect and shabbiness.

The parish had set aside some funds over the years, but dealing with the roof and other related issues finally came to the top of the list in 2018, when the parish found a specialized contractor, received a firm price and embarked on a capital campaign to raise the remaining funds. Thanks to the efforts of many generous donors, including former parishioners, the work began in 2019.

Restoration Guys, a family-owned and operated local business, was able to work as soon as the first lockdown was lifted in May 2020. While the church was closed, equipment could be left on-site, increasing efficiency. The roof and bell tower were finished in the fall of 2020, with subsequent



St. James, Caledon East's roof and bell tower before and after renovations. Photos courtesy of St. James, Caledon East

work to sand and paint the wooden soffits and replace all the exterior storm windows still to be done. All work was complete by year's end.

Donors of gifts of over \$100 were thanked with a note and a stained-glass cross suncatcher, handcrafted from remnants of original glass removed from the church bell tower many years ago.

Parishioner Allan Lawrie donated his time and extra materials to make the highly prized crosses. Treasurer Todd Hillhouse provided the project management and secured a grant of \$12,500 from the Town of Caledon toward the restoration costs of this historically significant community resource. The Rev. Chris Dow and

churchwardens David Finch and Claire Olorenshaw were involved in every step.

The crisp, clean exterior of the church gives the parish a real boost during this difficult time. Perhaps equally important, passers-by notice the change and comment that the church looks cared for once again. As a final touch, LED lighting

was installed in the restored bell tower. The resulting glow emanating from the 120-year-old tower embodies the love this parish has for its community – evidenced in its tag line, St. James Church "In the Heart of the Village."

*Diane Allengame is a member of St. James, Caledon East.*