

New advocates for
interfaith ministry

Parishes busy over
spring and summer



Pilgrims journey in
land of St. Aidan

The Anglican

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GOING STRONG

Five church teams play in the 60th annual Scarborough Anglican Youth Movement baseball tournament finals at Jack Goodlad Park in Scarborough on Aug. 21. Clockwise from top: Daranai Kim of The Community, a multi-church team, reaches first base safely; a player from the Christ Church/St. Bede team hits the ball; some players from the Holy Trinity, Guildwood Angels hoist the Rev. Peter Trant Memorial trophy after beating Christ Church/St. Bede in the final game, 22-9; friends, family and players enjoy the day. PHOTOS BY MICHAEL HUDSON



Every parish encouraged to join campaign

FaithWorks celebrates 25 years of helping the poor and vulnerable

BY STUART MANN

To celebrate the 25th anniversary of FaithWorks, every parish in the diocese is being encouraged to take part in this year's campaign.

The diocese's annual outreach appeal, which has raised more than \$35 million since it began in 1996, provides funds to local ministries and agencies that help the poor and vulnerable in Canada and around the world.

The "100 + 1% Challenge," which

was approved by Diocesan Council in February, encourages every parish to take part in the campaign and to set a fundraising goal that exceeds their 2020 result by at least one per cent of their overall offertory amount.

"Imagine what can happen if every parish participates and every Anglican gives just one per cent more," wrote Bishop Andrew Asbil in a letter to the diocese in July. "Imagine the difference we can make in the lives of ordinary people who are

in deep need, especially emerging from pandemic. Imagine how our simple offering lifts our neighbour and helps us all to live, move and dwell in the Kingdom of Heaven."

FaithWorks is founded on the teachings, example and commandments of Jesus Christ. It draws its inspiration from Matthew 25:35: "For I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I

was sick and you took care of me, I was in prison and you visited me." It focuses on four areas:

- caring for people who are homeless and ex-prisoners;
- supporting newcomers and refugees;
- meeting the needs of at-risk women, children and youth;
- reaching out to Indigenous peoples and those who are HIV-AIDS impacted.

This year's campaign builds on the success of last year's effort.

Despite the COVID-19 pandemic, Anglicans and corporate donors gave \$1.6 million in 2020, the second highest amount in the appeal's history.

Eighty-five per cent of parishes in the diocese participated last year, and Peter Misiaszek, the diocese's director of Stewardship Development, hopes that number will jump to 100 per cent for this year's campaign, which has a goal of \$1.5 million.

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URBAN FARM GROWS, GIVES AWAY VEGGIES - SEE PAGE 12

Deanery helps after volcano stirs

BY THE REV. JUDY HERRON-GRAHAM

It hadn't happened for 41 years. But on April 9, 2021, the La Soufriere volcano on the idyllic West Indian island of St. Vincent burst back to life. For days, stinking, sulphurous ashfall rained down on the tropical paradise, covering all vegetation, destroying the country's entire ba-



Donated items bound for the island of St. Vincent pile up in a room at St. George Memorial, Oshawa. At right, a social worker on the island (left) gives out supplies. PHOTO COURTESY OF CASSANDRA DUNCAN

nana crop, killing trees, collapsing roofs, plugging water pipes and cutting off electricity. Many people who lived in the northern part of the island, nearest the volcano, were forced from their homes into crowded shelters. Social services at the south end of the island were congested and overwhelmed.

Governments worked hard to restore running water and electricity. What was needed was a human touch. That is where the churches of Oshawa deanery stepped up. Cassandra Duncan, a parishioner of St. George Memorial, Oshawa who is originally from St. Vincent, started a relief effort to send gently used summer clothes, food and toiletries in barrels to St. Vincent, where Cassandra's niece is a social worker in a shelter.

Word of the need spread like lightning, and Anglicans and their friends began to respond, sorting through their summer clothes and donating the things that no longer fit. Parishioners from St. George's stepped forward to help with sorting and packing. The Rev. Ian Martin, incumbent of St.

Matthew, Oshawa, which partners each Sunday with St. George's to videotape "Durham Region in Faith," immediately offered to help. Their digital media co-ordinator, Jill Hamilton, created a flyer that was distributed to the deanery's clergy.

Three other churches in the deanery – All Saints, Whitby, St. Peter, Oshawa and St. George, Pickering Village – joined St. George's and St. Matthew's, as did parishioners from churches outside the area. In all, 10 70-gallon barrels of clothing, toiletries and food, plus a large carton and a suitcase of items, were shipped to St. Vincent.

One thing we have learned in the pandemic is that there is always something we can do to help others. We only need to be creative. We can reach out with Christ's love to let our neighbours in St. Vincent know that they are not alone. They may not have much water, so we can send clean clothes. We can send food, combs and toothbrushes – the little things left behind when people had to flee their homes.



We are waiting to hear that the barrels have arrived and, with our human touch, some little help will be offered. Anglicans once again came together to love our

neighbours as ourselves.

The Rev. Judy Herron-Graham is the incumbent of St. George Memorial, Oshawa.

'Let's get the whole family on board'

Continued from Page 1

"We're celebrating something really special – the 25th anniversary of FaithWorks – so let's get the whole family on board," he says.

Like last year's campaign, there will be a \$100,000 "challenge grant," in which donations are matched, dollar for dollar, up to \$100,000.

One of the churches participating in this year's campaign is St. Paul, Bloor Street. "There's a real hunger for outreach here, to be the hands and feet of Jesus in the city," says Bishop Jenny Anderson, rector of St. Paul's. "We haven't used FaithWorks for that in the past, but this year we have decided to."

The church is directing its FaithWorks donations to All Saints Church-Community Centre, a diocesan ministry in downtown Toronto that ministers to some of the city's most marginalized people.

Bishop Anderson encourages other churches that haven't taken part in the campaign before to join in this year. "Consider giving to FaithWorks because we're a family, and if we do it together we can have a real impact."

She adds, "We're emerging from a pandemic, and if there was ever a time to give in gratitude, this is the year."

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Duo brings energy to interfaith ministry

New co-chairs encourage connections

BY MARTHA HOLMEN

ANGLICANS in the diocese looking to make connections with other faith communities have two new advocates to help them. The Rev. Roshni Jayawardena, incumbent of Trinity-St. Paul, Port Credit, and the Rev. Jeff Nowers, associate priest at St. Aidan, Toronto, are the diocese's new co-coordinators of interfaith ministry.

Over the past several years, the Rev. Canon Gary van der Meer, the diocese's previous interfaith officer, brought together a group of people interested in interfaith ministry. Before he moved to a different diocese earlier this year, he approached Ms. Jayawardena and Mr. Nowers about the possibility of being co-chairs of the group. They agreed, and Canon van der Meer took the idea to Bishop Andrew Asbil, who decided to form an official Bishop's Committee for Interfaith Ministry.

As co-chairs of the committee,



The Rev. Roshni Jayawardena and the Rev. Jeff Nowers are the diocese's new co-coordinators of the Bishop's Committee for Interfaith Ministry.

Ms. Jayawardena and Mr. Nowers will work alongside a group of 10-12 people, almost all of whom have connections with interfaith organizations or activities. "In the past, anything to do with interfaith ministry was consolidated into one person as the interfaith officer, whether it was Gary or his predecessors," says Mr. Nowers. "Now because this work is so expansive and so pressing and so necessary, we have a bishop's committee and more people involved. I think it's a really good development."

The new co-coordinators both say they're eager to continue the work of building relationships across faith lines. "I feel really excited about it. I was part of the interfaith committee that Gary helped build, just for a little bit, but interfaith work and ministry has always been part of my life," says Ms. Jayawardena. "My family is an interfaith family. I'm married to an Ismaili man. It's just been part of my norm, and because of my reality, I feel called to explore it in my ordained ministry."

Mr. Nowers also has a personal connection that has spurred his interest in interfaith dialogue. "I'm married to a woman whose extended family lineage is Sikh, so that has opened me up a lot to interfaith encounters. I also have a really deep interest in Buddhism," he says. "Reaching out to people who think differently, learning from them, is really healthy and important."

One of their priorities will be empowering and equipping members of the diocese to form their own interfaith connections. "I think people are nervous, because if you've never entered into a relationship like this, you don't know if the other person's going to turn you down," says Ms. Jayawardena.

They've started meeting with every cleric in the diocese to hear from local clergy about what they need from the committee. Mr. Nowers says he expects that those meetings will help inform the direction they take. "This ministry will evolve and grow. Really, it's about what the needs are among parishioners across the diocese, and clergy. What do they need to learn? What do they want to learn? What do they want to do?" he says.

Ms. Jayawardena says she's already seen enthusiasm for this kind of conversation. Last Epiphany, Bishop Asbil led a Zoom study on interfaith and ecumenical ministry,

which drew more than 100 participants for each session. "There's energy for this, there's curiosity for this in the diocese. It's evident," she says.

As they start talking to more people across the diocese about their work, their message to Anglicans is simple. "I want them to know that they can do it. We're here to support them, but interfaith ministry should not simply flow out of the two co-coordinators or the committee. Whether they're ordained or lay, they can reach out to their neighbour. They can start having conversations," says Ms. Jayawardena. "It can be as simple as wishing someone well, or telling them you're praying for them, or just learning about them. From my experience, it will help them grow in their faith and their understanding of God."

Mr. Nowers agrees. "It's one thing to go through an intellectual exercise of learning about another faith, which is important, but really at the heart of it it's about making friends beyond your comfort zone," he says. "It's about being hospitable, welcoming them into your life. Ultimately it's about making peace and facilitating peace."

Anyone with questions and ideas for the Bishop's Committee on Interfaith Ministry can reach out to the co-coordinators at interfaith@toronto.anglican.ca.

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A song of hope and healing



God is good! The air is heavy and sweet this morning, with gentle birdsong and cicadas chirping. It is near the end of a long, hot summer, and the rain has brought new hope and dazzle to the tired, sun-bleached land.

We have come through a lot in this second summer of global pandemic and associated restrictions on connecting with community and family members. Good work! Look up. Let us continue on, as we follow a call to rise up and be strong, one day at a time, to keep steadily moving along into the next step of our journey together.

I speak for many as I confess that I did not really understand the implications of a global pandemic. As we learn how to adapt, evolve, speak our needs and change our dreams, I invoke each of you to remember that you are not alone, that you are beloved of God. Call to mind that beautiful word full of promise: Emmanuel, God with us. Call to mind the presence of everyday miracles in our lives. Simple and ordinary outward and visible signs of grace surround us, like the hum of bees gathering nectar for their winter honey stores, the colour of the leaves in autumn glory, the smell of the earth as gardens and fields are prepared for winter, fresh air to breathe, harvests to gather, communications to make with family and neighbours.

There is an opportunity at every turn to begin again, to return to the land that feeds

BISHOP'S OPINION

By BISHOP RISCYLLA SHAW

us and connects us to all of creation. Every day is a new beginning, and sometimes it is deeply encouraging to know that every moment of every day holds possibility for a fresh start. Kindness and gentleness will help us get through the next chapter of our life together.

Although it is a pleasure, it can be very hard to receive kindness when we are so used to giving it away, to offering it, to being in charge of doling it out; ingrained in our hearts from Acts 20:35: "it is more blessed to give than to receive." From the Prophet Jeremiah 8:22: "is there no balm in Gilead?" For a little moment, invite yourself to adopt a stance of gracious, open reception; it is also a spiritual exercise to receive, to express a grateful heart. Receive God's blessing right now! The healing of our spirits will come with a comfort of compassion: "there is a balm in Gilead to make the wounded whole..." Sometimes I feel discouraged, and think my work's in vain, but then the Holy Spirit revives my soul again."

Let us lean into our imaginations to dare to explore where God is calling us to next, as individuals, as church, as a community both local and global. Who has the experience in what we are trying to do? How can we imitate, learn from, replicate? Our mission is longing for heaven to come to earth, building mutual solidarity, discovering gifts in

the stranger, seeking to be a blessing to the whole earth community. Beyond surviving, we are called to thrive in our discipleship and faith journey, where care, belonging, trust, identity and agency lead to abundant life.

By now we have all seen that the Holy Spirit is not constrained to our conventional notions of church. In some cases, we will need to mourn this realization, as what we had was so familiar and comforting; in other cases, we can rejoice that God has spoken and we have heard a new call into the unfamiliar and promising ways of developing creative partnerships in community. The Holy Spirit is very active in this time of upheaval, and we are ever and always being invited to see what the Spirit is doing in our world. As we recall our convictions of abundance, grace, freedom and reconciliation as taught through the events of Christmas, Good Friday, Easter and Pentecost, we remember who we are. The many shades of our life together are a gift. From poet Mary Oliver, *The Uses of Sorrow*:

Someone I loved once gave me
a box full of darkness.

It took me years to understand
that this, too, was a gift.

Let beauty fill your eyes and hope fill your heart, even for a brief moment this day, that you might feel refreshed once again. God is Love, and again as the Prophet Jeremiah (29.11) reminds us, Love has a plan for us, a plan for a future with a hope.

What kind of a Canada do you desire?

Archbishop Mark MacDonald, the National Indigenous Anglican Archbishop, Archbishop Linda Nicholls, Primate of the Anglican Church of Canada, and National Bishop Susan Johnson of the Evangelical Lutheran Church in Canada, wrote this letter to the churches in advance of the Sept. 20 federal election.

On Sept. 20, Canadians will vote in a federal election, electing Members of Parliament who will help shape the life of our country for the next four years. We give thanks for each candidate and their willingness to offer their vision, gifts and service for consideration for leadership in public life.

Over the last two years, many events have pushed for deeper reflection on the kind of Canada we desire.

Finding the remains of more than 1,300 Indigenous children who were buried in unmarked graves at the sites of several former residential schools is traumatic, heart-wrenching and profound. Many more sites have yet to be investigated. The call for healing, reconciliation and renewed relationships among Indigenous and non-Indigenous peoples is a fundamental element of work for social and ecological justice in the Canadian context today.

The murder of George Floyd in particular,

along with many other incidents in Canada and beyond, have called attention to anti-Black racism and other expressions of systemic racism. In March 2020, the Anglican Church of Canada's Council of General Synod and the Evangelical Lutheran Church in Canada's National Church Council participated together in a session of anti-racism training. This was one step on a multi-faceted journey of working to dismantle racism and to promote diversity, equity and inclusion in all areas of life.

The recent report of the United Nations Intergovernmental Panel on Climate Change highlights the need to address the climate crisis. This election takes place during the Season of Creation, when we are invited to reflect on our relationships with Creation and our impact on our shared home. Indigenous wisdom and relationships with the land need to inform individual, community and societal choices for healthy relationship with the Earth.

Human trafficking affects millions of people around the world. Children, women and men are being trafficked across Canada. Certain groups are particularly vulnerable to exploitation. Through a joint National Youth Project, Anglican and Lutheran youth have committed to being agents of change in their own lives and community.

Over the last two years, our churches have also spoken together for global access to vac-

cines, affordable housing, Guaranteed Basic Income, justice in Palestine and Israel, human rights in the Philippines, and the dignity of human beings of all sexual orientations, gender identities and gender expressions.

Several of our partners are publishing election resources, and we commend them to you for prayer and reflection: the Canadian Council of Churches, KAIROS Canada, Citizens for Public Justice, Vote Housing, and Basic Income Now.

What kind of a Canada do you desire? How is that desire rooted in your spiritual convictions as a follower of the way of Jesus Christ? Let's talk about that in our churches, discuss it with candidates in our ridings, pray about it in the deep longing of our hearts, bear witness to it in our public discourse, and seal it with a vote that thoughtfully considers what will make our country a good place for all, and therefore a good place for each of us.

Let us pray together:

Creator, we give you thanks for all you are and all you bring to us for our visit within your creation. In Jesus, you place the Gospel in the centre of this Sacred Circle through which all of creation is related. You show us the way to live a generous and compassionate life. Give us your strength to live together with respect and commitment as we grow in your Spirit, for you are God, now and forever. Amen.



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The Anglican Church

In the Anglican Communion:
A global community of 70 million Anglicans in 64,000 congregations in 164 countries.

Archbishop of Canterbury:
The Most Rev. and Rt. Hon. Justin Welby, Lambeth Palace, London, England SE1 7JU.

In Canada:
A community of about 600,000 members in 30 dioceses, stretching from Vancouver Island to Newfoundland and north to the Arctic Ocean.

Primate:
The Most Rev. Linda Nicholls, Church House, 80 Hayden St. Toronto, ON M4Y 3G2 Tel: 416-924-9192

National Indigenous Anglican Archbishop
The Most Rev. Mark MacDonald Church House, 80 Hayden St. 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.

Bishop of Toronto:
The Rt. Rev. Andrew Asbil

Suffragan Bishops:
The Rt. Rev. Riscylla Shaw and
The Rt. Rev. Kevin Robertson

The Diocese of Toronto:
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Help us address the crisis of elder abuse



Laura Walton, ODT, is chair of the Ecclesiastical Province of Ontario's Elder Care Working Group. This letter was sent to the province's seven dioceses.

BY LAURA WALTON, ODT

As we make our way into the second year of the pandemic, we as a Church have become keenly aware of the struggles many of our vulnerable elders are experiencing. While we as Christians should always advocate and protect any who are at-risk, we are now confronted with abuse of those in our older demographic. We are seeing countless issues in Ontario's long-term care facilities and the personal homes of the elderly. We are keenly aware of physical and mental abuse, lack of care, abandon-

ment and isolation that many seniors are experiencing.

Our Elder Care Working Group has come together at the request of Archbishop Anne Germond and is drawn from the Ecclesiastical Province of Ontario. We have been asked by the archbishop to address the crisis of elder abuse and formulate a plan that not only advocates for our elders but offers seniors, their families and our parishes tools of support.

We are not trained specifically in this area; however, we bring a variety of gifts and a broad range of knowledge to the table. We are seniors, children of seniors, and those who work with our elders with a burning desire to affect change. We have a vision, but we are also aware that it will take many voices to be heard, so we are asking that you lend your voice to ours, in the hope of meeting not just the perceived needs of seniors but real

needs. We know there are some resources already available, but we feel we can do more – much more!

We are reaching out through various channels to find out what is needed at all levels of senior care. We want to hear what we can offer as a team that will aid in the care and advocacy for seniors. We need to understand how we can use our group's advocacy skills and support to work with seniors and parishes who require our help. We want input from as many as possible.

This is a crisis of neglect and abuse brought to light by COVID-19, but it will not end with this pandemic. So please don't add this to your "I'll get to it later pile." We are respectfully asking for your collective support as we gather feedback from bishops, clergy, lay people and seniors to discern what is needed. How do you think we can best support vulnerable seniors in this time of pandemic and

beyond? We are asking that you would provide us with your feedback so we can deal with this important matter in a timely fashion.

Please contact us and let us hear your voice. Raise your concerns and share your ideas. We are open to listening and learning so we can best serve and support our seniors who are at risk, but we can't do that without your help. We want and need to hear your voice to help us care for the most vulnerable in our communities.

Do not cast me off in the time of old age; do not forsake me when my strength is spent. Psalm 71:9

Send your thoughts to ontarioeldercare@gmail.com or by regular mail to: Elder-care Working Group, c/o The Diocese of Algoma, 619 Wellington St. E., Sault Ste. Marie, ON P6A 2M6. Laura Walton, ODT, is a member of the Diocese of Toronto.

The pandemic has profoundly impacted us



Any way you look at it, the pandemic is having a profound impact on how parishes respond to ministry needs, stewardship education and worship. This past spring, the Stewardship

Development department, with the help of our diocesan stewardship volunteers, conducted one-on-one engagements with parish leaders, probing into matters related to giving, website development and use, online worship, FaithWorks and parish communications.

We have summarized some helpful conclusions from their responses about how parishes have adapted to the pandemic. The survey identified eight key findings:

Rural parishes are finding it difficult to stay connected. In many cases, staying connected is difficult because many distant households have slow internet service – or none at all. In this information age, a lack of technology impairs our ability to communicate. Social distancing and the absence of corporate worship has meant that, for some, the pandemic has severed their ties with their local parish.

Parish websites are essential. Websites are the gateways to church activity, and for many they are the first point of contact with a church. Websites need to be well organized, easy to navigate and attractive, and contain relevant and

THE STEWARD

BY PETER MISIASZEK

up-to-date information. They are the new ministry hub. People seek direction for online worship, donations, activities and outreach from our websites. Updating them is essential, as outdated and poorly organized sites can drive members and seekers away.

Good habits beget good habits. Simply put, if you were actively promoting good stewardship and utilizing congregational resources prior to the pandemic, there is a good chance you continued to do so during the pandemic. Indeed, some parishes have thrived during the turmoil, experiencing an increase in worship attendance and giving.

Pre-Authorized Giving (PAG) and Electronic Funds Transfer (EFT) use has spiked. In 2019, only three parishes in the diocese had at least 60 per cent of their givers enrolled in PAG. By the end of 2020, that number had jumped to 26. Twelve parishes have over 70 per cent of their givers on PAG and one has over 90 per cent. EFT use has also grown as parishes seek to identify new ways for people to contribute financially.

Giving to FaithWorks has increased. Last year's result has already been widely reported, as we experienced our second-best result ever. That generosity has

continued this year as online giving and the response to direct mail is strong. We hope for a similar overall result this year as parishes commit to the 100+1% Challenge, which you can read about on page 1 of this month's issue of *The Anglican*.

Worship attendance is difficult to track. How do you take an accurate headcount on Zoom, Facebook or YouTube? With great difficulty. Parishes have reported widely varying attendance figures over the last 18 months. It is difficult to know who is watching, when and how many are seated in front of the computer screen. Our best guess is that attendance is on a gradual decline – consistent with an earlier observed 20-year trend. Some parishes report strong attendance numbers on YouTube as it tracks unique views. For the most part, however, attendance numbers during the pandemic have been unreliable.

Promoting giving is not a priority during online worship. A big surprise for me and my team is that more than two-thirds of parishes do not ask for a donation during pre-taped or live services. If we aspire to duplicate online what we experience face-to-face, why would we not encourage a gift from our treasure at offertory time as well? It has often been said that if you don't ask, you won't get. This same principle applies to online worship services.

Some parishes were unable to adapt. For a myriad of reasons, some parishes

were unable to adjust to the change brought by the pandemic. This meant that their website looked pretty much the same over the last 18 months, that worship opportunities were limited, redirected or non-existent, that giving was not promoted and thus declined, that fellowship disappeared, and that few volunteers came forward to help. For these parishes, the pandemic may have hastened closure or reconfiguration.

We cannot afford not to act. The stewardship survey was a satisfying exercise, as it provided clear evidence that when parish leaders can adapt to their circumstance, they can continue to provide a robust ministry experience. Our health indicators did not change, as about 30 per cent of parishes in the diocese continue to experience growth. A pandemic does not need to imperil the work of God's church.

Parishes can and will experience growth – even in times of great difficulty – if they are responsive, connected, open to new ideas and eager. The prophet Isaiah provides inspiration when he says: "I am about to do a new thing, now it springs forth" (43:19). It is the newness that is brought on by the unexpected that has moved many to do things they could not have imagined before. There is good news to be found in this.

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



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HAPPY BIRTHDAY

Members of St. John, Willowdale hold a drive-by celebration for June Hunter's 100th birthday in July. PHOTO COURTESY OF ST. JOHN, WILLOWDALE



KNOT GARDEN

Members of St. Mark, Port Hope add a knot garden to the Elias Smith Memorial in the churchyard in June. Boxwood shrubs were planted in a geometric pattern to add a degree of formality and a sense of permanence and solemnity to the memorial. PHOTO BY ANNE ORAM



RING ON

Yvonne Tait, the bell ringer at St. John the Baptist, Norway in Toronto, takes part in a worldwide celebration June 20 highlighting the invention of the Ellacombe chimes ringing frame. Devised by the Rev. Henry Thomas Ellacombe 200 years ago, the mechanism allows a person to ring bells from the vestry without the need to ascend the church tower. It is still in use in many churches around the world today. PHOTO COURTESY OF ST. JOHN THE BAPTIST, NORWAY



ON THE MOVE

The organ at St. James, Orillia is disassembled (left) and then put back together again in its new location. The organ was moved out of its pit and on to a moveable platform in August to allow the church to make better use of its chancel for worship, public performances and livestreaming. PHOTOS COURTESY OF ST. JAMES, ORILLIA



OUTDOOR CHAT

When she couldn't talk to parishioners indoors during the pandemic, the Rev. Lucia Lloyd of St. John, Bowmanville invited them to stop by for "Lucia's Lawn Hours" outdoors on the church lawn instead. 'There were dozens of people who dropped by to chat, including parishioners, people who hadn't been to church in years and wanted to reconnect, and people in the community I'd never met who were curious,' she says. PHOTO COURTESY OF ST. JOHN, BOWMANVILLE



PACKED UP

Andrew Jull of St. Augustine of Canterbury, Toronto, loads donations of clothing destined for All Saints Church-Community Centre and New Circles Community Services. The church collected the clothing during its annual Dumpster Day in June. In exchange for a donation to the church, neighbours could dump their garbage into the church's dumpster to prevent illegal dumping during COVID-19 closures. PHOTO COURTESY OF ST. AUGUSTINE OF CANTERBURY, TORONTO



LIGHTS, CAMERA...

Members of the Peterborough Children's Chorus rehearse in the Memorial Garden at St. John the Evangelist, Peterborough in August. The chorus's artistic director, Julie Deck, is also the church's director of music. The singers were preparing to make a video highlighting the benefits of choral singing for mental health. PHOTO COURTESY OF THE PETERBOROUGH CHILDREN'S CHORUS



LOVE OF BOOKS

Stuart Budgell runs the weekly book sale at St. George, Hastings in August. The sale runs every Wednesday, Thursday and Friday and has a few thousand books to choose from. The book sale is in its sixth year. PHOTO COURTESY OF ST. GEORGE, HASTINGS



EMANCIPATION DAY

Holy Trinity, Guildwood hosts its first Emancipation Day celebration with MPP Mitzie Hunter as the keynote speaker and award-winning musician Shelley Hamilton as the featured musical artist. Emancipation Day celebrates the abolition of slavery in the British Empire on Aug. 1, 1834. PHOTO COURTESY OF HOLY TRINITY, GUILDWOOD



NEW MEMBER

Marcel Bridge, with parents Kyle and Camille and brother Darius, is baptized at Holy Family, Heart Lake in Brampton on Aug. 8. PHOTO COURTESY OF HOLY FAMILY, HEART LAKE



BACK TO CHURCH

The Rev. Canon Christopher Greaves, incumbent of Christ Church, Oshawa, and his wife Dianne attend Morning Prayer with their daughter Clarissa Greaves and their granddaughter Charlotte Smart at Christ Church, Port Sydney, Diocese of Algoma on Aug. 8. It was Charlotte's first time in church, in person, since her baptism on Oct. 18, 2020 at Christ Church, Oshawa. PHOTO COURTESY OF THE REV. CANON CHRISTOPHER GREAVES

I can see that God nudged me over the years

Martha Whittaker is the parish administrator at Christ Church, Brampton. This interview took place in August.

My role touches on a number of areas, including communications, stewardship, outreach and general administration. As the parish administrator, I have a pastoral role that requires discernment and discretion, all while working within healthy boundaries. I assist a wonderful team of clergy, other staff members and volunteers in the ministry of our parish. Like many other churches, we did the “pandemic-pivot” and worked together to provide both online and in-person worship, ensured that outreach ministries thrived, continued discipleship for children, youth and adults and made sure that we all stayed connected whether online, by post or by visiting. Oh, the skills we learned!

With a year end of June 30, Christ Church is currently preparing for our annual vestry. I know many people would not be too excited about that, but for me it is both an opportunity to reflect on the past year and to plan for the year ahead, so I am working down my lists to check things off. Not many people get to see how the whole of a parish works – how one area informs another. Helping to tell that story, how we are the hands and feet of God within our community refuels me.

The best part of my job and the most challenging part are two sides of the same coin. Planning and hospitality come naturally to me, so I would put those near the top of the list. After all, my name is Martha. The challenge arises during a pandemic. It is all doable but just different, and I find that I have been content with all that. Working behind the scenes to see ministry thrive is a pretty awesome



Martha Whittaker walks with her dog, George.

thing, but I need to be mindful to not spread myself too thinly and to say no to a couple of things – not always an easy thing to do. I am blessed to work with a great team. We encourage and support one another. We keep God as both the subject and object of all that we do, with good humour and creativity. This, clearly, is not a challenge.

I was born in Peterborough and raised in Brampton. I was baptized and confirmed at Christ Church, so I had been bit of a “leg-up” when I returned after many years, as my parents were still worshipping at Christ Church. Because of this, it comes naturally for me to say “welcome

home” when people arrive at Christ Church, whether it be on a regular basis, after several years’ absence or for the first time.

Prior to working at Christ Church, I worked for many years in human resources and strategy in the financial services sector. From an administration and communications aspect, many of my previous skills and experiences were transferable. My background in human resources continues to be helpful in many areas. Mentoring, listening and encouraging all play a role in parish administration.

When I left home, I found that going to church became sporadic but definitely not fully absent. The inevitable messiness of life got in the way and I found myself back in Brampton. I remember distinctly 9/11 (as many people do) and feeling that I was completely alone. The only thing that made sense to me that day was prayer, and I was so grateful that God nudged me to see if Christ Church was open for just that. Looking back, I can see that God nudged me over the years, but I think my unconscious response was to say that my dance card was already full. That day was a turning point; I accepted the dance and have been dancing ever since. Not all the dancing is joyous, but I know I have a partner – three in one, actually!

Five years from now, I want to be near water and an Anglican church! In 2019, I did a pilgrimage in Wales with a friend. We had another planned in 2020 but you know how that turned out. When it is safe to do so again, I hope to go on to more pilgrimages and retreats, but in the meantime I walk my dog, George, about 10km a day and do a practice of Lectio Divina everyday – ever hopeful to travel again.

My favourite passage from scripture is, “What does the Lord require of you? To act justly, to love mercy, and to walk humbly with your God.” (Micah 6:8) There are so many passages, but I find this one so simple and clear. For me, it means that we are not to be passive but rather active partners with God. That path is not always straight, easy or clear, but if I can use justice, mercy and humility as some guideposts along the way, I feel I am going in the right direction. And believe me, there are times when I need to turn around.



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Hebrews 13:16

Ginny, former client

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Parish fights to save women’s shelter

You can fight city hall. That’s what the parish of St. Matthias, Bellwoods learned this summer after receiving a notice of termination of a longstanding lease with the City of Toronto to use Bellwoods House, the former rectory, as a 10-bed women’s shelter. The church received notice on June 23 that the lease would be terminated by July 31, with no reason given. A teleconference was arranged the next day with city staff and church representatives.

After learning of the staff’s determination to shut down the program due to reduced numbers during the pandemic and a change in demographics, the parish swung into action. The Rev. Bob Bettson, interim priest-in-charge, called Councillor Joe Cressy’s office to outline the situation. Mr. Bettson also talked to Carolyn Wong, a nearby resident who has supported the shelter, and she conveyed the concerns of community members to Councillor Cressy’s staff.

The result was a motion to city council tabled by Councillor Cressy, and Councillor Mike Layton, who used to represent the Trinity-Bellwoods area. They asked council to pause the process of terminating the lease and review future options for the city in providing programs at Bellwoods House – either a new permanent shelter or another housing program.

Two days before council met in mid-July, the church received another notice from city staff rescinding the termination of the lease. So instead of losing a tenant, the way was paved for council to adopt the motion and embark on a full study of new options. In September, representatives from St. Matthias were set to meet with city representatives, including

the councillors, to take next steps in determining the future use of Bellwoods House. The process will also involve Wendy Pearson of the diocese’s Property Resources department, since the former rectory is held by the parish in trust for the diocese.

Bellwoods House is listed on the City of Toronto website as a long-term shelter for women over 50 who have experienced homelessness for a lengthy period. It has 24-hour-a-day staff to work individually with women on their challenges. The clients come from the city’s Women’s Residence.

As a small shelter, Bellwoods House has made a real difference in women’s lives. One resident who wrote in support of retaining the shelter mentioned the difference from the large Women’s Residence, with its issues of drug and alcohol addiction on the part of some residents. At Bellwoods House, residents have a living room to read, watch TV and socialize, and they’re able to join in cooking. That’s how she met the Rev. Krista Fry, a deacon at St. Matthias, who was visiting the house. Ms. Fry became a new friend. The resident lived at Bellwoods House for six months then found an apartment in the area.

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From Lindisfarne to Iona

Couple goes on pilgrimage in the land of St. Aidan

BY THE REV. CANON LUCY REID
AND THE REV. DAVID HOWELLS

Lucy:

In the summer of 2019, I had a three-month sabbatical from my ministry as incumbent at St Aidan, Toronto, and my husband David Howells, also an Anglican priest, was between ministries as an interim priest in the diocese. I knew that I wanted to spend the first month walking, so that the all-consuming thoughts about work would have a good chance to roll off my shoulders and be left behind for a while. The question was, where to walk?

I considered walking part of the Camino de Santiago, as several friends have done, but it didn't feel quite right; it didn't feel like my land. Instead, what began to coalesce was the thought of finding a path that would take me through my own home country of Scotland, where I was born and spent my early childhood. And then I hit upon the idea of walking to the island of Iona, one of the Inner Hebrides off the west coast of Scotland.

St. Aidan, patron of my parish, was a monk on Iona in the seventh century. Iona was the cradle of Celtic Christianity, and when the King of Northumbria in England wanted to restore Christianity to his realm, he asked for one of the monks from Iona to come. Ultimately it was Aidan who established a monastery there, on the island of Lindisfarne, and Celtic Christianity took root and flourished.

These two holy islands associated with Aidan, Lindisfarne and Iona, are some 550 kilometres apart on foot, linked by no single pilgrims' way but by a series of ancient footpaths and old roads, some well signposted and others not so much. With my sister and her partner as our accompanying support team, with their caravan and a tent, and with a thick sheaf of detailed maps, we set out on May 5 from Lindisfarne with June 1 as our planned arrival date on Iona.

David and I were also celebrating our 40th wedding anniversary that year. I pictured the pilgrimage as a special experience that we would share together, as we walked in prayerful contemplation from Lindisfarne, where we had spent retreats as young clergy newly ordained in England, over the hills of the border country, past the great ruined abbeys of Jedburgh and Melrose, along the shores of Loch Lomond, up the West Highland Way, and finally to the islands of Mull and Iona. It would be a pilgrimage of the heart and soul, in the footsteps of the great St. Aidan, after whom one of our sons is named. What could be more romantic?

The reality was far more challenging, physically painful, emotionally tough and spiritually rewarding than anything I could have imagined, and our experiences were so markedly different that we each tell the story now from our own perspective.

Caught up in wonder

David:

I am married to a planner, and our support team was her UK sister and partner.

Perhaps unwisely, I chose to let them do the planning – unwise, not because they needed supervision, but because I did not get engaged in owning this early part of the walk. As we walked, I was frequently irritated by what seemed like bad planning or odd choices. But actually, the choices they made in careful planning were always correct. Next time I will take ownership in all the stages. Planning and route-finding for an un-commercialized pilgrimage are vital. Hindsight cost me a lot of grumpiness and frustration. Perhaps this, for me, was a necessary transition out of busy parish life and into the silent walking of pilgrimage.

Pilgrimage is not conversational. Paths tend to be single file, so chatting is hard and distracts you from finding your footing on irregular surfaces, and the wind tends to whip your words away over the hill before they have a chance of being heard. Even being together, much of the walking was silent. That too requires some adjustment. We would walk through the morning and stop for a path-side lunch. These lunches were the springs of life! First the feet were set free, then the bodies reclined, and then conversation over a sandwich.

The third challenge was footwear and rain-proofing. I can only suggest that buying where you are walking is better than buying from MEC, which is Canada-centric. I replaced everything enroute.

By now, reading this, I ask, "Why go?" Well, it took me about half the pilgrimage to discover this. "Dis-cover" sounds to me like taking the covering off something. It began for me with clouds as we crossed Glen Coe. We paused for a break as we entered this huge valley, made by a collapsed volcano and then chiselled out by glaciers ages ago. As we descended into the glen, we stopped for a rest after the long morning walk. Lying back on the heather and looking up, there were clouds – white against a cobalt blue sky. Clouds of such magnificence and wonder, mesmerizing in their shape and sheer volume. I was caught up in wonder. I could have spent all day looking at them. What was actually happening was the Spirit finally finding a way to open my eyes and my heart and turn down the noise of my mind and my beloved "critical thinking" mode. Pilgrimage is not a problem to be solved, a project to complete or an item on a bucket list; it is removing yourself from a place where you know, where you are in control, where you are able to carry on as normal. Pilgrimage, for me, was the dismantling, the stripping away of my interface with daily life and leaving me emotionally and spiritually undefended and open.

I never quite recovered from the clouds: even when they were emptying sheets of rain on us, I continued, to Lucy's slight bemusement, to look up and say, "See how magnificent the rain looks as it sweeps over the cliff above us!" In fact, I was astonished by waves in the sea, by grasses blown by the wind, by the gulls that could hang in the air then tumble, screaming down only to sweep up for sheer joy, by the stonework of a wall made by hands



Clockwise from top: the Rev. David Howells and the Rev. Canon Lucy Reid on the West Highland Way; setting off in bare feet over the sands; a statue of St. Aidan on Lindisfarne. PHOTOS COURTESY OF THE AUTHORS

long dead and farms long abandoned by the Clearances. Darkly I found an inner fury at the English wealthy for the callous disregard they had had of "inconvenient peasants" farming where they wanted to shoot pheasants for fun. Pilgrimage opened a way of perceiving. The simplicity of mist spoke of holiness in creation. A beautiful old country estate house spoke of arrogance and greed.

Each day ended in a pub. We called up our support team (whose support, I slowly realized, more and more came from their grace-filled openness of heart) and had a welcomed drink. It was not the distance walked that finally mattered to me; it was the breaking open of my narrowed, outcome-oriented vision, my defences of logic and practicality. It was the awakening of my soul to the unnoticed beauty of dew on the moss in a stone wall, the majesty of a lake, the surge of the sea against rocks, crashing as if for the sheer joy of it all, and God's invitation to me to dance in this, to delight in it, and continue to notice it. For that too is where God is!

Pilgrimage is about letting go

Lucy:

I knew we were approaching the pilgrimage with different agendas when David balked at the idea of walking barefoot across the sands that separate Lindisfarne from the mainland. Pilgrims to Holy

Island, as it is called locally, have been crossing barefoot for many centuries, following tall wooden staves that mark a safe passage at low tide. "It's a pilgrimage tradition!" I urged him. "It'll be cold and uncomfortable," he objected. David is a rationalist to my idealism, and he was rightly worrying about keeping our feet dry and unscathed. He is also doggedly loyal and supportive, so took his shoes and socks off as I did, and plodded dubiously across the cold, wet sands on that first hour of our long walk.

I began to question the wisdom of my dream when David strained a knee on Day 4. It grew increasingly painful daily, and he was fearful of a permanent injury. Then we both developed blisters – the walkers' curse. Small but fiercely painful, they made every step a mental challenge. And we still had hundreds of miles ahead of us, with some challenging terrain. We took a rest day then carried on, David gritting his teeth while I took on the role of encourager and official optimist, while silently wondering if we should give it up.

The turning point came when we faced a two-day hike along the West Highland Way, out of reach of roads and phone range, and so without the safety net of our support duo picking us up, bringing us to our tent and feeding us. We would be carrying extra gear and staying in a

When disaster happens, PWRDF responds

Emergencies becoming more complex

BY JANICE BIEHN

The pandemic plunged many of PWRDF's partners into crisis mode. Working in some of the world's most vulnerable communities, they faced the challenges of social distancing, providing enough Personal Protective Equipment and disseminating reliable health information, sometimes without the benefit of mass media or government support.

But COVID-19 didn't mean an end to the other crises that PWRDF's partners typically face in a year. Climate-related disasters such as flood, drought, cyclones and hurricanes, and political crises and violence threaten people's ability to feed their families and make a livelihood.

Managing this complicated and complex portfolio is PWRDF's humanitarian response coordinator, Naba Gurung. Originally from Nepal, Mr. Gurung came to Canada after completing a Masters degree in international development in Norway, then landed at PWRDF shortly afterwards.

During his 20 years working in humanitarian response, he has seen many changes. "More and more emergencies are becoming more complex," he says. "There's not just one driver that partners have to deal with; there are now multiple drivers and forces that shape an emergency. In Haiti, for example, there was the earthquake, but then there's a tropical storm and a political economic crisis; in South Sudan, there was a flood for two consecutive years, conflict, continued displacement and devaluation of their currency."

In many cases, PWRDF directs funds to a larger response from an organization such as the ACT Alliance, which comprises 130 different faith-based groups from around the world. PWRDF is also a member of the Canadian Foodgrains Bank. Funds spent from PWRDF's account with the Foodgrains Bank are often matched by the Government of Canada by as much as four to one. PWRDF is also a founding member of the Anglican Alliance, a coalition of relief and development organizations in the Anglican Communion.

Here are some of the PWRDF humanitarian relief responses since August 2020:

Lebanon (ACT Alliance)

On Aug. 4, 2020, a warehouse storing ammonium nitrate exploded, obliterating the port of Beirut. The disaster exacerbated the already challenging economic and health crises in the area. PWRDF responded to an ACT Alliance appeal and participated in a humanitarian coalition matching appeal through its membership in the Canadian Foodgrains Bank. Donations totalled \$136,000. Providing food, non-food items, hygiene, blankets and clothing to those in need.

Philippines (ACT Alliance/National Council of Churches in the Philippines)

On Nov. 1, 2020, Super Typhoon Goni (Rolly) slammed into the Philippines with catastrophic winds, torrential rainfall, severe flooding, mud slides and storm surges. It was just one week after Typhoon Molave (Quinta) hit the same region, making it ever harder to cope with the pandemic. PWRDF responded to the ACT Alliance appeal with \$20,000. The National Council of Churches in the Philippines supported



Women and a child are among the two million people displaced by war in Ethiopia. PWRDF has provided financial support for relief efforts there. PHOTO COURTESY OF PWRDF

8,000 households with food relief.

Ethiopia (ACT Alliance/Lutheran World Federation)

On Nov. 4, 2020, a long-standing political disagreement between the Ethiopian government and the northern state of Tigray's regional government led to violence and military action, forcing people to flee. By January 2021, the region was facing a severe humanitarian crisis with more than two million people internally displaced. PWRDF responded with \$35,000 to the ACT Alliance appeal, supporting the Lutheran World Federation in Ethiopia. LWF trained local staff and 50 community leaders in Tigray to deliver psychosocial first aid in the displaced communities.

Afghanistan (Canadian Foodgrains Bank, Community World Service Asia and Presbyterian World Service & Development) From November 2020 to April 2021, PWRDF supported Community World Service Asia in providing food assistance to 1,100 households, including 420 female-headed households, in the Bamyan province of Afghanistan. This ensured that communities affected by COVID-19 would not go hungry in the peak food-insecure months, reducing economic migration and increasing the ability of households to host returnees.

Bangladesh (ACT Alliance/Christian Aid)

Support for Rohingyas, displaced from Myanmar and living in Bangladesh, is ongoing. Through the ACT Alliance, PWRDF allocated \$35,000 to Christian Aid to provide primary health care services and infectious disease surveillance and referral for Rohingya and surrounding host communities. Two medical doctors, two nurses, midwives, a health assistant, a pharmacist, and support staff were involved to provide services to the patients. Staff were equipped with COVID-19 appropriate personal protective equipment and materials.

Zimbabwe (Canadian Foodgrains Bank, DanChurchAid Zimbabwe)

From January 2021 to April 2021, PWRDF supported a food assistance project with DanChurchAid Zimbabwe and the Canadian Foodgrains Bank. Food baskets containing maize meal, beans and oil were distributed to 3,600 households in northern Zimbabwe. The most vulnerable households were prioritized for food assistance, including those headed by children, the elderly and women, and households with special needs. Families with land and available labour also received seeds for sorghum and cowpea seed to help re-establish crop production and provide food when the assistance ended.

South Sudan (Canadian Foodgrains Bank, Finn Church Aid, South Sudan

Country Program)

In April 2021, PWRDF embarked on an 18-month project with the Canadian Foodgrains Bank that was part of a \$10-million grant from the Government of Canada. PWRDF is supporting Finn Church Aid to implement a project in South Sudan, where long-term conflict has led to internal displacement and a high need for humanitarian assistance. COVID-19 has made it worse, causing businesses to close and food prices to rise. Finn Church Aid is providing a cash-transfer, vegetable seeds, tools and training to 600 returnee households (South Sudanese returning from Uganda and Democratic Republic of Congo).

St. Vincent and the Grenadines (Diocese of the Windward Islands)

In April 2021, La Soufrière volcano began spewing smoke and ashes over the islands of St. Vincent and the Grenadines. An estimated 20,000 people were forced to evacuate and move into shelters. The National Emergency Management Organization (NEMO) identified urgent need for water, buckets, folding cots, toiletries, blankets, field tents, kitchen utensils and sleeping mats. PWRDF responded with a \$5,000 grant, and donors quickly followed that up with another \$70,000 that will be used for economic recovery.

Palestinian Territories (Episcopal Diocese of Jerusalem/Al Ahli Hospital) In May 2021, violence broke out in Jerusalem, overwhelming the Al Ahli Hospital in Gaza with patients. The hospital is administered by the Episcopal Diocese of Jerusalem, and PWRDF has provided funds to purchase equipment or manage high volume in the past. PWRDF responded to the Bishop of Jerusalem's appeal with \$20,000 to purchase fuel for the generators to keep the hospital running. In the past year, \$30,000 was donated to purchase a microdebrider for the Ear, Nose and Throat surgical unit.

Tanzania (Canadian Foodgrains Bank, Church World Service Africa)

In May 2021, PWRDF began a three-year project with Church World Service Africa and the Canadian Foodgrains bank to improve food security of Congolese refugees living in Nyarugusu camp in Tanzania. Currently, refugees there rely mainly on rations from the World Food Programme. However, the rations include only staple items and are not enough. Some refugees have begun to plant seeds on land around the camp; however, many people lack the necessary skills and resources to farm successfully. This project will provide necessary farm inputs to 810 refugee households and train them on how to sustainably grow vegetables.

Lytton fire, British Columbia (Territory of the People)

In July 2021, a fire destroyed the village of Lytton and Lytton First Nation and prompted an outpouring of donations from Anglicans across Canada. An initial grant of \$5,000 was used to support families during the immediate crisis. The diocese is developing a plan to use the rest of the funds (approximately \$31,000) following PWRDF's In-Canada Emergency procedures.

Janice Biehn is PWRDF's communications and marketing coordinator.

'Pilgrimage is about letting go'

Continued from Page 9

hostel between two days of gruelling, rugged walking. It was decision time: press on and take the risk of not being able to make it or wave a white flag now and simply drive the rest of the way to Iona. We decided to press on.

Miraculously, a new pair of walking boots, a knee brace, plus some encouraging words from a German physician staying in the hostel, gave David renewed confidence and the comfort in walking that he'd been desperate for. The mood between us shifted and the land offered up breathtaking beauty with vast banks of bluebells, the long loch and then the highlands opening up before us. The day we emerged successfully from the challenge of that stage is the one day we asked another walker to take a picture of us both, and I still see the quiet, weary joy in that image.

Pilgrimage is about letting go, it seems to me. I had to let go of my preconceived ideas of how it would be, and of how we would experience it together. I had to let David's experience be his, and mine be mine. We continued to walk together, but we were on different pilgrimages internally, spiritually. I let go of the romantic

image I'd had of the two of us chanting psalms and singing hymns as we walked, and instead found simple Celtic prayers like mantras to recite silently. And the more I was able to let go of, like a ship shedding excess cargo, the more I was able to receive.

The day we walked onto the tiny ferry that would take us the last mile to Iona, I felt not euphoria or victory but a quiet, deep sense of peace and gratitude. We spent three days there, joining in the nourishing worship of the Iona Community in the abbey, and letting the gifts of the pilgrimage soak in. It felt like coming home: home to our final destination, but also home to my Scottish roots and home to a Celtic expression of Christianity that is profoundly life-affirming and creation-centred. The pilgrimage was over, and a prayer from the Iona abbey welcome service gave words to what was in my heart:

*You, God, have brought us to this thin place
where earth and heaven embrace,
the past interweaves with the future,
and what we want is replaced by what we need.
.... God, you are good to us. Amen.*

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IN MOTION

Appointments

- The Rev. Randy Murray, Community Minister of St. George Memorial, Oshawa, Aug. 1.
- Ms. Constance Kendall, ODT, York-Credit Valley Area Children's & Youth Ministry Coordinator, Aug. 2.
- The Rev. Canon Janet Read-Hockin, Priest-in-Charge, St. Cuthbert, Leaside, Sept. 1.
- The Rev. Canon James Woolley, Interim Priest-in-Charge, St. Peter, Erindale, Sept. 1.
- The Rev. Daniel Graves, Interim Priest-in-Charge, Holy Trinity, Thornhill, Sept. 8. This appointment will be held in conjunction with his current appointment at Trinity, Aurora.

Vacant Incumbencies

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

Bishop's Direct Appointment Process

- (receiving names):
- Christ Church, Bolton
- Parish of North Essa
- Prince of Peace, Wasaga Beach

Parish Selection Committee Process

- First Phase - (not yet receiving names):
- Holy Trinity, Trinity Square
- Nativity, Malvern
- St. Dunstan of Canterbury
- St. Cyprian
- St. Peter, Erindale

- Second Phase - (receiving names via Area Bishop):
- St. George, Allandale (Barrie)

- Third Phase - (no longer receiving names):
- N/A

Ordinations

- Virginia Gabriel will be ordained a Vocational Deacon at Christ the King on Dec. 12 at 2 p.m.

Celebrations of New Ministry

(Dates pending)

- **Trent Durham**
- The Rev. Alvarado Adderley – Incumbent of the Parish of Fenelon Falls & Coboconk
- The Rev. Stephanie Douglas-Bowman – Incumbent of St. Paul on-the-Hill, Pickering
- The Rev. Peter Gachira –

Incumbent of the Parish of Lakefield

- The Rev. Benjamin Gillard – Priest-in-Charge of St. Thomas, Brooklin
- The Rev. Lee McNaughton – Priest-in-Charge of St. Paul, Brighton
- The Rev. Shelly Pollard – Incumbent of St. Martin, Bay Ridges (Pickering)
- The Rev. William Roberts – Priest-in-Charge of St. Mark, Port Hope
- The Rev. Jennifer Schick – Incumbent of All Saints, Whitby
- The Rev. Bonnie Skerrett – Incumbent of St. Paul, Lindsay

York-Credit Valley

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

York-Scarborough

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

York-Simcoe

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

Retirement

- The Rev. Judith Alltree has announced her retirement. Her last day as executive director of Mission to Seafarers Southern Ontario will be Dec. 31.

Deaths

- The Rev. Dr. Schuyler Brown died on Aug. 22. Ordained in 1963, he was received by the Diocese of Toronto from the Roman Catholic Church in 1982, and served as Honorary Assistant of St. Augustine of Canterbury, Priest-in-Charge of Church of the Good Shepherd, and Honorary Assistant of St. Olave, Swansea. His funeral was held on Aug. 27 at St. Olave, Swansea.

PRAYER CYCLE

FOR OCTOBER

1. St. Matthias, Bellwoods
2. Area Pre-Synod Meetings
3. Flemingdon Park Ministry
4. Habitat for Humanity
5. St. Mary and St. Martha
6. St. Olave, Swansea
7. St. Paul, Runnymede
8. St. Stephen in-the-Fields
9. St. Thomas, Huron Street
10. Foodbanks and food sharing ministries

11. Farmers and food providers
12. Jeremiah Community
13. Order of the Holy Cross Priory
14. Provincial Synod of the Ecclesiastical Province of Ontario (Metropolitan: Archbishop Anne Germond)
15. FaithWorks Ministries
16. Health Care Chaplains
17. Bishop's Committee on Healing Ministries
18. Diocesan Parish Nurses Network
19. Lay Pastoral Visitors and Lay Aointers

20. Church of the Resurrection
21. St. Aidan, Toronto
22. St. Andrew, Japanese
23. St. Barnabas, Chester
24. Toronto East Deanery
25. St. Bede
26. St. David, Donlands
27. St. John the Baptist, Norway
28. Trinity College, Toronto
29. The Doctrine & Worship Committee
30. Wycliffe College, Toronto
31. Evangelical Lutheran Church in Canada

LOOKING AHEAD

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

Sales

OCT. 16 – St. Nick's Market, 10 a.m. to 1 p.m., on the lawn at St. Nicholas, Birch Cliff, 1512 Kingston Rd., Toronto. Delicious food items such as homemade frozen meat pies,

baked goods, jams and preserves, plus handmade crafts and other treasures on sale. Sandwiches and drinks to take away. In the event of rain, shop online by visiting St. Nicholas's Facebook page.
NOV. 6 - St. Matt's Christmas Market, St. Matthew, Islington, 3962 Bloor St. W., Etobicoke. Crafts, preserves, knitted items, art, stocking stuffers. Doors open at 10 a.m. Free admission and onsite parking available.

Retreats

OCT. 1-3 & 5-7 - The Sisterhood of St. John the Divine is offering two online retreats led by Kathleen Norris, award-winning poet and writer of *The Cloister Walk*, *Amazing Grace* and *Acedia and Me*. The retreats are: Waking in Heaven: A

COVID Year, held on Oct. 1-3, and A New Look at Formation, held on Oct. 5-7. The fee for each retreat is \$160. Learn more on the SSJD website, www.ssjd.ca.

Gatherings & Workshops

OCT. 13, 20, 27 - Join in person or online for Evening Prayer at 7 p.m., followed by a three-part Autumn Discussion Series at 7:30 with the Rev. Dr. P.J. Carefoote, who will examine the evolution of the Bible in the English language, from the primitive attempts to render the Scriptures into the common tongue in the 8th century until the present day, at St. Olave, 360 Windermere Street, Toronto. For more information, call 416-769-5686.

CANADA BRIEFS

Church, priest honour Anne Frank

EDMONTON - Holy Trinity, Old Strathcona and its incumbent, the Rev. Danielle Key, took part in the unveiling and dedication of a bronze statue of diarist Anne Frank in the city's Light Horse Park by the Dutch Canadian Club of Edmonton.

Holy Trinity is the regimental church for the Southern Alberta Light Horse (SALH) and Ms. Key is the regiment's padre. The regiment played an integral part in the liberation of the Netherlands in 1944-45.

Ms. Key described the unveiling and dedication on Aug. 8: "It was a spectacular event with so many people from different backgrounds gathering together to witness the unveiling of a statue of a truly remarkable young girl who stood for inclusion, peace and love."

Anne Frank, author of *The Diary of a Young Girl*, was a Jewish girl who died in a concentration camp in 1945. Her diary documents her life in hiding from 1942-44 during the German occupation of the Netherlands.

During the event on Aug. 8, a community in the Netherlands rang its peace bell at the same time as SALH troops rang a peace bell in Edmonton. In her blessing, Ms. Key said, "May we follow in the footsteps of Anne, remembering that words are stronger than bullets and grenades, remembering how wonderful it is that nobody need wait

a single moment before starting to improve the world, that no one has ever become poor by giving and to live in a manner in which we don't think of all the misery, but instead we think of all the beauty that still remains here on earth."

The Messenger

Car punches hole in parish hall's wall

FREDERICTON - No charges will be laid in an accident that put a large hole in the Parish of Kingston's parish hall.

The Rev. Douglas Painter was having a post-dinner rest in the rectory on June 15 when he heard a loud bang. Soon the fire department, paramedics and RCMP were on scene to deal with an SUV that had crashed through the front wall of the parish hall.

"I looked out and saw a car sticking out of the hall," he said.

The SUV came to rest straddling the stairwell to the basement and breached an interior wall. The driver was taken to hospital as a precaution and later released. No one else was hurt.

"We are praying for all involved," said Mr. Douglas. "We give thanks to the first responders, particularly to the fire department who were here very quickly, and the paramedics and the RCMP. We give thanks to

the Lord."

He added, "It is what it is, and we will cope. Everyone is safe and that's the most important thing." *The New Brunswick Anglican*

Correction notice

IN last month's issue, a caption about the garden at St. Joseph of Nazareth, Bramalea incorrectly spelled the name of Ruth Hay. *The Anglican* regrets the error.

Let there be food

Urban farm gives away vegetables

BY STUART MANN

At the height of harvesting in late August, The Common Table was producing about 650 pounds of vegetables per week, all of it to be given away.

The Common Table, an urban farm run by the diocese's Flemingdon Park Ministry, is located on the grounds of the Church of Our Saviour in Don Mills.

The farm, now in its fourth year, grows spinach, peas, radishes, tomatoes, eggplant, cucumbers, carrots, beets, onion, zucchinis, hot peppers, beans, okra, kale and more.

Each week, the vegetables are driven to the Angela James Arena, where they are distributed free to residents of Flemingdon Park, a high-density neighbourhood in Don Mills. The food helps to feed about 500 residents, including children. The farm also provides weekly food hampers to about 100 seniors in a Toronto Community Housing Residence.

"It's a real gift to be able to farm in the city, and to share it with families who wouldn't normally have access to locally grown organic produce," says Melodie Ng, farm assistant.

Last year, the farm gave out about 10,000 pounds of produce – 6,000 pounds that is grown at the Our Saviour location and another 4,000 pounds that is donated by a potato farmer.

The farm, which is staffed by Flemingdon Park Ministry employees and volunteers, has 25 rows of vegetables, a pollinator garden, a small greenhouse, a shed and a deck. There are plans to create a labyrinth and provide some workshops for children.

Flemingdon Park Ministry is funded by FaithWorks, the diocese's annual outreach appeal. The ministry has been serving the residents of Flemingdon Park, a high needs neighbourhood, for more than 40 years. For more information about The Common Table, email hello@thecommontable.org.



Flemingdon Park Ministry staff and volunteers harvest, sort and ship produce at The Common Table, an urban farm project based at the Church of Our Saviour, Don Mills, on Aug. 19. PHOTOS BY MICHAEL HUDSON AND MELODIE NG

