

Talks tend
to the soul

Stories show
God at work

Parish plans
pilgrimage



The Anglican

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WARM HEARTS

Members of Trinity Church, Bradford participate in the Coldest Night of the Year, a national fundraising walk for local charities held on Feb. 26. The team from Trinity raised \$5,085 in support of Inn from the Cold, Newmarket. From left are Ellen Cotton, Bill and Billy White, the Rev. Dana Dickson, Bonnie Connolly, Patti Kergon and Marlene Shruiff. PHOTO COURTESY OF TRINITY CHURCH, BRADFORD

Appeal posts strong year

Parishes respond to challenge

BY MARTHA HOLMEN

In a year of celebration, FaithWorks' 25th anniversary campaign was a great success, made possible by generosity from parishes and individuals in all corners of the diocese. In 2021, FaithWorks raised 97 per cent of its goal, or just under \$1.5 million, to help the most vulnerable members of society.

"I think it's quite amazing, given the circumstances and the pandemic," says Peter Mentis, FaithWorks campaign manager. "That means, most importantly, that we can sufficiently fund our ministry partners this year. And that's what it's all about – supporting the ministry partners who do all the frontline work with those most vulnerable among us and who need our help. Thank you to the donors and volunteers, the parishes and individuals who, by supporting FaithWorks, also contributed to that work with those most vulnerable."

Early in 2021, Bishop Andrew Asbil issued an ambitious 100+1% challenge, to encourage every parish to participate in the FaithWorks campaign and to set a fundraising goal that exceeded its 2020 result by at least 1 per cent of its overall offertory amount. The diocese rose to that challenge and achieved the most successful parish campaign since 2005, and the second-best in FaithWorks' history. In all, 93 per cent of parishes participated and 31 per cent increased their giving by at least 1 per cent.

Mr. Mentis takes these results as a sign of enthusiasm and support

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Service calls on Anglicans to be strangers no longer

BY STUART MANN

PEOPLE from across Canada, the United States, the Caribbean and Africa attended the 27th annual celebration of the Black heritage of the Church, held on YouTube on Feb. 27.

The two-hour service, called Strangers No Longer, was organized and hosted by Black Anglicans of Canada. It featured music, liturgical dancing, prayers, a tribute to the accomplishments of Black Canadians down through the ages, an



The Rev. Dr. Romney Moseley

address by the Primate, and reflections on the life and witness of the late Rev. Dr. Romney Moseley, author of the groundbreaking work, *No Longer Strangers*.

In a departure from previous years, Anglicans from other parts of the country participated in the service, making

it a truly national event.

The Rev. Jacqueline Daley, the priest-in-charge of St. Margaret, New Toronto and a member of Black Anglicans of Canada's leadership team, welcomed everyone to the service, reminding them that "we gather to celebrate but also to remember that (Dr. Moseley's) work is not done. We still have work to do to address the sin of racism in the Anglican Church and to make it the church of Jesus Christ, where all are included and none are strangers. Today we are

celebrating the goodness of God, who continues to renew us and calls us to action and works of justice." She encouraged people to re-read *No Longer Strangers* and for the national church to re-publish it.

The Rev. Randy Williams of the Diocese of Niagara, Anita Gittens, ODT, of the Diocese of Toronto, and the Rev. Canon Dr. Kortright Davis, a professor of Theology at Howard University School of Divinity in Washington, DC, paid tribute to Dr. Moseley, a scholar,

Conversations tend to soul

Anglicans explore where God is leading them

BISHOP Andrew Asbil is inviting the people of the diocese to dream together about where God is leading them through the current pandemic and beyond. "Tending the Soul" is a series of honest and hopeful conversations for the Church and its leaders about ministry in this time. Questions include, what's changed and what are we learning? Where are we finding abundance in the face of disruption? What do we imagine for the future?

Each hour-long session includes a conversation between church leaders, both lay and ordained, on a particular topic, with time for questions and discussion. Participants share what's tough in ministry these days, what they've discovered about best practices, and how they see the future unfolding.

The conversations are being held on Thursdays at noon, with a break around Easter. Three conversations

have already taken place, with the following still to come:

- March 31: Reconnecting with our congregations: the art of pastoral visiting and dealing with pandemic grief.
- April 28: Speaking to the spirit: the Church as a safe place for questions about meaning and purpose.
- May 5: Ministry with children, youth and families.
- May 12: Digital communications, websites and social media.
- May 19: Stories of generosity: the transformative impact of giving.
- May 26: Adult education in an age of Zoom burnout.

Participants can choose to attend any or all of the sessions. They are being livestreamed to the diocese's Facebook page and YouTube channel. All are invited to attend.

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HONOURED

Ranil Mendis, ODT, holds the June Callwood Outstanding Achievement Award for Voluntarism at a school cricket program that he helps to run in Mississauga. The award by the Province of Ontario recognizes exceptional contributions to the community. Mr. Mendis, a churchwarden at St. Thomas a Becket, Mississauga, received the award in 2021 for his longstanding volunteer efforts to engage young Ontarians through cricket. Mr. Mendis is also one of the organizers of the annual Anglican Diocese Cricket Tournament, bringing together church teams from across the diocese. He was one of 15 volunteers in Ontario to receive the award. PHOTO COURTESY OF RANIL MENDIS

BRIEFLY

Walk bears witness to opioid epidemic

A community walk that memorializes those who have suffered and died because of the opioid overdose epidemic will begin and end at All Saints Church-Community Centre in downtown Toronto on Good Friday, April 15. Using the Good Friday tradition of marking the 14 points or "stations" where Jesus stopped on his way to the cross, the walk will stop at 14 places where people have overdosed and died. The walk will start at 9 a.m. and all are invited. All Saints Church-Community Centre is located at the corner of Dundas and Sherbourne streets.

Group responds to website attack

The Black Anglicans of Canada website experienced a malicious attack in February with harmful racist messaging posted to the home page. "Black Anglicans of Canada regrets any trauma that visitors may have experienced as a result," the group said in a statement. "Steps have been taken not only to remove the content but to enhance the site's security features. While anti-Black racism is alive and well in Canada, the group will continue undeterred in its efforts to disrupt, heal and lead."

Archbishop's visit includes Toronto

In response to an invitation from Archbishop Linda Nicholls, Primate, and National Indigenous Anglican Archbishop Mark Mac-

Donald, the Archbishop of Canterbury, the Most Rev. Justin Welby, will visit Canada between April 29 and May 3. He will meet with Anglican Indigenous people and Indigenous leaders in Prince Albert, Saskatchewan, Six Nations Reserve near Brantford, and Toronto. During his visit, Archbishop Welby will meet and listen to residential school survivors, visit Indigenous reserves and share in the work of reconciliation to which the Anglican Church of Canada is committed.

ACW holds annual general meeting

The Toronto Diocesan Anglican Church Women will be holding its annual general meeting on Zoom on April 30 from 10 a.m. until noon. The theme will be Renewed for Change and the guest speaker will be Dr. Scott Brubacher of the Anglican Foundation of Canada. Registration opens on April 1. For further information, phone 416-363-0018 and leave a message or email acw@toronto.anglican.ca.

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Stories praise God

A new book, *Praise from the People of St. Paul's on-the-Hill*, brings together 27 stories from the parishioners of St. Paul on-the-Hill, Pickering. Several stories recount the loving, nurturing companionship of God during a lifetime of ups and downs. All show how a relationship with God has been strengthened. Here are four stories from the book.

Love on a leash

By Janet Myers

By March 2021, the pandemic caused by the COVID-19 virus had been raging for a year. It had been a long, dark, cold winter. I felt deprived of everything that made me happy: visits with family and friends, holiday gatherings, restaurant rendezvous, live theatre, movies, shopping and attending church services.

I felt like a prisoner in a cement box, a.k.a. our new condo. I felt no strong connection to the neighbourhood because we had recently moved from a rural setting to downtown Pickering – a big adjustment!

To maintain some level of fitness, for a change of scenery, for fresh air and for mental health, most days my husband and I walked. The neighbourhood was swarming with people out walking for all the same reasons. Anxious for socialization, everyone spoke to one another. One man in particular attracted my attention. Several times a day, despite needing a walker for support, he walked his little dog. We always stopped to admire the dog, as he was very friendly and always made me smile. Any occasion to smile felt wonderful! The man's name was Don and the darling dog was Toto.

I thought about how hard it must be for Don, with his obvious physical challenges, to walk Toto. At the same time, I felt sorry for Toto, whose outings were so very short. Out of the blue, I offered to walk Toto every day when I was free. Don was delighted and so was I.

And so, my adventure as a dog walker began.

Toto was very friendly and approached everyone he saw. If I noticed someone sitting alone on a bench, I steered him in that direction. They all loved patting him and having a little visit. He brought smiles to their faces. Mine too!

If we approached children, I took him over for a visit. Many overcame their fears once they saw his darling face and patted his soft head. Smiles all around!

As I got to know Don and his wife, I quickly realized they were lonelier than I was. Each day that I picked up Toto included a visit. A friendship developed that involved lots of laughter and mutual support.

During the summer, I joined some friends from church at the local park. We met most days and enjoyed many interesting conversations. But my welcome was never as warm if I showed up without Toto! They loved having him join us. They are now proud to be his “aunties” and they love him dearly.

I reflect on how Toto has changed my life. He has simply brought joy into my life at a time when it felt devoid of all things joyful. He has introduced me to many of my neighbours, greatly increasing my sense of affiliation with my new home. He has also brought joy into the lives of others, which makes me very happy. He feels like a ray of sunshine, bringing smiles to

all he meets and to me.

Am I just lucky? Did this happen by accident? I don't think so. I think God realized I was in trouble and needed a source of joy in my life. So out of His great love for me and His wisdom in knowing how to meet my needs, He gave me compassion for Don's situation. God knew that my reward would be exactly what I needed. I believe that reward, a sweet little package at the end of a leash, was God's love gift to me.

Thanks be to God who knows all our needs and blesses us in unusual and delightful ways!

A difficult class

By Kehinde Ladipo

During my undergraduate years at university, there was a particularly challenging semester when I was having a hard time with a mandatory advanced mathematics course. I knew the exam would be very difficult, but I trusted the Lord for divine help. I prayed about it and asked God to give me direction.

I decided I would solve as many problems as possible and ask for feedback from the professor as the semester progressed. I searched through the library for books with related new problems to practice.

Imagine my astonishment on exam day when I immediately recognized that some of the problems had been taken from the books I had been using for practice! It was a three-hour, essay-type examination with six questions, out of which we were to choose four. To the glory of God, I attempted all six and decided on which two to cross out before submission.

I was so elated that all the way back to my dorm I hummed the song, “O bless the Lord my Soul,” based on Psalm 103. I got an almost perfect score in the course, to the glory of God. Even better, this experience taught me to take every matter to the Lord in prayer, regardless of how insignificant it may seem.

God's plans for my family

By Rhona Bradbury

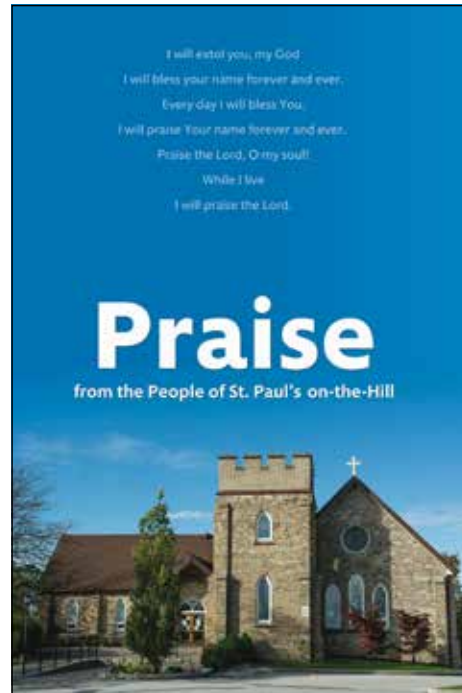
In 1967, Bill and I immigrated to Canada. By 1969, we had a home in Ottawa and felt ready to start our family, just as we had planned – two children of our own and then adopt. We anticipated no problems, expecting “our” plans to unfold as naturally as everything else we had hoped for.

When nothing happened, we sought help and discovered that pregnancy was not going to be easy. In fact, even if it did happen, a miscarriage was highly likely.

I had been a choir member of a church in downtown Ottawa but found no comfort or support there, and I stopped attending. I still questioned God as to “why” and often prayed for our dreams to be fulfilled.

We eventually regrouped and went to plan B – adopt first and see what happens. Within two years, we had adopted our oldest son and, three years later, we welcomed a second son. I never gave up hope of another child but when a nurse mentioned that we could complete our family with twin girls who needed adoption, I remember thinking that my family was already complete. Little did I know I was pregnant!

Our baby girl did indeed complete our family and I was satisfied. I called her my little miracle because I knew God had



The cover of *Praise from the People of St. Paul's on-the-Hill*. The book is available in paperback for \$10 or as an e-book for \$3.85 from amazon.ca.

made her happen for us.

In 2001, we decided to return to church and were led to St. Paul's on-the-Hill. This church has nurtured and guided us to a better understanding of the God we serve. We had made our plans, but God had His plans for us and His plans have served us well.

We have a son who serves his community as a police sergeant and is a proud family man, another son who has survived a marriage break-up and always made the well-being of his children his top priority, and a daughter who, with her husband and children, are active members of their church.

Every time our grandchildren are together and I hear their laughter and see their delight in each other, I pause to give thanks to a loving God who knows what I need, when and how I need it, and answers my prayers in His good time.

God's reassurance

By Geoff Cox

Thirty-five years ago, two partners and I were the owners of a successful business. We were sure that we were competent, knew what we were doing and were ready to expand. After spending time doing due diligence, we completed the purchase of another company operating in the same line of business. However, it was not a good time to expand. The new company's income fell far short of its expenditure. Our due diligence had not been good enough.

At that time, the world's economy entered a steep recession. Then the bank withdrew our line of credit. We were bankrupt.

Bankrupt! The word no business owner ever wants to hear. We had remortgaged our home and invested all of our money into the business. I felt that I was a total failure and had wasted all of my family's savings. Fortunately, our children were grown, but how was I to continue to provide for my wife after losing all of our investment, having no job, no home and no income? I was desolate.

A couple of days later, I woke from a dream where I had been in church and had been nominated to read aloud the Gospel. I stood and opened the Bible to the passage I was to read. But before I could start reading aloud, the text disappeared from the page. I put the Bible back down in the pew and picked up another Bible. I opened the second Bible to the required passage but once again the text disappeared from the page. The person in the pew ahead of me turned and kindly offered me his Bible, opened to the passage. As I accepted this third Bible and looked



Janet Myers, a member of St. Paul on-the-Hill, Pickering, walks Toto. Photo courtesy of St. Paul on-the-Hill, Pickering

at the passage, the text again disappeared from the page.

At this point in the dream, I woke up in a cold sweat.

I needed to discover exactly what was written in the disappearing text. I had to immediately get out of bed, go into the den, and get a Bible from the bookshelf.

The scripture reference had been imprinted in my mind from the dream: Matthew 6:25. “Therefore, I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing? Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they? Which of you by worrying can add one cubit to his stature?”

In retelling this event, I am reminded how God grabs my attention when He wants me to particularly focus on a matter that He considers of utmost importance to me at that particular point in time. Three times! “Pay attention Geoffrey! I promise that I will look after you and Margaret.”

And for 30-odd years, that's exactly what God did. He taught me to be satisfied with what I had. He surrounded me with friends, including those at St. Paul's. These friends taught me how to pray, and what to pray for. They surrounded me with love and taught me how to care for others.

Over and over, God confirmed again, as in Matthew 6:25 “Therefore I say to you, do not worry about your life... Which of you by worrying can add one cubit to his stature?”

Blessings!

Life not easy for international students



BY THE REV. CANON
ANDREA BUDGEY

Most people aren't aware that there are roughly 100,000 international students in Ontario universities, and approximately the same number in the province's colleges, according to Statistics Canada's most recent available figures. They're a diverse group of people, with varied needs, and they pay anywhere from three to five times the tuition that domestic students pay, so institutions have a strong incentive to expand their international enrollment.

This differential means that some of our international students come from affluent backgrounds in their own countries, and can live comfortably, even luxuriously, but others have come to Canada on government scholarships and programs, with the expectation that they will return home after earning their degrees, bringing the benefits of their training with them. There are also refugee students, sponsored by organizations like the World University Service of Canada; technically, they are Canadian Permanent Residents when they arrive, rather than international students, but they face many of the same challenges, while trying to build a new life in a strange country.

Regardless of their financial circumstances, students from other countries face issues of loneliness and isolation. Even those with ample means may discover that their social status at home doesn't translate to privilege in Canada, while others struggle to make ends meet. Skyrocketing rents push students into cramped shared living arrangements, and in ordinary times, many are to be found more-or-less living in campus libraries – an option unavailable during the pandemic. Canadian winters often come as

a shock, and familiar foods can be difficult to obtain, even in a city like Toronto. For students from more conservative societies, the comparatively relaxed mores of Canada can be profoundly destabilizing, and raise all sorts of questions about gender, sexuality, and other aspects of identity. And universities and colleges are not impervious to the pernicious currents of racism and xenophobia that have emerged in the wider society, often expressed via social media.

Many international students live with extraordinary levels of anxiety. There is often enormous pressure on them to succeed academically. While overseas communication seems easier now than ever before, worries about family at home can still be crippling, whether because of illness, poverty, famine, or ongoing military conflict. The strain Ukrainian students are currently facing as they see their homeland being invaded in real time on all available media, for example, is something that cannot be fully comprehended by anyone who has never been in the same situation.

Of course, institutions are aware of the strain under which their international students live, and many have developed safety nets: social gatherings with opportunities to meet others and form relationships (drastically reduced during COVID-19), counselling and mental health supports, financial aid, even on-campus food banks. These programs are, without question, crucial. Alongside the official, institutional supports, however, many students depend on more informal networks of relationship to survive and thrive. Student clubs can fulfill this role for some, although this option, too, has been less available during the past two years.

Campus chaplains find themselves occupying a liminal sort of role on campus, acknowledged, at least to some extent, by the institutions within which they work, but rarely

integrated fully into the official structures. We tend to operate in the more informal zone of students' lives, striving to offer relationship, connection, and, in some cases, ongoing engagement with a faith tradition. Some of my chaplaincy colleagues at the University of Toronto actually specialize in working with international students, but all of us come into contact with this group, and their needs are a frequent topic of discussion when we gather. For some students, the religious character of chaplaincy is a powerful connection to home and family, but others are skeptical – understanding that chaplains represent diverse traditions, but all seek to work together for the good of students, can be a challenge for those whose home societies are marked by sectarian strife. We also strive to offer international students connections outside the academic institution, whether introducing them to faith communities, or simply helping them to integrate in more practical ways.

This is where anyone can help. International students may not show up in your church on a Sunday morning, but they may well turn up at your food bank or your meal program. Your university-aged members may have classmates who struggle with life in Canada. Church communities might be able to offer practical support, but it's often more important just to make space to listen, without judgement, without trying to sign them up to anything, genuinely trying to hear who they are, what concerns them, and what they need – recognizing them as whole human beings, the face of Christ in the face of a young and anxious stranger (whether Christian or not). And if the student's institution has chaplains, don't hesitate to reach out to us for help and advice!

The Rev. Canon Andrea Budgey is the Humphrys Chaplain, Trinity College and the University of Toronto.



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In the Diocese of Toronto:

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

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Archbishop of Canterbury honours local Anglicans

THE Archbishop of Canterbury has honoured three local Anglicans for their outstanding service to the Church and the wider community.

The 2022 Lambeth Awards were given to 37 recipients across four continents. They are given to people within the Church of England, the wider Anglican Communion, other Christian churches, as well as to those of other faiths and none. Musicians, activists, clergy, peacemakers and educators are included, alongside people whose quiet dedication to their work hasn't drawn the public eye. Those honoured work in countries from Burundi to Finland, and the U.S.A to Brazil.

Suzanne Lawson, ODT, a member of St. Peter, Cobourg, was given

The Langton Award for Community Service. The award recognizes outstanding lay leadership at every level of Anglican life and non-profit community service and volunteer administration.

Archbishop Mark MacDonald, the National Indigenous Archbishop for the Anglican Church of Canada, received The Cross of St Augustine for Services to the Anglican Communion. He was recognized for outstanding service to support the Communion's role in creation care and climate justice, including the voice of Indigenous peoples.

Bishop Philip Poole, a retired suffragan bishop of the Diocese of Toronto, received The Cross of St Augustine for Services to

the Anglican Communion, for his leadership and support of the Compass Rose Society, Princess Basma Centre, Jerusalem, and St. George's College, Jerusalem.

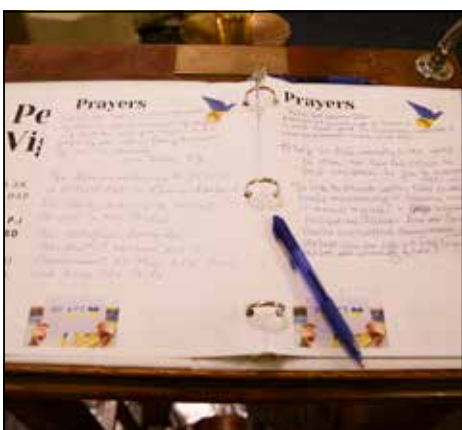
Announcing the awards on March 8, Archbishop Welby said, "The world around us is not as it should be. There is grave injustice and we currently face war in Europe, while COVID-19 continues to cause much grief. But we do not despair. Our faith in Jesus teaches us that we are justified in maintaining hope. One thing which feeds that hope is the work and service of the people we recognize today."

Archbishop Welby added, "Many of those receiving an award have worked quietly, discreetly and are

known only to a few. They have worked for justice and reconciliation, for the relief of poverty, for the extension of the Kingdom of God, for the advancement of education for all, for understanding between denominations and faiths, for authenticity in worship and prayer on behalf of this broken world. These awards represent an opportunity to acknowledge their valuable work. I present them on behalf of the Church of England but also, I hope, on behalf of people of goodwill everywhere."

The current Lambeth Awards began in 2016. Recipients are recognized for contributions to community service, worship, evangelism, interfaith cooperation, ecumenism and education.

Visit our website at www.toronto.anglican.ca



PRAYING FOR PEACE

A peace vigil for the end of the war in Ukraine is held at St. Anne, Toronto on March 3. Clockwise from top left: a woman ties a blue and yellow ribbon to the railing outside the church; people are invited to write the names in a book of loved ones in Ukraine and those who may be suffering from the war and occupation; messages of love and peace; the Rev. Don Beyers welcomes people to the vigil and gives the opening prayer. PHOTOS BY MICHAEL HUDSON

Seven good ideas from the secular fundraising world



I've long taken exception to secular fundraising's dependency on the promotion of "benefits" or "membership" to encourage giving. There is almost no emphasis on altruism when giving levels or clubs are used to leverage donor support. Indeed, the fixation with public gift recognition – especially for very large gifts – is used frequently in major gift or capital campaigns. Top donors are rewarded with naming opportunities even on publicly funded buildings where the taxpayer is the largest supporter.

The commitment to improving people's lives and the betterment of society is the great aspiration of philanthropy. And while its methods used to raise funds might have their shortcomings, the secular world has much to teach church leaders about how to encourage generosity.

Here are seven really good ideas taken from secular fundraising that are worth incorporating into our practice of Christian stewardship.

Say thank you

In the promotion of altruism, it is always a good idea to demonstrate gratitude. It is a good practice to acknowledge the donations of time, talent and treasure of everyone in our congregations on a regular basis. This means including a thank-you letter with year-end tax receipts, listing non-monetary contributions in newsletters and publicly identifying volunteers and their efforts during church services.

THE STEWARD

BY PETER MISIASZEK

Have a plan

In the secular world, it is called the case for support and annual report; we call it a mission action plan and narrative budget. Either way, it is critical to know why you are doing what you do and to promote it widely. A plan adds credibility to what you are doing and provides a strong argument for support. Overhead and administration costs are not the most attractive ways to describe our work. We need to be clear that we are doing the work of God and demonstrate how that has a transformative impact, and then speak to it on a regular basis.

Ask often

The theme of generosity permeates the gospel. Choose to make it a regular focus during sermons, prayer reflections and the offertory. Explain to church members why we give and how to give. In the same way other charities encourage giving through direct mail and e-newsletters, do not neglect these ways to encourage giving – at Easter, Thanksgiving and Advent. Challenge congregants to give an hour's pay each week to support the ministry of the church.

Keep donors informed

"Moves Management," a common methodology used by most charities, teaches us that donors require constant "touch points" where they are reminded of the mission and vision of an organization.

The consistent messaging reinforces why giving is important and how it makes a difference. Ensure that websites and notice boards are updated regularly, ministries are acknowledged and promoted and that a narrative budget is produced annually and distributed to all households in the parish.

Invite everyone to give

We tend to engage most with those who participate and give the most of their time, talent and treasure. However, we won't grow the base unless we invite more people to participate in funding our ministry. In the same way that Faith-Works conducts what is called "acquisition mailings" to attract new givers, parish leadership needs to invite everyone on the parish list to be a giver. One way is to send letters of invitation (with pre-authorization enrollment forms) to non or lapsed givers at the beginning of the year. Another is to host a Back to Church event; this might be an obvious activity as we reconnect following two years of pandemic-induced isolation.

Promote gifts of encouragement

Universities and hospitals have been especially good at reaching out to their existing donors and inviting them to make a will and leave a gift as part of their end-of-life plans. While the Church gets similar gifts from time to time, we need to do a much better job of encouraging such gifts. For the most part, we have yet to even introduce the opportunity to most people. A first step is to develop a Gifts of Encouragement brochure.

Make giving easy

The Church was one of the first institutions to pivot effectively at the beginning of the pandemic. Many parishes set up Canadahelps.org, gave links on websites, encouraged PAG enrollment and promoted e-transfers, Tap 2 Give or QR codes. All this was done to keep the giving pipeline open. Without it, many parishes would have been unable to sustain ministry during the pandemic. All this is to say that many people want to give, and we need to make it as easy as possible to do so. The pandemic was a real eye-opener for many, demonstrating that reliance on traditional means of giving isn't the most dependable.

There are other ways in which secular charities provide good examples of what parish leadership can do to secure continued support; these include inviting young people, hosting events and letting people know that all gifts are valuable and transformative.

Churches have a huge advantage over many charities in that we have a captive audience that engages with us on a regular basis. To capitalize on this advantage, we need to introduce many of the best practices of the secular world, as noted above. If you'd like more information on how to implement any one of these strategies, do not hesitate to connect with me in the Stewardship Development office at pmisiaszek@toronto.anglican.ca. We are always available to help.

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

God was calling me to go deeper with Him

Sarah Mair is an area youth coordinator for York-Scarborough and the youth ministry director for St. Paul, L'Amoreaux.

My responsibilities include organizing networking opportunities for all youth leaders – staff and volunteers – and clergy in the York-Scarborough area. This provides opportunities for youth leaders to gather and share their experiences, successes and concerns; to learn from each other and share resources for ministry in their parishes; and to take part in appropriate training. My partner in ministry is Ian Physick, who is a champion advocate for youth ministry. My predecessor, Jillian Ruch, continues to act as our informal advisor, supplying us with much needed resources and support. We also work with Bishop Kevin Robertson, who is a dedicated supporter of youth ministry, having been a youth leader himself for many years.

Some networking opportunities include the SPARK retreat held every spring for parish youth leaders, the youth summit in January, theology days, Synod, the ReCharge retreat in Muskoka and training days in conjunction with Wycliffe and Trinity colleges. As area coordinators for York-Scarborough, Ian and I also attend the monthly clerics meetings. As part of our mandate, we welcome clergy to work alongside BYMC (the Bishop's Youth Ministry Committee) in recognizing and supporting the youth leaders and (re)building youth ministry in their congregations. One way that BYMC does that is through the Youth Ministry Apprenticeship Program (YMAP). YMAP is an initiative that was started by the Rev. Christian Harvey and is continued faithfully by coordinators Cormac Culkeen, the area youth coordinator for Trent-Durham, and Ali McIntosh, the pastoral associate at Christ Church, Deer Park. It is designed "to equip and prepare potential leaders for a (paid) youth ministry position in the Diocese of Toronto. Leaders learn not in a classroom but by doing actual youth ministry." Some of the current volunteers with BYMC are graduates from YMAP!

As a youth ministry director at St. Paul, L'Amoreaux, my primary focus is equipping and empowering young people to follow Jesus, who is the way and the truth and the life (John 4:16). At St. Paul's Youth (S.P.Y) Network, we believe that youth ministry is vital not only to the church but also to the Warden and Finch community. My role involves developing, implementing and coordinating various programs and offering pastoral care to the youth and their parents. Some of the programs that I coordinate with my team of volunteers are the Friday Night Gathering (fellowship and Bible study), the S.P.Y.



Sarah Mair

Basketball Clinic on Tuesday evening at L'Amoreaux Collegiate Institute, CONNECTED, an after-school youth drop-in program with a focus on spiritual growth and academic support for immigrant and refugee youths, and parenting seminars. The S.P.Y Network also provides support to the Young Adult Fellowship, which meets quarterly throughout the year. I am particularly excited about the development of the Aduza African Fellowship, created in the memory of Timothy and Terver Aduza, which will honour the African congregation and their contributions to St. Paul, L'Amoreaux. St. Paul's continues to extend a friendly hand and a place of prayer and support to new immigrants.

The best part of working as a youth program director and as an area coordinator is sharing the gospel of Jesus Christ and observing the movement of God in young people's lives and within the Church. The worst part is learning how to be patient as the seeds are being sown, and watching God give the increase. After all, His ways are not our ways, and – I'm paraphrasing here – His timing is not our timing.

I was born and raised in Toronto to Jamaican parents who immigrated to Canada in the 1970s. At the age of one, I was diagnosed with a profound bi-lateral sensorineural hearing loss. I wear hearing aids and, after countless years of auditory-verbal therapy, I can speak well. I spent most of my formative years in North York, where I attended North York

Christian School and, later, St. Joseph Morrow Park Secondary School, which is now the site of my alma mater, Tyndale University. I attended George Brown College to study hearing aid dispensing, which is a program dedicated to studying the effect of hearing loss on individuals and providing proper clinical care to test hearing, select hearing instruments and to dispense and provide support for those who need aids. Through this program, I became passionate about advocating for accessibility for deaf, deafened and hard-of-hearing people, which later led me to studying social work at Ryerson University. I was blessed with opportunities to work with a variety of organizations with a focus on preventing violence against women and children, preventing anti-Black racism, and providing community development and program implantation of heritage-based education for Black youths and corporate staff training. After 10-plus years of working in the social work and banking sectors, I answered God's call to obtain a Master of Divinity degree in Christian education and formation (now known as Christian education and discipleship) at Tyndale University. In 2018, under the leadership of Fr. Dean Mercer, I was welcomed with open arms to St. Paul, L'Amoreaux as a youth ministry director, and the rest, as they say, is history.

My church journey began as a little girl when I would attend Holy Cross Catholic Church with my godmother, a devoted Catholic. I was also a daughter of an Anglican father and a Baptist mother, so my exposure to different

denominations gave me an advantage in seeing various styles of worship and liturgical practices. However, my faith journey didn't really begin until 2006, when I accepted Jesus Christ as my Lord and Saviour. Shortly thereafter, I began attending a non-denominational Charismatic church that helped to shape my walk with God. I learned how to study the word of God, developed a dynamic prayer life and discovered my love for teaching and hospitality. Under the leadership of Pastor Richard J. Brown of Kingsway Community Life Centre, I taught Bible study and helped to facilitate discipleship workshops. I was invited to teach Bible study and helped to develop various ministries at different churches. As a woman, I was unsure of what role I played in ministry, but that all changed when I heard the Rev. Jennifer Porter-Cox, an evangelist from Baltimore. Her ministry serves to remind me that God can use anyone for His Kingdom, regardless of their gender, background, talents and gifting. In 2014, God was calling me to go deeper with Him. I left my full-time job to study at Tyndale University. I came under the tutelage of Dr. Yau Man Siew, the faculty advisor and associate professor of Christian education and discipleship. The Rev. Dr. Victor Shepherd, a professor emeritus of theology and the Rev. Dr. Arthur Boers, a professor of leadership development and an honorary priest at St. Paul, L'Amoreaux, also played a crucial role in my spiritual development and formation. I consider myself to be very fortunate to have met so many wonderful people who have walked alongside with me as mentors and spiritual directors.

Five years from now, I'd like to start and complete my PhD with a focus on Christian education and discipleship. I also hope to see a thriving and all-encompassing youth ministry body within the Diocese of Toronto in which youth leaders are given an opportunity to receive educational training and spiritual formation, counselling services and an online portal of resources.

It's impossible to pick and choose a favourite passage, as there have been so many that have reminded me of the goodness of God over the years. In this season, Matthew 6:33, "So above all, constantly seek God's Kingdom and His righteousness, then all these less important things will be given to you abundantly" (The Passion Translation) seems so appropriate. As humans, we are fickle, given over to worries and anxieties of our everyday lives, which blind us to the omnipotence and omniscience of God. Yet, the testimonies of God are sure, admonishing us to trust Him in the face of uncertainty and to fix our eyes on Jesus, the pioneer and the perfecter of faith.

PWRDF accepting donations for Ukrainian relief

BY JANICE BIEHN

PWRDF is supporting Ukrainians forced to flee their homes due to the Russian invasion. An initial grant of \$20,000 issued to an ACT Alliance appeal has been increased to \$50,000. The grant will fund the work of ACT member Hungarian Interchurch Aid (HIA).

As the war began on Feb. 24, tens

of thousands of Ukrainians fled for safety elsewhere in Ukraine or to neighbouring countries. HIA has been working in Ukraine for more than 25 years in humanitarian and development projects. It had already shipped 28 tons of food to support those fleeing to Hungary, and its staff has been working with refugees at the Ukraine/Hungary border.

Yelena was one of hundreds of Ukrainians in line at a border crossing into Hungary, waiting with her three children while her husband was on the front lines in Ukraine. She told ACT, "We heard that the Polish border is completely jammed, so we decided to cross the mountains and try to make it into Hungary. My sister is still on the way, I have no idea where she or

my nieces are."

On Feb. 27, HIA set up a 24-hour refugee support point on the Hungarian side of the border at Beregsurány, where the line of refugees trying to cross into Hungary is kilometres long, says an ACT communiqué. The support point was set up in a heated pavilion. HIA is providing hot tea, sandwiches, refreshments, blankets and basic

hygiene items for Ukrainians, including many elderly and children who are waiting long hours to cross the border into Hungary.

"In addition to the tangible help at the support point, HIA also helps those arriving with information in Hungarian and Ukrainian, including how those in need can get temporary accommodation in

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Going on a pilgrimage

Church group plans 'deeply hopeful journey'

BY THE REV. SUSAN HAIG

Whether from the confines of COVID-19, the ashes of grief or depression, or simply the occasional aridity of ordinariness, pilgrimage beckons. The open road calls. The Spirit draws people out of their armchairs and off their couches. She sets their feet upon the good earth and says "go." Magnetically, irresistibly, She has been calling followers of Jesus and people of good will across the world and across the ages to step onto the Camino and walk the Way, inviting them to make a journey unlike one they have ever made: to travel by foot (or horseback or bicycle) for hundreds of kilometres to visit the tomb of one of the first apostles and friends of Jesus, St. James, the Son of Zebedee. James – who was sent out as we are sent out and so who made long journeys for the sake of the gospel.

Pilgrimage has always been an important part of the religious experience of humans and of the Christian life. However, like other expressions and disciplines of our faith experience, it has its seasons, its ebbs and flows of popularity and practice. Since the 1980s, both the Camino and pilgrimage in general have been experiencing a renaissance – until March 2020! Yet, as our horizons have narrowed, the idea of pilgrimage has taken on new urgency and even broader appeal. Our present context has not only sharpened the desire to make a pilgrimage, it has also paradoxically – and perhaps serendipitously – been an experience of the very vulnerability that is the lot of the pilgrim on the road. As we have had to sit and shelter at home, our walking shoes languishing on the doormat, our spirits have been untethered and thrown into the great and unfamiliar Unknown of a world discom-bobulated by pandemic. Unintentionally, and perhaps against our wills, we have all become pilgrims these past two years.

Dictionaries define a pilgrim as a person who makes a journey to a holy place for a religious reason. While that's true, it's a bit flat and non-descriptive. I like to think of a pilgrim as a person of daring, one who says "yes" to the divine call to leave their workaday life for an extended period of time, to venture forth into the great and wild Unknown towards a holy place; one who does so for some deep spiritual purpose not quite understood, but accepting that it will involve surprise, revelation and transformation. Richard Niebuhr once said that "pilgrims are poets who create by taking journeys." And, I believe, one of the things they create or re-create is their very own self, and in so doing also the world in which they live and breathe and have their being.

Each pilgrim walks for a different rea-



Henry Krol, a member of Church of the Redeemer in Toronto, hikes the Camino de Santiago in May 2019. At right, the Cathedral of Santiago, Spain, the end of the pilgrim route. Mr. Krol will be co-leading a group to the Camino in September. PHOTOS COURTESY OF HENRY KROL

son. Each person has a different Camino. For some, a pilgrimage is a process of deep discernment, listening for God's voice speaking to their questions of who they are, where to go or what to do next. For some, a pilgrimage is a process of healing a wound or a lifetime of wounds, mourning a loss, learning forgiveness, finding or recovering a sense of belonging. For some, it's a commitment to Creation and to the fight against the planet's degradation, as each step they take in slow time, each vista they enjoy without the barrier of windows or walls connects them more and more to the Earth and all her creatures. And then for some it's a long rosary of thanksgiving and gratitude for a life of blessing. Whatever it is, the common element and driving force for every pilgrimage – whether conscious or just dimly known – is a desire to be with God. To live in the words of the Godspell song, seeing God more clearly, loving Her more dearly, following Him more nearly. Because pilgrimage awakens God's Spirit within us in a way that almost nothing else does.

Pilgrimage may beckon for a long time before the first physical step is taken. This is so for the Church of the Redeemer community, which has been talking and thinking about walking the Camino for a long time. We are now contemplating the idea of doing just that, but also of exploring the lens of pilgrimage for our life in Christ in all of its fullness and varied expressions. The work is being guided by a small group that has named itself the Becoming Pilgrims Committee. It was struck last year, after Mervyn Chin, a parishioner, asked our incumbent, the Rev. Canon Steven Mackison, if the community could walk the Camino together. Knowing

that I am passionate about the subject, Steven then asked me to lead it. I agreed in a heartbeat. I then asked a second parishioner, Henry Krol, to co-lead it with me. He agreed in a heartbeat. Mervyn, Henry and I have all been pilgrims on the Camino and so have experienced something of the holy mystery and transforming power of pilgrimage. Not to mention the joy and fun.

Word of the venture got out and the Becoming Pilgrims Committee was formed. It comprises Henry, Tony Crosbie, Joan Robinson, Lee Shouldice (also a Camino veteran, along with his wife Carol Ritter) and me. And now after some initial planning, a group of 30 or so parishioners are contemplating walking a portion of the Camino Frances for a week and a half in September of this year. Many others are contemplating making pilgrimages more locally in the city and the GTA; and still others are hoping to become pilgrims in other, less concrete ways by exploring and cultivating a pilgrim spirituality in their lives.

There is much to do before September! But we are in this together and are connecting internally with other committees and groups within and beyond our parish family to make it happen. We will piggyback on the work of our Indigenous Solidarity Working Group to walk a pilgrimage on the U of T campus in June. We are working with the Bishop's Committee on Creation Care to develop a Redeemer pilgrimage within our own parish boundaries and will commence that project by walking a pilgrimage following the watercourse (buried) of Taddle Creek. We will walk and walk and walk throughout the spring and summer to ensure healthy, strong bodies for the road in Spain. We



will learn some Spanish, sharing tapas and sipping Albarino. We will read and talk about pilgrimage, learning how to pray with our feet.

Above all, we will learn how to embrace vulnerability and liminality without fear or resistance – to take, as Steven said a few days ago in his Charge to Vestry, "a deeply hopeful journey together." That is what pilgrimage is all about. That is what our life in Christ as the Church is all about.

The Rev. Susan Haig is the associate priest at Church of the Redeemer in Toronto.



The Diocese is on Facebook, Twitter, YouTube, LinkedIn, and Instagram.

To connect, visit toronto.anglican.ca

FaithWorks posts another strong year

Parish campaigns come back strong

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for FaithWorks across the diocese. “FaithWorks appeals to faith and to love, and people continue to express those through FaithWorks,” he says. “In spite of this struggle with the pandemic, people are willing and able to continue to give. Their souls have been cultivated to take on the challenges that the pandemic gave us and be able to step up and help those who are most vulnerable.”

The impressive results mark a shift from 2020, when FaithWorks saw a drop in parish campaigns as communities struggled at the start of the pandemic. At the same time, there was a surge in individual donations, especially online. “We saw individual donations as the vehicle through which people gave support, which was a change,” says Mr. Mentis. “Like everything else,

FaithWorks went online. We were able to pivot to online giving.”

Parish campaigns came back strong in 2021, with the help of a \$100,000 matching grant from an anonymous donor. For every dollar raised over the previous year’s amount by an individual or parish, FaithWorks received an extra dollar. Mr. Mentis and his colleagues also introduced the ability for individuals to attribute an online donation to their parish campaigns, something that had been missing before.

Mr. Mentis says he’s truly impressed with the generosity and creativity he’s seen from parishes. “Every parish, whether it has struggled with a FaithWorks campaign or been successful with a FaithWorks campaign, everyone has been able to contribute, even those



Volunteers help prepare meals at Flemington Park Ministry, which is financially supported by FaithWorks. PHOTO COURTESY OF FLEMINGTON PARK MINISTRY

through their prayers, which is always valuable and important,” he says.

He was also grateful to have had the opportunity to start visiting FaithWorks’ ministry partners when pandemic restrictions lifted in the fall. “I’m hoping as the lockdowns begin to ease, I’ll be able to get out to visit both ministry partners and more parishes, to continue to learn about the operations of our ministry partners in person and be inspired by the work they do,” he says.

For now, he’s looking ahead to the 2022 campaign, which started rolling out to parishes during Lent. Its theme is inspired by a quote

from Justin Welby, Archbishop of Canterbury: “Abundance and grace call us to be generous and trusting.”

“We all have received such abundance and grace from God, and our faithful response is to be generous and trusting: generous to those around us, and trusting that God will provide for us,” says Mr. Mentis.

This year will also see two new ministry partners join FaithWorks: the Durham Region Migrant Worker Ministry, led by the Rev. Augusto Nunez, and A Place Called Home, which supports homeless men, women and families in Kawartha Lakes and Haliburton County.

As he looks back on two years as the FaithWorks campaign manager, nearly all of which has been marked by the COVID-19 pandemic, Mr. Mentis says he’s struck by a sense of gratitude. “They have been an exceptional and unusual two years, certainly,” he says. “I have been witnessing this outpouring of love, this witness to the Christian faith. It’s been inspiring for me to continue on with the work looking forward into the future.”

For more information about FaithWorks, including links to the ministry partners, video resources and ways to donate, visit www.faithworks.ca.

Service pays tribute to scholar, mentor

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mentor and activist who died while presiding at a service at St. Michael and All Angels in Toronto in 1992.

Dr. Moseley was born in Barbados in 1943 and graduated as a biology major from Boston University in 1968. He completed a Bachelor of Divinity degree and a Ph.D. in religion and society from Harvard University. He taught at the University of Virginia (1975-80), the Candler School of Theology at Emory University (1981-88), and Trinity College, Toronto (1988-92). He is survived by his wife and daughter.

As an associate professor of Divinity at Trinity College, he taught in the areas of ethics and society, where he focussed on issues of suffering, evil and a loving God. “He joined other Caribbean theologians in the fundamental tenet that the core of the Christian gospel is freedom from all forms of oppression – that also meant within the Anglican Church of Canada,” said Ms. Gittens.

Dr. Moseley’s brief time in To-

ronto “will long be remembered because of a report submitted to General Synod of the Anglican Church of Canada in June of 1992,” said Mr. Williams. “This report, with recommendations, accompanied by a study guide, formed the basis for the Church’s policy on multiculturalism. Unfortunately, he did not have the opportunity to present the report to General Synod. It was published two years after his death, with the title *No Longer Strangers*. As a result of this work, and with General Synod’s endorsement, many dioceses in Canada established committees, similarly named No Longer Strangers. It was the leadership role of those committees to read the study and to pursue the recommendations made in the report. They, in turn, would educate others.”

Mr. Williams said Dr. Moseley was an influential figure at Trinity College, where his courses were often over-subscribed and attracted many students from different de-

nominations. “He was an articulate and respected spokesperson to a growing number of parishioners of West Indian origin in the Canadian church. Today, we remember him with deep affection, and we are indebted to him, for not only his academic and pastoral contributions, but also for the Christian witness he lived as a priest.”

Ms. Gitten said Dr. Moseley “lit a fire under the Anglican Church of Canada. His legacy lives on and much work remains to be done. Our Church must continue to encourage dioceses to be more intentional in executing the recommendations of No Longer Strangers if it is to be an inclusive Church where no one is made to feel that they are a stranger. In doing this, we can honour his transformative work and memory.”

Archbishop Linda Nicholls, primate of the Anglican Church of Canada, addressed the gathering, expressing a hope that every congregation and diocese embraced

and acted on the title of the service, *Strangers No Longer*.

“I am aware that our Church needs to deepen its understanding of the ways in which the voices and faith of Black Anglicans have been suppressed by systemic bias, colonialism and racism – conscious and unconscious,” she said. “We must listen to Black history told by those whose faith in our midst has enriched the Church. We must examine our life from top to bottom, committed to respect the dignity of every human being, and to change whatever inhibits or denigrates the fullness of ministries of the whole Body of Christ. Our leadership needs to reflect the diversity of our Church. There is much work to do to build on the work of the past three decades, particularly that of the Rev. Dr. Romney Moseley, whose report, *No Longer Strangers*, is echoed in the title for this service. It is a title that demands our attention and action. Strangers No Longer – let’s make that true in

every congregation and diocese. I am grateful to Black Anglicans of Canada for their commitment to education, prophetic proclamation and story-telling, and I look forward to the recommendations of the Dismantling Racism Task Force to the Council of General Synod to hold our Church accountable for what we have said with our lips but have not fully enacted in our life as Church.”

Irene Moore Davis of the Diocese of Huron gave a stirring tribute to Black Canadians, listing by name those who have made important contributions in politics, the arts, academia, the military, sports, social justice and other areas. Quoting from an author, she encouraged people to “activate our courage, to truly step into our role as ambassadors of racial reconciliation, no longer destined to just obey, suffer and witness but to disrupt, heal and lead.”

The Strangers No Longer service can be watched on YouTube.



Your friends at *The Anglican* wish you
a blessed Holy Week and Easter.

Ministry works for peace, hope

Interfaith landscape different across diocese

BY THE REV. ROSHNI JAYAWARDENA

IN May 2021, the Bishop's Committee on Interfaith Ministry had its first meeting over Zoom. The committee is made up of lay and ordained people and is co-chaired by the Rev. Jeff Nowers and myself. In a recent video on our new webpage, www.toronto.anglican.ca/interfaith, Jeff and I described interfaith ministry as reaching out to neighbours of different faith traditions in order to find ways to learn from one another, partner together and build friendships. The ultimate goal of this ministry is to facilitate peace and hope in the world.

As a bishop's committee, we have a mandate, but still as we gathered, we wondered how to ensure that we were best serving the people and parishes of the diocese. We believed a good starting point was conversation. Since last May, Jeff and I have been visiting every clericus in the diocese – and we are still working our way through! Clericus is a regularly scheduled meeting of clergy in a deanery where information is shared, and clergy are able to gather to support one another and stay connected. During the pandemic, most clericuses were meeting online, so our visits were done without leaving our offices! At each clericus, we shared information about the committee, but we also asked clergy to share their interfaith experiences and hopes for this new bishop's committee.

Through these conversations, Jeff and I have been able to hear about the successes, challenges and questions clergy have related to interfaith ministry. Many shared



People from different faiths take part in a Ring of Peace outside a Toronto mosque in 2017. PHOTO BY MICHAEL HUDSON

memories of partnerships parishes have made with local mosques, synagogues, temples and more. These partnerships resulted in conversations, children's camps, educational events, pulpit swaps, refugee sponsorships and gatherings for holy celebrations such as Yom Kippur. In addition, clergy shared with us times where they have reached out to other faith leaders and had been turned away. Some clergy noted that they and parish leaders struggled to find time in the midst of all of their other ministries to reach out to other faith groups and build relationships. Sometimes parishes were also unaware of interfaith events going on in their community and so unintentionally missed opportunities to connect. We have heard questions about how to initiate contact with other faith groups: What should be said? What groups are best to reach

out to? How can we make sure that we are being respectful and don't say the wrong thing? Other big questions included how to approach differences between faith groups: Can we stay true to our belief in Jesus as our saviour while still learning about what others believe?

Our visits to clericus have also led to brainstorming sessions about resources that would be helpful for interfaith ministry. The most requested resources were focussed on prayer. Particularly when acts of hate and violence happen against people of other faiths, how we can hold them in prayer? Are there specific prayers that can be said, or specific ways to host or be part of prayer vigils? Other requested resources included background information about different faiths that would share their key belief, practices and more. While our committee works to gather some

of these resources there is a lot of great information on the national church website, www.anglican.ca/fair/interfaith-dialogue.

Most importantly, during our visits to clericus we have learned how different the interfaith landscape looks for different areas in our diocese. Parishes located in Toronto, Brampton or similarly diverse areas would likely find other faith groups just down the street or around the corner. On the other hand, clergy in some of the rural areas of our diocese described how it can be harder to find groups of other faiths to connect with because the demographics of their areas are not as diverse. Some cities have interfaith councils where faith leaders come together for conversation. In other areas, it is the post-secondary schools and hospitals that are hubs for interfaith ministry. Clergy also noted that families or extended

families in parishes are becoming more diverse and include people of other faith traditions who may join in for services at Christmas and Easter. Finally, many clergy spoke about how the pandemic has united people of different faiths: just like our churches, other faith groups are having to learn how to worship online, adapt their services to new safety protocols, celebrate holy days apart and remain faithful in difficult times.

These clericus conversations have been very meaningful to the Bishop's Committee on Interfaith Ministry. I realize that this reflection brings to light a lot of big questions, without answers. But sometimes answers to the big questions take time and there is no article that can provide an answer, let alone an answer that would fit everyone. To explore our big questions, we must intentionally take the time to pray, to listen, to read and to have conversations within our parishes and beyond our walls. Jeff and I continue to meet with clericuses and reflect on how the Bishop's Committee on Interfaith Ministry can provide the best resources and support to all people and parishes that are well experienced, new to, or curious about interfaith ministry. So far, our interfaith conversations have been with clergy, but interfaith ministry is not just about what our priests, deacons and bishops can do. Interfaith ministry involves the whole Church, lay and ordained people with different backgrounds, experiences and gifts to offer. If you would like to have a conversation with a member of the interfaith committee to share your experience, or if you have questions or ideas, please contact us at interfaith@toronto.anglican.ca. We look forward to learning from you and alongside you as we continue on this journey together.

The Rev. Roshni Jayawardena is the co-chair of the Bishop's Committee on Interfaith Ministry and the incumbent of Trinity-St. Paul, Port Credit.

Eldercare a priority for ecclesiastical province this year

BY LAURA WALTON, ODT



THE Ecclesiastical Province of Ontario settled into the virtual work world as the pandemic set in for the long haul. A quick but not-so-easy pivot to online communication allowed important collaborative ministry to continue at the provincial level. While the format of this work changed, the critical need for it to continue did not. The ecclesiastical province has done its best to adapt amidst two years of constant change. Archbishop Anne Germond and the bishops of the province's seven dioceses met virtually with increasing frequency to take on the ever-changing challenges presented by the pandemic. The executive officers of the dioceses

continued to work at streamlining resources. Work that was going on before the pandemic continued, with demands increasing as the weeks of restrictions turned into months and then years.

Along with the growing ministry workload, the issue of eldercare became an unexpected aspect of the ecclesiastical province's mandate during the pandemic. The inadequate care of seniors in the secular provincial system became a glaringly visible crisis as the death toll from the pandemic increased. A once-hidden problem became a noticeable systemic failing. It became obvious that Ontario's long-term care system for seniors was not just showing cracks in its stability but had turned into a clear breakdown of care. Its deficiencies not only affected seniors needing support but their paid and family caregivers, both in institutions and at

home.

The work to understand the magnitude of this provincial failing has been overwhelming for those in the ecclesiastical province who took this mandate on. The lack of consistent care and working support systems for seniors throughout the pandemic was evident, but finding a starting point at which to tackle the issue was daunting.

A year and a half later, the ecclesiastical province's Eldercare Working Group has found its footing. Appeals to the seven dioceses for input on seniors' care, along with work with legal advocacy groups such as the Advocacy Centre for the Elderly, has started the wheels turning. The working group is taking a two-pronged approach, with the first focused on the creation of a set of resources that all parishes can easily access and use. The work

of gathering resources that will guide both seniors and caregivers has begun. The resources will contain information about powers of attorney, reporting guidelines, how and who reports are made to, care for an aging population, responsibilities of those caring for the elderly and how parishes and the community can support those who are struggling not only in care homes but also their own living spaces. These resources will be easily accessible to those in the ecclesiastical province who need them. This resource tool will grow over time as additions are made and maintained.

The second aspect of eldercare that the ecclesiastical province will look at is one of advocacy. How do we as the Anglican Church make sure that seniors get the respect and care they not only need but

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Clothesline a lifeline for community

Last summer, the parishioners of Prince of Peace, Wasaga Beach decided to put a clothesline at the front of the church.

Marlene Hayes, clothesline coordinator, said, "We had it all figured out. On the line we would hang hats, mitts and scarfs for those in need during our cold winter months. It came to our attention from one of our parishioners, Jim Somerville, who volunteers at the ministerial food bank, that there was also a great need for men's socks, so they too were added to our list."

It wasn't long before the church had a wonderful selection of donated warm winter wear. Not only did the items come from parishioners, but also from others in this caring community.

The first part of the project was to get a clothesline. Bill Gaddows, an innovative parishioner of all trades, put three poles in the ground and strung up some leftover clothesline. Some clothes pegs arrived just in time.

A group of women got together at the beginning of November and bagged all the donated articles. They bought Ziploc freezer bags that would keep out the snow and rain. They were able to assemble 100 bags and still continued making them as more articles arrived.

The clothesline's "start up" day would be the beginning of Advent and it would finish on Ash Wednesday.

The big day arrived and the church was ready! Thirty bags were hung on the line and replenished as needed at least twice a week by the clothesline keepers. By the end of January, the church had given out over 150 bags. Donations poured into the church from the community, as people wanted to help the less fortunate in town.

"It has been a wonderful outreach project for all of us at the Prince of Peace as we all share our talents with those who need our help including," says Marlene Hayes. "Thanks goes to the fantastic knitters and those who crochet, those who packed all the bags, shovelled the snow to get to the bags, bought our much needed socks and the many others who have helped."

Submitted by Prince of Peace, Wasaga Beach



The Rev. Lorna May and parishioners of Prince of Peace, Wasaga Beach stand with their clothesline that provided winter items for members of the community in need. PHOTO COURTESY OF PRINCE OF PEACE, WASAGA BEACH

Rummage sale takes 'reuse, recycle' to heart

Almost a year ago, the whole world, it seemed, was missing routine. We missed our church family. We missed events that were reliable, comfortable and regular in our lives. Some of us missed our semi-annual rummage sale. A group of parishioners at Christ Church, Deer Park came together on Zoom, of course.

Rummage sales have always had a significant role in the life of the church. Not only does a sale draw the neighbouring community in to the building, but it provides a weekly connection for the volunteers who run the rummage sale. Some who live alone don't see other people from one sorting day to the next. For those who give less financially, their contribution of time and care is helpful to the operation of the church. Those with great organizational and creative skills contribute and shape the sale.

On April 23, Christ Church will highlight the "reuse, recycle" focus of Earth Week by doing just that – providing an opportunity for good clothing, shoes, costume jewellery and accessories to be purchased and reused and recycled. The sale will be held from 9:30 a.m. to noon. The church is located at 1570 Yonge Street in Toronto, one stoplight north of St. Clair Avenue. *Jayne Miles Simpson*



BRAVING THE COLD

Parishioners of St. Michael and All Angels in Toronto take part in the Coldest Night of the Year walk on Feb. 26, raising more than \$16,000 for local charities and the church's outreach ministries, which have seen an increase in demand of 300 per cent during the COVID-19 pandemic. PHOTOS COURTESY OF ST. MICHAEL AND ALL ANGELS



No quick fix for failing system

Continued from Page 9

deserve? What steps need to happen in caring for a group of people who are often vulnerable and alone? There is no quick answer on how to deal with this, and it will not be tackled until the first phase is complete. It will take time to assess, plan and move forward. As much as the ecclesiastical province would like to get everything in place quickly, it is not that simple. There is no quick fix for a system

that has been failing for years. Small, thorough steps will move it forward in the hopes that advocacy will gain traction and encourage change.

The ecclesiastical province will continue to be a strong ministry team as the world continues to adapt and change in a post-pandemic world. It will not forget the new things learned and the failings encountered. The forced adaption means that the often slow wheels

of change in churchland have sped up. This is a good thing. Closer diocesan ties and expanded ecclesiastical support, along with working towards a better world for our seniors, is just the beginning of the ecclesiastical province's mandate heading into 2022.

Laura Walton, ODT, is the prolocutor of Ecclesiastical Province of Ontario and a member of the Diocese of Toronto.

Ukrainians helped

Continued from Page 6

Hungary," says ACT. There is also support from local volunteers, such as a nearby Serbian bakery that is providing fresh bread, made with flour donated from Hungary.

"We've been standing here at this border checkpoint for more than five hours," says Yelena. "It is cold and my children are freezing. It is amazing to see that people are here to help, and even just talking to you gives us hope for a better future."

To make a donation, go to pwrdf.org/give-today and click on Response in Ukraine. You may also donate by phone at 416-822-9083 or leave a voicemail toll-free at 1-866-308-7973 and a staff person return your call, or mail your cheque to PWRDF, 80 Hayden, 3rd floor, Toronto, Ontario, M4Y 3G2. Mark Ukraine in the memo field.

Janice Biehn is PWRDF's communications officer.

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LOOKING AHEAD

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

Worship

APRIL 10 - Palm Sunday of the Passion, 10:30 a.m., guest preacher Archbishop Linda Nicholls, Holy Trinity, Guildwood, 85 Livingston Rd., Toronto.

APRIL 15 - Good Friday Service, 10:30 a.m., family event with egg games, painting, decorating and colouring, Church of the Holy Trinity, Guildwood, 85 Livingston Rd., Toronto.

APRIL 17 - Easter Day Sung Eucharist, 10:30 a.m., followed by Eggstravanza Family Celebration and Egg Hunt, Holy Trinity, Guildwood, 85 Livingston Rd., Toronto.

MAY 4, 11, 18 - Evening Prayer on Wednesdays at 7 p.m., plus the Rev. Dr. P.J. Carefoote's three-part Eastertide Series at 7:30

p.m., entitled The Meeting Place: Christianity and Culture in Early Toronto. Join online or in person (if open) at St. Olave, Bloor and Windermere streets, Toronto. Call 416-769-5686 or visit stolaves.ca/special-services.

Anniversary

APRIL 23 - St. George on Yonge, formerly known as St. George, Willowdale, is celebrating its 100th anniversary with a special worship service at 3 p.m., St. George's Day. The Primate, the Most Rev. Linda Nicholls, will be the celebrant and preacher. Tours of the church will be available before the service. Contact the church office for additional information at office@stgeorgeonyonge.ca or 416-225-1922.

Rummage sales

APRIL 23 - Rummage sale, Christ Church, Deer Park, with good clothing, shoes, costume jewellery and accessories, 9:30 a.m. to noon, 1570 Yonge St., Toronto.

JUNE 11 - White elephant/household items sale on the church lawn, with toys, exercise equipment, cutlery, clocks, lamps and more, Christ Church, Deer Park, 1570 Yonge St., Toronto.

IN MOTION

Appointments

- The Rev. Philip Stonhouse, Incumbent, St. Matthew, Islington, Jan. 9.
- The Rev. Mark Regis, Incumbent, St. Mary and St. Martha, Toronto, Feb. 1.
- The Rev. Dr. PJ Carefoote, Honorary Assistant, St. Olave, Swansea, Feb. 13.
- The Rev. Binu Philip (Diocese of Madhya Kerala), Priest-in-Charge, Church of South India, Toronto, May 1.
- The Rev. Canon Michael Burgess, Interim Priest-in-Charge, St. Timothy, North Toronto, March 1.
- The Rev. Canon Kit Greaves, Interim Regional Dean of Oshawa, March 1.
- The Rev. Canon Anthony Jemmott, Interim Priest-in-Charge of Ascension, Port Perry, March 1, while the Incumbent is on leave.
- The Rev. Andrew Johnson, Associate Priest, St. John, Willowdale, May 1.
- The Rev. Jeff Nowers, Interim Priest-in-Charge, St. Aidan, Toronto, June 1.

The following ordinands have been appointed Assistant Curate in these parishes, after their ordination on May 1:

- Jake Cunliffe (Southern Ohio), St. Mary Magdalene, June 18.
- Yohan Dumpala, St. John the Baptist, Norway, May 1.
- Alexandra McIntosh, Christ Church, Deer Park, May 1.
- Jillian Ruch, St. Bride, Clarkson, May 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):
- Havergal College Chaplain

Parish Selection Committee Process

First Phase - (not yet receiving names):

- Christ Church, Bolton

- Holy Trinity, Thornhill
- St. Peter, Erindale
- St. George, Haliburton

Second Phase - (receiving names via Area Bishop):

- Holy Trinity, Trinity Square
- St. Cyprian

Third Phase - (no longer receiving names):

- St. Dunstan of Canterbury

Ordinations

The following individuals will be ordained transitional deacons at St. James Cathedral on May 1 at 4:30 p.m.:

- Max Dionisio
- Jessica Dowling
- Yohan Dumpala
- Alexandra McIntosh
- Jillian Ruch
- Louise Simos
- Ben Tshin
- Michelle Yeung
- Angie Hocking will be ordained a Vocational Deacon at Redeemer, Bloor St. on May 29 at 4 p.m.

Celebrations of New Ministry

- The Rev. Philip Stonhouse, Incumbent, St. Matthew, Islington, May 29 at 4 p.m.
- The Rev. Nathan Humphrey, Incumbent, St. Thomas, Huron Street, June 12 at 4 p.m.

Conclusions

- The Rev. Jonathan Galles concluded his appointment as Assistant Curate at St. Bride, Clarkson on Feb. 28. He will be taking up an appointment in the Episcopal Diocese of Eastern Oregon.
- The Rev. Anish George will conclude his appointment as Priest-in-Charge of the Church of South India, Toronto on April 30. He will return to the Diocese of Madhya Kerala (South India) and resume ministry there.

Retirement

- The Rev. Canon Lucy Reid has announced her retirement. Her last Sunday at St. Aidan, Toronto will be May 29.



ANNIVERSARY

The Church of the Nativity, Malvern celebrates its 20th anniversary on Sewells Road in Toronto with an in-person and livestream service on March 6. From top: a video shows the late Bishop Michael Bedford-Jones, assisted by the Rev. Dr. Sonia Hinds, dedicating the church in 2002; the procession; parishioner Arienne Johnson, ODT, presents a history of the church; the church stands as a beacon of faith in the Malvern community. PHOTOS BY MICHAEL HUDSON



PRAYER CYCLE

FOR APRIL

- Christ Church, Deer Park
- Grace Church on-the-Hill
- Eglinton Deanery
- Anglican United Refugee Alliance – AURA
- Church of the Messiah
- St. Augustine of Canterbury
- St. Clement, Eglinton
- St. Cuthbert, Leaside
- St. John, York Mills
- Palm Sunday
- Holy Week
- Holy Week
- Holy Week
- Holy Week
- Holy Week
- Holy Week

- Easter Day
- St. Leonard
- St. Timothy, North Toronto
- Church of the Transfiguration
- Christ Church, Waubashene
- Bishop's Committee on Creation Care
- Good Samaritan, Port Stanton
- Huron Deanery
- Parish of Elmvale
- Parish of Penetanguishene
- Parish Administrators and Church Secretaries
- St. Athanasius, Orillia
- St. David Anglican-Lutheran Church, Orillia
- Anglican Church Women – Enid Corbett, Diocesan President

Visit our website at www.toronto.anglican.ca

Women deepen faith journeys

Sisterhood plans online and in-person Companions program this year

BY STUART MANN

FOR some years, Laura MacNewman had been deepening her faith life by reading the sermons of St. Bernard of Clairvaux, a 12th century Cistercian abbot. His sermons and theological reflections give readers an insight into the monastic life and his spirituality through a variety of topics.

Ms. MacNewman, an Episcopalian who lives in Michigan, enjoyed reading and reflecting on the sermons, but then felt the need to go further. “I thought it would be good to let go of them for a while and live it out,” she recalls.

Her spiritual advisor suggested a program offered by the Sisterhood of St. John the Divine (SSJD), an Anglican religious order that has its convent in Toronto. The Companions program gives women an opportunity to live at the convent for 11 months, living and working alongside the Sisters to develop a rhythm of life that includes private and public prayer and service to others.

Ms. MacNewman was interested in the program, but with two children at home and the COVID-19 pandemic raging, going to Canada wasn’t possible.



Laura MacNewman

Fortunately, there was another option. The Companions program was being offered online.

When the COVID-19 pandemic began, the program suspended its in-person component and started an online version, continuing to provide a spiritual lifeline to women anywhere in the world. (The SSJD hopes to start up the in-person component again this year.)

“We wanted to provide an online space for women to come and join together,” explains Shannon Frank-Epp, the program’s coordinator. “With the online program, the idea



Elizabeth Chan

is to help women live a Benedictine balance within everyday life – their work life, family life, school life, whatever life looks like for them.”

The online program is 11 months long and requires a minimum commitment of 10 hours a week. Participants need their own computer and a good Internet connection.

The program involves community gatherings, private and communal prayer time and course reading. On Sunday evenings, the companions are invited to join the Sisters’ livestreamed service of Evening Prayer. Once a week, the

companions are paired up to pray at a deeper level for needs in their lives and in the world. They also gather with a mentor to talk about self-knowledge, different prayers, the history of the monastic life and how to take the rule of Benedict into the modern world.

There are currently seven women in the online program, from Canada, the United States and Panama. They come from different denominations and walks of life.

For Elizabeth Chan of Toronto, the program was a chance to deepen her spiritual life. “Last year I retired, and I thought, ‘Okay, now there’s no excuse not to read the Bible.’ I wanted to deepen my walk with God and deepen my faith.”

A member of the evangelical Alliance Church in Toronto, she had visited St. John’s Convent before for spiritual retreats and had enjoyed the experience. One day she saw a notice for the Companions program in the SSJD’s newsletter and decided to apply.

“I thought it might be a great opportunity to learn more and be in the community, where we can encourage each other and walk alongside each other and seek God more,” she says.

Although she would have pre-

ferred to attend the program in-person, she is happy to have done it online, and has found that her prayer life has deepened as a result.

“When we pray the psalms, we go through the different seasons and different experiences in life,” she says. “The words really help me and enrich my prayer life.”

She recommends the program to others. “Give yourself a chance to put down everything and make seeking God the main thing in your life.”

Ms. MacNewman is also glad she took the program. “It’s been wonderful to learn from the Sisters but also from the other participants in the group. It’s a big time commitment, which is often difficult to manage with the kids, but I am enjoying it. I’ve learned new things but also the same things in a different way – coming back to something and finding something new in it.”

The Companions program – both in-person and online – will be offered this year, starting in September. The cost is \$100 per month for the in-person component and \$50 per month for the online version. Financial assistance is available. The application deadline is May 15. To apply, visit the SSJD website, www.ssjd.ca.

Greeting bees and sowing seeds

BY MELODIE NG

AS the soil warms with the spring sun, I look forward to meeting my friends again. They’re quite small, and easily missed. But if I sit for awhile and wait, soon enough I’ll see many of these friends – the ground-dwelling bees – peek out from their homes. Some are amber; some are striped, others are tiny and metallic green. Unlike honeybees, which are a European import, many of these native bees prefer creating burrows in the ground rather than nesting in hives. I first met these friends at the Common Table Farm, where I work. Now that I know who to look for each spring, I’m eager to greet them again as they emerge for a new season.

The Common Table Farm is an urban farm project of Flemingdon Park Ministry in Toronto. We grow and distribute fresh produce in Flemingdon Park, and our work is part of a broader movement working towards food justice in our city. The pandemic has exacerbated systemic injustices that impact communities like Flemingdon Park. With the urgency of these social issues, it may not be immediately apparent why we should take time and space on the farm for also planting milkweed and flowering shrubs, as we have in the past two seasons. But when it comes down to it, it’s not the farm team who is feeding the community – it’s the bees. Without these little guys travelling amongst the flowers, vegetable production would not be possible. Their work

integrates with that of the worms and microorganisms in the soil, who create the nutrient-rich conditions for our plants to grow and bear fruit.

As a member of the farm team, I’m just one of many participants in this local food (eco)system that feeds upwards of 150 families each season. I love that this incredible web of life calls me to join in this work together. This really is a community affair! There are human counterparts as well: our team is solid each year, and I could not keep up my motivation all season long without the enthusiasm brought by our volunteers.

I confess that on many days, in the busyness of trying to stay on top of tasks, I can forget the sacred and interdependent nature of this work. Thankfully, at just those times, a lance of sunlight through the maple trees may slow me down, inviting me to take a breath and remember. We are physically embedded in the world, although many of us forget this basic truth. Working on the farm is a vocation involving muscles, breath and observation of the land. This kind of work roots the farmer in place. Nicola Creegan, a theologian based in New Zealand, observes: “We live within this life and not on top of it, though we have come to think of ourselves as living on the world rather than within it.” Living within this life – not above it – is transformative. We are brought home to ourselves, as creatures that need air to breathe, water to drink, food to eat. I have the privilege of holding soil in my hands on a regular basis, and



Ground-dwelling bees herald the arrival of spring at the Community Table farm. PHOTO BY MELODIE NG

that contact reminds me of how we daily depend upon on soil.

As a farmer, I also have the joy of handling many different kinds of seeds. We save seed at the Common Table for self-sustainability and continuity from season to season. The practice of seed-keeping is deeply spiritual in many communities. Seeds are the source of each year’s sustenance; they are also keepers of ancestral knowledge and familial history. Seeds are tied to the sovereignty and cultural integrity of nations and groups, holding connections to land and community. At this time of year, the farm’s season begins with seeds. Like the bees, these tiny beings hold power that is often overlooked. We fill trays with soil and carefully seed them. The small pockets of earth are watered daily and watched for signs of life. Each variety of seed has its own timing.

Lettuce takes no time at all to make its appearance. Other seeds take a week – or even two – before sprouts emerge.

Every spring, I’m held in thrall by this process. I know what is going to happen. And yet, the physical experience – of planting, waiting expectantly, worrying about germination, and then being surprised by the force of life – never fails to delight. Tiny seedlings poke through soil and reach for light. They unfold their leaves, ready to begin their work. It won’t be long before they’re transplanted into the ground. There they’ll greet the bees, and our summer work together will begin in earnest.

Melodie Ng is the Common Table’s farm manager. For more information on the Common Table, visit www.flemingdon-parkministry.com/the-common-table.