

THE LYCHGATE

June 25, 2017

Parish Newsletter of
The Church of St. Martin-in-the-Fields



From the Rector's Desk

At the beginning of June I spent five days at the Abbey of St. Benoît-du-Lac. I was there with other members of my religious community, the Oratory of the Good Shepherd, for our annual Retreat and Chapter. The abbey is set in the beautiful wooded hills of the Eastern Townships of Quebec beside the waters of Lake Memphremagog. (You can see something of this wonderful setting and the striking architectural features of the Abbey by visiting www.youtube.com and typing in the search panel, abbaye st-benoit-du-lac.)

St. Benoît is a Benedictine foundation where a community of about 35 men have come together to answer the call of God to a life of silence and prayer. To help them to live out more faithfully this vocation, they follow the rule set out by St. Benedict of Nursia. Benedict developed his rule in the mid-5th century as he founded monastic communities around Subiaco and later Monte Cassino in what is now modern day Italy. It was a time of great upheaval in society and the Church as the western half of the Roman Empire collapsed under the pressure of successive barbarian invasions.

Benedict, working with already existing monastic rules like the Rule of the Master, gave his rule a new tenor and focus which proved so effective that it has continued to influence western monasticism to this day. But its influence has spread far beyond the cloister. In recent years, Benedict's rule has become an inspiration and a guide for Christians in all walks of life. What is it about Benedict's rule that has given it this lasting influence? Perhaps, it is the way that he both acknowledges the realities of human beings with our strengths and our failings, and also manages to encourage and challenge his monks to live more deeply into the mystery of God's love. In the times and society in which we live, it is this unique combination that seems to speak so profoundly to so many about the nature of our Christian discipleship, of our call to pattern our lives on that of Christ, that we might be transformed more and more into his likeness.

The Rule is grounded in Scripture. It calls those who follow Christ to be saturated in the language and imagery of Scripture. The Benedictine method of studying Scripture is called *Lectio Divina*. Its goal is to allow the Scriptures to speak directly to our day to day lives. This study of Scripture is balanced in the Rule by the call to prayer and work. In fact, it is this strong sense of balance, where the various aspects of life are seen as equally important to the creation of an integrated Christian whole, that is so striking in the Rule. Where modern people often compartmentalize their faith, their work, their home life, Benedict calls his monks to a far more integrated approach as they develop a rhythm of prayer, study and work in their service and worship of God. This is only possible through the practice of stability. For Benedict stability is about putting down deep roots, being grounded in God's love in a Christian community, and exercising perseverance and steadfastness in the life of faith. In this grounding we are called to a deep sense of awe before the mystery of God and to a profound respect for our fellow pilgrims on the journey, exercising great patience and understanding in our relationships with our fellow Christians. Only in this way can we respond to Christ's call to us to become his disciples and apostles. Only in this way are we prepared to arise from our sleep to be confronted by the amazing love of God and to embrace the Gospel and its demands. Strengthened by our prayer, our fellowship with one another, and by the action of God's grace, we are open to experience what Benedict calls, *conversatio morum*, that is the transformation of our lives, as we let go and trust in God, and are drawn closer and closer to Christ and to our true selves.

As we are all aware, it is becoming ever more challenging to live out our Christian faith in the world in which we live. God has provided us with wonderful resources in our Christian tradition, including the Rule of St. Benedict.

Perhaps it is time that we as individuals and as a Church began to embrace these traditions in a deeper and more creative way as we seek to answer Christ's call to discipleship in this modern age.

Father Philip

Church Directory



The Church of St. Martin-in-the-Fields

151 Glenlake Ave.
Toronto, Ontario M6P 1E8

www.stmartininthefields.ca

Church: 416-767-7491
Fax: 416-767-7065

Incumbent:

The Rev'd Canon
Philip Hobson OGS

Associate:

The Rev'd Canon
Susan Bell SCP

Assistant:

The Rev'd Andrew
MacDonald

Area Chaplain:

The Rev'd Canon
David Luxton

Honorary Assistants:

Rev'd James Decker
Rev'd Canon Harold Nahabedian
Rev'd Canon Alyson Barnett-Cowan

Organist & Music Director:

Jack Hattey

Church Wardens:

Michael Attwood

Cindy Paget

Secretary:

Margaret Allen

Property Manager:

Mark Kolberg

Sunday School & Nursery

Grace Karram Stephenson

Upcoming Events

Sunday, June 25

Faithworks Walk

Sunday, July 2

Sundaes on Sunday at the Coffee Hour after the 11 a.m. service.

Sunday, September 10:

11 a.m. New season of church school begins

5 p.m. Church picnic in the parish garden, followed by compline service

Sunday, September 17

Baseball Game between St. Martin's and St. Mary Magdalene's after 11 a.m. service

Sunday, October 1, 2 p.m.

Blessing of the pets in church garden

Saturday, November 18

Nutcracker Fair

- Parish Council next meets on September 11, and Management Board on September 18.
- From June 25th to August 28th, Robert Hamilton will return as the summer organ scholar at St. Martin's.

About *The Lychgate* Newsletter

The Lychgate is published four times a year. Parishioners are encouraged to submit news and articles to the newsletter editors:

- Ian Greene and Eilonwy Morgan:

iangreene0766@rogers.com

- For digital access to *The Lychgate*, including colour photos and click links to web sites, go to:

<https://stmartininthefields.ca/>

Since April 2, 2017

During Eastertide, Raven Seager, Janelle Dubé, and Jovada Dubé were baptized and made members of Christ's Holy Catholic Church at St. Martin's. At the Diocesan Confirmation service at St. James Cathedral, also in Eastertide, Catherine Tee and Quinn Palin Kennedy of this parish were confirmed by Bishop Peter Fenty.

A Caring Parish

By Cindy Paget and Fr. Philip

As faithful witnesses to God's love, we try to follow Christ's advice in Matthew 25:40, "...Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me." Would you or others you know benefit from assistance from a member of clergy or from other parishioners? Would you like a visit? If mobility is an issue, do you need a ride to church, or assistance with errands like shopping? Would you like meals brought to you for a time?

Parish Council has been discussing how we, as a parish family, might best respond to the needs of our fellow parishioners. But first we have to determine what those needs are. Please help Parish Council in this important discussion by contacting Cindy Paget or Fr. Philip or another member of the clergy team to discuss your needs, or what you think might be the needs of others. With this information, Parish Council can move forward on helping us to continue to build a loving and caring community here at St. Martin's.

Confirmation at St. James

Kathy Wagg



Confirmation on Sunday, April 30th at St. James Cathedral of Catherine Tee and Quinn Kennedy from our parish. The confirming bishop is Bishop Peter Fenty, Area Bishop for York Simcoe.

Another Cathedral in the Diocese of Toronto

By Dale McInnes Keel

On Saturday Oct. 29th, 2016, several members of St. Martin's, together with about 20 parishioners from other churches within our Deanery of Parkdale West Toronto, joined in a bus tour of four of the deanery's churches. This event, sponsored by the deanery, was under the direction of The Rev'd Gary van der Meer, rector of St. Anne's. Of the four beautiful and historic churches we visited – St. Thomas Huron Street, Chapel of Saint Alban the Martyr, St. Michael and All Angels, and the newly amalgamated Church of St. Mary and St. Martha – it was the history of the Chapel of St. Alban the Martyr that really fascinated me.

We might assume that St. James was always our cathedral. This is not the case. Bishop Strachan, our first bishop, consecrated in 1839, led the Diocese from St. James. However, he apparently was not keen to designate it a cathedral. Part of his objection was perhaps that it was built and operated as a modest, low-church, Evangelical parish. Another of Bishop Strachan's objections was that St. James persisted in its practice of charging rent for pews. Bishop Strachan felt keenly that a cathedral should be open to all persons, regardless of their income. He also envisioned a much more grand building for his cathedral. However, a lack of funding held his dream back for decades, and in the meantime St. James was, by default, Bishop Strachan's cathedral.

In 1887 the cornerstone of St. Alban's, which became the new cathedral, was laid by Bishop Sweatmen, the third bishop of Toronto, and was named the Cathedral of St. Alban-the-Martyr. (Was Bishop Sweatmen perhaps the father of our own Seymour de Koven Sweatman, incumbent of St. Martin's from 1908 to 1919?) St. Alban's served as the cathedral of the Diocese of Toronto for half a century. The building of St. Alban's, which would have covered an entire city block, never fully materialized due to a failing economy, World War One and religious differences. Ultimately, in 1935, St. James once again became the Cathedral Church. What was completed of St. Alban's was the chancel, an Episcopal residence and a school. All are now essential parts of an independent school for boys grades 3-12, Royal St. George's College, founded in 1964. One can imagine the huge size of the planned cathedral as the chancel,

which is now the chapel of St. George's College, is itself the size of the average church.

If you are interested in a more detailed account of the history of this "Cathedral", there is a wonderful article on the internet written by Jonathan Lofft:

<http://heritagetoronto.org/cathedral-of-st-alban-the-martyr>.

Our tour ended at St. Mary and St. Martha church where we had lunch and an account of the amalgamation of the four parishes given by the rector, The Rev'd Beth Benson. It was a wonderful



experience to see the beauty of all four churches and learn a little of their histories. When the next tour comes along, I'll be there and hope you will too.

So What Do You Think of the New Coffee Hour?

By Ann Castro & Murray Albert

As suggested at Vestry, we met with Parish Council and agreed to make some changes to coffee hour to make the process easier and more manageable – especially for our more senior Coffee Cohorts (the majority of us!). A "self-serve" process was implemented on a trial basis using coffee urns (to save running back and forth with coffee carafes), and using compostable cups (to ease the task of clean up).

Everybody agrees that St. Martin's coffee hour is one of the best ways we can meet with each other and also welcome guests to St. Martin's – guests who may potentially then join the parish permanently. So how do we make sure we keep our coffee hour and not lose our current cohorts due to burn-out?

It really is a whole lot easier now, so we're hoping that more of you will opt to join us. If you can't commit on a permanent basis, no problem; join us on a part-time basis, or just help with selected tasks whenever you can. Also, for newcomers to the church, it's a perfect way to meet everyone in the parish. And we wonder if our younger members in the parish could assist on an ad hoc basis with setting up or putting away tables – especially as we're heading into summer when we all enjoy having coffee hour outside in our lovely garden. Parents: Can we

call on you to encourage this? Several of us miss the opportunity of pouring coffee and tea – as this is what makes it a real ministry and engagement with people. To welcome and greet everyone may well be one of the chief attractions of joining the Coffee Cohorts.

So, does being a Coffee Cohort appeal to you? Why not give it a try? **We'd love to hear from you.** All and any offers of help will be greatly appreciated. Ann and Murray: Home: 416-532-9741; Ann's Cell: 647-201-9741; Murray's Cell: 905-914-0901.

Important:

Please remember to **stack cups on the tray provided or put directly into the green bin.** *(Please do not put them in either the recycling or garbage bins.)* The city may fine us if we don't do this properly.

Further to the St. James Bell Tower Tour

By Jonathan Gentry

Following the parish visit to the bell tower at St. James Cathedral, some of the congregation asked what videos I would recommend. So here are three:

- For a history of change ringing, see: <https://www.youtube.com/watch?v=yLMiK-TMyPI>
- For more on ringing muffled bells fitting the muffles and the resulting sound, see : <https://www.youtube.com/watch?v=YqbolzrsUaA>
- For a look at where Jonathan first got involved in ringing: Christ Church, Crewe, Cheshire, England, where his father was the vicar. See : <https://www.youtube.com/watch?v=BZkcFqAdk1w>
- If anyone wishes to take up the art; they can call Jonathan at (416)766-8491.



Photo Courtesy Cathy Paxton

Submit Summer Photos of Garden

As you stroll through our lovely garden during the summer and take photos, please email them to Patty McKnight at pattymcknight@sympatico.ca so that she can post them on the church website and on the church's new Instagram account.

Some St. Martin's Parishioners with 2017 birthdays ending in "0"

Idea: Lynn McKnight



From 20 at the left to 90 at the right. Photo by Peter Chauvin, May 28. From left to right: Fraser Duff, Stephanie Bowman, Thomson McKnight, Maxine Joseph, Philip Conliffe, Phil Snider, Shelagh McPherson, Lynn McKnight, Michael Attwood, Sylvia Hobson

Martin's Table

By Dianne Doughty

A Martin's Table dinner was held at the home of Eilonwy Morgan and Ian Greene on Sunday, April 23 for 5 newcomers. Another dinner is planned for the fall. Special thanks to Eilonwy and Ian for welcoming us into their home.

An Ideas Group open meeting was held at the church on May 7. The following activities were identified:

- Procedures for welcoming, tracking and integrating newcomers;
- As of May 21, a welcome table to be set up and identified as a newcomers table. Volunteers will attend both services to invite and encourage newcomers to join us at the table for a coffee and a visit;
- Looking at other forms of welcome in addition to the dinner such as family brunch, and a movie/game night;
- Plans are being made for participation in the Fun Fair;
- Reintroducing Name Tags & Name Tag Sunday.

We are in the process of reviewing the many suggestions and ideas with the intention of establishing procedures to improve our method of greeting, identifying and integrating newcomers into the church. Thank you to all those who attended and brought so many good suggestions and ideas to share at the table.

The committee is looking for additional members and will work through email with any interested volunteers who are not able to attend meetings.

The committee also asks all parishioners for their help in welcoming newcomers. If you see a visitor in

your pew, please say hello, offer help (if needed) with finding pages in the prayer book or hymn book, and invite them downstairs for coffee and introductions.

St. Martin's Shirts For Sale

By Fr. Andrew

Have you seen the latest in St. Martin's style? Debuted at the sadly postponed softball game between St. Martin's and St. Mary Magdalene's, these shirts are as stylish as they are comfortable, and you can have one of your very own. Shirts are \$15 each, available in Men's (M-2XL), Women's (S-XL), and Youth (XS-XL).*

But wait, there's more: purchase of these shirts helps support the continued work of the St. Martin's Mission Team and the Children's ministry, as we strive to connect with the people and families who live in our parish neighbourhood. For more information, please contact Fr. Andrew (amcdnld@mta.ca).

**quantities are limited, but a minimum-quantity reorder can be placed with the supplier.*



It's Out! The Best Kept Secret in the Neighbourhood

Kathie Wagg

Co-Chair, Signage Development Group
Chair, Signage Maintenance Group

And what was that? You know – our church and all that we do here. For such a long time, many of our neighbours did not know what kind of a church we were – either in denomination or in activities. All we had to communicate with was one sign near the Lychgate – that was often obscured by trees and brush. While it is a tasteful sign that blends with the church building, it did not give much information. And only if you walked on Glenlake Ave. – and looked very carefully – could you possibly see it.

That has all changed now! In our desire to be more missional, to communicate better with our community and invite them to join with us, we have upgraded our signage. Here is what we have added in the past two years:

- The Lychgate sign now includes our web address as well as a box with changeable letters to welcome our neighbours to specific events;



- New welcoming permanent banners together with a changeable letter box on the east wall of the church for those who regularly use Indian Grove;
- QR code on the east signage to access our website from Smart devices;
- Changeable banner signage of various events on the fence close to the Glenlake/Indian Grove intersection that also includes QR code access;
- Banner notice of our facebook presence;
- New A-frame signs to put out on the day of specific events.

While what we have now is not what our original plans included, it is the best we can do with the regulations of City of Toronto signage rules and by-laws. We now know more about those rules and by-laws than we ever wanted to know!

It has been a long journey to get to this place and I would like to acknowledge those in the parish who have travelled with me:

- Kathy Mansfield, who initiated the project and who has been co-chair throughout. Kathy was especially



instrumental in obtaining the permit required for the east wall signage;

- Roberto Grillo-Galvez, who was our fabulous designer and contact with the manufacturer – and without whose knowledge and artistic direction we would not have the signage we now have;
- Adriana Balen, who helped by managing the relationship with the manufacturer and by providing us with non-technical status reports;
- David Chipman, who volunteered for technical advice when we believed our new signage would have a modern, technical component. While that was not possible, we appreciate David's willingness to assist;
- Robert Thornley, who will be providing lights to illuminate the sign by night – a very patient man. It's yours now, Bob!
- And a huge thank you to the parish for providing the funding for this from the Our Faith Our Hope funding. We would not be communicating so well now without this commitment.

But the story does not end here. Since we have changeable signage, it is important that messages are changed in a timely fashion to communicate our events. As of today, we have a small group of parishioners who are committed to doing this. With me in this task are James Muir, Ian Wrong and Christopher Dubé. We would love to have you join us. The more people we have, the less the individual time commitment. With eight people, you would be committed to change the signs only two or three times a year. If you are interested, please speak to me or contact me at waggfamily@bell.net. Thank you!

Partnering for Development in Tanzania: Your Generosity is Changing Lives

By Elin Goulden

From May 11-20, 2017, I travelled to Tanzania as part of a Primate's World Relief & Development Fund (PWRDF) delegation visiting the Diocese of Masasi, in southern Tanzania. PWRDF has partnered with the Diocese of Masasi to deliver development projects in southern Tanzania since 1995.

The aim of our visit was to learn about the successful conclusion of the Preventive Health and Food Security Project (2012-2016) and the implementation of the All Mothers and Children Count (AMCC) Project (2015-2020). The AMCC

project was developed to continue and extend the results of the earlier project with a focus on maternal, newborn and children's health, in order to take advantage of generous (6:1) matching funds from Global Affairs Canada. In addition, the Diocese of Toronto gave \$500,000 to PWRDF for maternal, newborn & child health projects in fall 2016, including AMCC.

Our delegation comprised 12 people, including 3 PWRDF staff, diocesan representatives and members of the PWRDF Youth Council and Board of Directors from across Canada, a videographer and Andre Forget from the Anglican Journal. From Toronto we



17-yr old Halima Mkitange can attend boarding school with the proceeds of the milk from the cow her family received through PWRDF

flew to Amsterdam, then flew from Amsterdam to Dar es Salaam, the former capital and still Tanzania's largest city. We arrived late Friday night and had a few hours' sleep in a nearby hotel before taking a short flight to Mtwara, on the southern coast, where we were met by two Land Cruisers and representatives from the Diocese of Masasi. After a three hour drive, we arrived at

the Cathedral in Masasi to be greeted by Bishop James Almasi and literally hundreds of people singing, dancing, and clapping. This was only a foretaste of the incredibly warm welcome we experienced throughout our time in Tanzania – every village greeted us with the same enthusiasm.

A highlight of our trip was Sunday service at the Cathedral, which included the confirmation of some 80 young people. As it was Mother's Day, the Mothers' Union was involved as servers and sidespeople, and welcomed all the women of our delegation as honorary members. I was interested to see that the Anglican Cathedral in Masasi is very high church, a tradition which can be traced to its origins among English missionaries in Zanzibar. Music was provided by the Cathedral choir and four other choirs

from nearby parishes, and ranged from traditional Anglican music like the Merbecke setting of the Creed to African Gospel anthems accompanied by dancing and ululations of joy. The service lasted about four hours, and except for the sermon preached by one of our delegation, was conducted entirely in Swahili, but the joyful music and dancing made the time pass quickly!

From Monday through Wednesday, we visited villages which have benefitted from the development work PWRDF has funded through the Diocese of Masasi. All Mothers & Children Count, like the Preventive Health and Food Security project before it, takes a holistic, integrated approach which understands food security and clean water to be the foundation of health. Thus, in addition to funding clinics and community health workers, the AMCC project, like its predecessor, will continue to involve providing borehole wells for clean water and providing agricultural inputs such as seeds and livestock to improve the food and income security of beneficiaries.

We saw firsthand the impact that even simple inputs can make in people's lives. In one remote clinic, a single solar panel has made it possible to refrigerate vaccines and power a lightbulb so that babies do not have to be delivered by the light of a flashlight or cellphone. In another village, a borehole well has reduced the distance villagers – mostly women and children – have to travel to find clean water from 8 km to less than 500 m. In the village of Ruponda, seeds and training in agricultural techniques have improved the food security of the inhabitants from less than half a year to a full year, so that villagers who could barely feed themselves now are planning to obtain a tractor to be able to take their surplus produce to market. In the village of Mkumba, we met a family whose receipt of a dairy cow has made it possible for them to send their teenage daughter to boarding school, buy a pair of goats, and make improvements to their home. "We could never have imagined our lives could be like this," the mother confided.

Along with these inspiring firsthand accounts we learned some impressive statistics. In the five years of the Preventive Health and Food Security project, the percentage of women assisted by a trained health professional during delivery increased from 40% to

95%; mortality of children under 5 dropped from 117 per 1000 live births to 65 per 1000 live births; and the numbers of severely underweight and stunted children under 5 dropped from 17.5% to 1.2%.

On the Thursday we participated in a roundtable learning exchange with staff and beneficiaries from the development projects, focussing on applying what they had learned from the Preventive Health and Food Security Project to All Mothers & Children Count. The successful elements of the projects are:

- **Community engagement:** The Diocese of Masasi works to build relationships with the district, ward and village leadership to gain support for their programs. The members of the communities involved may not be Anglicans or even Christians – in several villages the majority of the population was Muslim – but building trust and openness has paid off. The principle of “*sabili*”, or paying forward, ensures that the offspring of cattle and goats, and a percentage of the crop raised from improved seed, are passed on to the next cohort of villagers who need them.
- **Empowerment of local leaders:** Individual villagers are trained to become peer educators, “Trainers of Trainers” and Community Health Workers, who carry the message to their fellow villagers, and Water Managers to manage the borehole pumps. Trained professionals, including nutritionists, nurse/midwives, livestock officers, and monitoring/evaluation officers, provide support and accountability. It was especially exciting to see women taking the lead in many of these roles.
- **Holistic approach:** Understanding that one cannot



Moms and babies waiting to be seen at the clinic in Nanganga, one of 72 villages benefiting from the All Mothers and Children Count project

have maternal/child health without food security and clean water, these needs are also addressed, which creates a good foundation for the health activities and positive feedback loop.

- **Sustainability plan:** PWRDF projects are for a specific period of time and not an ongoing pipeline of funding. The idea is

that at the end of the project’s life the activities are self-sustaining in terms of what beneficiaries are doing, and that responsibility for ongoing inputs (i.e. the salaries of medical staff, drugs and supplies for clinics) are taken up by the Tanzanian government.

On our final day in Tanzania, we headed back from Masasi to Mtwara and on to Dar es Salaam, where we met with members of the Canadian High Commission. Making sure to cultivate good relationships with one’s partners is important for PWRDF as it is for the Diocese of Masasi! The statistics we learned about life in Tanzania – 75 % of the population are involved in subsistence farming; about half the population lives on less than US \$2 per day; with a high birth rate and low life expectancy, it is a very “young” country, with 65% of the population under 25 – bore out what we had seen in our visit, and made the development achievements of PWRDF and the Diocese of Masasi that much more remarkable.

It has been three weeks since we returned from Tanzania, but I continue to process what we saw and learned there. The warmth and sincerity of the welcome we received is a humbling and powerful reminder of the unity that is created by reaching out with the love of Christ to our neighbours – even neighbours around the globe.



Japanese Cherry Tree, May 13, 2017

The Bell Story

By Eilonwy Morgan

As mentioned in the previous edition of the Lychgate, Bruce Fisher's collection of previous years' bulletins and parish newsletters has been providing interesting accounts of parish events. This is an excerpt from the parish newsletter of October, 1974. It comes from the "Wardens' Notes." At the time, the wardens were Tom Elliot, Fred Leslie, and Larry Palin:

"Our funniest news is the recent church bell caper. As some of you know, it had been very difficult lately to get the bell to ring. When the firemen came to replace the chancel lights (nice and bright up there now) they obligingly agreed to fix the bell rope, which we supposed was the trouble. They put a ladder up from a fire truck on Indian Grove to the steeple. As the job was being finished, an accident occurred which knocked the bell out of the steeple, whence it bounced off the nave eavestrough onto the aisle roof, and from there into the yard. The arm on which the bell is mounted was broken. Although the firemen are most embarrassed, it turns out that the bell had to come down anyway, because the trouble was actually due to worn metal parts. If we're very lucky, it might cost less to fix the eavestroughing and slates than to take the bell down the slow way. The local metal experts are very surprised that the bell itself didn't break or crack. Our friendly millwright's friendly elderly welder, who has taken on the very tricky job of fixing the bell mounting, says that the iron casting is about 120 years old. The bell was made by the old Meneeley Company in Troy, New York. Does anybody out there know how St. Martin's got its 120-year-old (?) church bell?

"We'll undoubtedly have more to tell you about this affair later, after we complete our education in metallurgy and millwrighting, but here is some food for thought now. The bell rig weighs about 300 pounds. If the aisle roof had been of modern construction, we'd probably still be picking up pieces of it. We'll try to remember this the next time something old in the building breaks down. We hope to have the bell up again fairly soon, but we don't promise the speed with which it came down. In the meantime it is very easy to ring. You just step right up and... So don't ask for whom the bell tolls; it's just kids of all ages meeting up with an irresistible object."



Rogation Sunday, May 28

Parish Profile: Gail and Phil Renouf

By Ian Greene and Eilonwy Morgan

Phil and Gail met on a blind date set up with the help of mutual friends in 1981. Their friends thought that Gail and Phil would enjoy meeting each other. Phil phoned Gail and asked if she'd like to go out for dinner with him. She was impressed that he also asked what type of cuisine she would like. She answered, "Everything."

Gail lived on Jamieson Ave., southeast of St. Martin's, and Phil worked in human resources for Canada Packers in Toronto. Phil was determined to impress Gail (who came with a high recommendation), and he knew of a restaurant in



Maple that was good, so he wanted to take her there. On the day of their dinner date, Gail watched from her balcony for a car to drive up, and decided that she wouldn't answer the door if she didn't like what she saw. She thought what she saw was OK, so she answered the door. Gail brought along \$5 that she could use to leave the restaurant if she changed her mind. Phil took her to his favourite restaurant in Maple, and Gail realized that \$5 would not get her home if she needed to leave! Anyway, Phil turned out to be excellent company, and the romance blossomed from there.

Phil was born in 1930 in Southeast London. ("Renouf" is a Norman French name, and Phil's ancestors settled in Jersey, Channel Islands probably in the 1500s. The Renoufs have discovered that the Jersey phone book has tons of Renoufs listed.) Phil's parents, his father in particular, were active in the Church of England. His father was a church warden and director of the church school, and through that connection Phil got into the church-going habit. His father was a low churchman, but Phil preferred the high church services that his mother favoured where services were very similar to those at St. Martin's. He became a boat boy Sunday mornings. He ended up attending a Roman Catholic college, and was one of very few non-Roman Catholics in his class. He was asked by his priest to serve at his church's Wednesday morning Eucharist, but to do so he needed permission from the head of his department to come late to class on Wednesdays. The department head sent him to the brother prefect, who was surprised to learn that the Church of England held Wednesday morning Eucharist services. The prefect agreed to the request if Phil could get a letter from his Anglican priest to verify the circumstance, which was duly obtained, much to the surprise of the prefect.

By the end of the Second World War, both of Phil's parents had died, and his sister became his guardian. She moved to Canada in 1946 as the bride of a Canadian serviceman, and so sixteen-year-old Phil had to move with them to Barrie. Phil soon got a job with a food processing company in Barrie. As his career progressed, he joined Canada Packers in Toronto. Canada Packers was an old-fashioned, reliable type of company. It was loyal to its workers, and in return, the workers were loyal to the company.

After moving to Canada, Phil "skipped church for quite a while," but after moving to Toronto he eventually found St. Martin's after trying several other parishes. Gail had been brought up as a Roman Catholic, and was pleased to find that the services at St. Martin's – not far from where she lived – were similar to her tradition. She began attending St. Martin's with Phil every Sunday. As a result, Phil and Gail decided to get married at St. Martin's, and they have been parishioners at St. Martin's ever since.

There was one problem in planning the wedding, however. Phil was divorced, and so his proposed marriage to Gail had to be approved by Bishop Garnsworthy. Fortunately, the incumbent at St. Martin's at the time – Fr. Glenn Pritchard – was able to vouch for Phil and Gail, and so the Bishop approved their plans to marry. They were married on August 28, 1982. Phil and Gail have always maintained a loving relationship with Phil's children from the previous marriage.

Phil was with human resources at Canada Packers (which eventually became Maple Leaf Foods) more than 40 years. He became responsible for the management recruiting program, and was also the liaison between the company and universities. He spent a lot of time visiting university campuses in Canada, the United States and England. Phil says that a gift God has given him is being able to make good judgments about people. He developed a reputation for being very good at hiring the kinds of people who went on to great distinction in the fields they worked in.

Phil was once asked to sit on a committee established by the minister in charge of youth and economic development to discuss what competencies were needed for new university graduates. The first meeting was held in Ottawa, and as is his custom, Phil arrived early. Each place around the committee table had a name card, and it appeared that most committee members had a PhD. Phil was shocked that his card was labelled "Dr. Renouf." Phil has always been outspoken, and at the committee meeting he made some remarks that other members apparently found interesting. The minister asked the group to select someone to be chair during the lunch break. Phil was "volunteered" as chair. He accepted on the condition that his name card was changed to

"Mr. Renouf." (However, he still has the "Dr. Renouf" card as a souvenir.)

After he retired from Maple Leaf Foods, he started his own recruiting business, and Maple Leaf Foods International was one of his clients.

Gail was brought up in Cornwall Ontario, and worked in Ottawa for a few years. She went to Vancouver for a year in 1963 – a year she remembers distinctly because of Kennedy's assassination. In 1964 she moved to Toronto. She started working for a ladies' clothing wholesale company, where she worked until she retired. It was a small wholesaling company where Gail did all the office work – correspondence, bookkeeping, and everything else. Gail is a little younger than Phil, so she kept working until she was 65, nine years ago. Around that time, the owner of the company died, and no one else in the family was willing to take it over, and so she assisted with the company's closure and then retired.

Shortly after Phil and Gail joined St. Martin's in 1981, they were asked to run the "Social Club," the forerunner of the current Hospitality Committee. At that time, the Social Club used to prepare full-scale sit-down turkey dinners for the Vestry lunch. One year, the Social Club had two huge turkeys to cook, and only one would fit into the small oven that the church had at the time. The other turkey was cooked at the Logans, who lived nearby. Both turkeys were cooked overnight. Phil and Gail stayed overnight at the Logans to supervise the cooking there, and would periodically head over to the church to check on how the other turkey was doing.

At that time, the parish was not in good financial shape. (Phil notes that Fr. Glenn was sent to St. Martin's to either bring it up to standard financially, or close it down. Under Fr. Glenn's guidance, the parish grew in numbers.) The Social Club raised its own money. It was through the Social Club's fundraising that major changes were made in the church hall area. The kitchen had been at the east end of the church where the bathrooms are now, by the Guild Room, and the bathrooms were where the kitchen now is. This set-up made it awkward to bring food into the church hall. The Social Club arranged to have the kitchen and bathrooms exchange places. This cost money, and the Social Club raised much of it through an auction.



Simnel Cake baked by Lee Jeffrey, June 13

The Scout Group at St. Martin's took responsibility for purchasing and installing the stainless steel sink that is still in the new kitchen. David McKnight donated the butcher block table. Volunteers worked on the construction, which involved taking down a great deal of plaster. The parish could not afford a dumpster, so after church parishioners would take home bags or boxes of plaster to dispose of in their own garbage. At one point every pew in the chapel was packed with boxes of plaster for parishioners to take. Phil and Gail lived in North York, and the city sent the "garbage police" to their house to find out why they left out so much garbage every week.

Phil was asked to let his name stand for Rector's Warden, and he served from 1990 to 1992. He also became involved in the Servers Guild, as did Gail, and eventually Phil became its head. He served in that position until January, 2017. After Fr. Philip was selected as incumbent at St. Martin's in 1997, Phil made a point of meeting him to explain his role as head of the Servers Guild. Phil believes that consistency is important in many things in life, including the liturgy. During their 36 years at St. Martin's, the church has had two outstanding priests – Fr. Glenn and Fr. Philip. The liturgy hasn't changed, which Phil and Gail greatly appreciate.

After Fr. Philip came to St. Martin's, there have been quite a few theology students coming through St. Martin's. This has been good for St. Martin's and for the students. Many of these have now become priests in many parts of Toronto and Canada.

After retiring, Phil and Gail started making annual winter trips to Mexico. They owned a property in

Ixtapa (a resort on the southwest coast of Mexico) for 14 years. They would head down in November, return to Toronto for Christmas at St. Martin's, and then return to Florida until March. When in Mexico, they attended a Spanish-speaking Roman Catholic church. They didn't understand the language, but they understood the liturgy which was to their liking. They made many good friends – Mexican, American and Canadian. Five years ago they sold their Mexican property and started to winter in Punta Gorda, Florida instead. The church they attend in Florida is The Church of the Good Shepherd.

(<http://goodshepherdpuntagorda.dioswfl.org>) It is not a high church – they have incense only twice a year – Christmas and Easter. The Renoufs always help out at the Pancake Supper, and Phil has served a few times at the church services. The incumbent he church services. The incumbent is Fr. Roy Tuff, “a very dedicated priest.” At each service toward the end, he comes down into congregation and asks people who are visiting to introduce themselves. There are always quite a few “snow birds.” (Phil and Gail belong to the Canadian Snowbirds Association.)

A few months ago, Phil and Gail sold their house in North York, and moved into a condo near Islington and Dixon Rd. In May, they had a house-warming celebration at their new home, and invited many new friends living in their building. Fr. Philip led a home-blessing service. Everyone was impressed – whether church-going or not.

In addition to travelling south for the winter, Gail and Phil keep fit by going to the gym in their building at least four times a week. Both enjoy reading, and also the card games of bridge, euchre and mahjong.

Both Gail and Phil feel fortunate to have been parishioners at St. Martin's for 36 years. The two priests they have had at St. Martin's – Fr. Glenn and Fr. Philip – have been wonderful, as have been the associate priests and assistants. In addition, they feel lucky that St. Martin's has a liturgy they value, an amazing choir and organist, and a friendly and active congregation. All these things have kept them at St. Martin's. “Lord, let us come for a few more years yet!”



32nd Scout Group Colour Party, Church Parade, May 28

Did you know?

By Don Hattey

The nail sculpture at the rear of the church contains over 7,200 individual nails! It was created by the late David Partridge, who described himself as a “painter who paints in nails,” according to a contribution to the Lychgate in 2000 by Dale McInnes Keel. The sculpture was commissioned by St. Martin's in 1990 as part of the parish's 100th anniversary celebration. He won a competition in 1974 to create “Metropolis,” which hangs in Toronto's city hall. Partridge was a member of the Order of Canada, and died in 2006 at the age of 87. If you drop a coin through it, you will discover that it is very musical!

Bring Bulletins from your Summer Vacation Church Visits and Post Them in St. Martin's

By Eilonwy Morgan and Ian Greene

Please remember to bring back bulletins from your summer church visits and post them on the bulletin board to the left of the main entrance.

During the summer of 2016, parishioners brought back 41 church bulletins from around the world. Newfoundland was the favourite destination last summer, with nine bulletins. There were eight from five other Canadian provinces, seven from churches in Ontario, six each from the United Kingdom and the United States, and two from Australia. One bulletin was posted from each of Trinidad and Tobago, Hong Kong, and France.