

THE LYCHGATE

June 9, 2019

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



From the Desk of Fr. Philip

“Let everyone who is thirsty come. Let anyone who wishes to take the water of life as a gift.” This wonderful invitation from the final verses of the Revelation to John, the final book of the Bible, seems to echo words heard earlier in the Scriptures, in the fifty-fifth chapter of the Book of Isaiah, “Ho, everyone who thirsts, come to the waters.” We are invited to come and enjoy the refreshing waters of God’s grace, to slake our thirst with the waters of eternal life which truly satisfy, and which flow so freely from the throne of grace, the throne of the Lamb. All are welcome to come, to come and open our hearts and lives to the wonder of the kingdom, the gift of God’s love in Jesus Christ. It is this amazing and extravagant love of God that has captured my attention throughout the Easter season that we have just completed, and it is that same love which will sustain us through the many Sundays of Pentecost to come.

It is also this invitation and welcome from God that caught my attention as I began to reflect on the survey results sent to me by the Reverend Grayhame Bowcott. Many of you will have been in the congregation at the services on the last Sunday of May when we welcomed Fr. Bowcott as our preacher and as he conducted a survey of our congregation as part of his doctoral work on healthy and growing parishes in the dioceses of Huron and Toronto. What impressed me most in the results of that survey was the importance of invitation and welcome to the life of our parish. Twenty-three per cent of those who answered the survey said that they were at St. Martin’s that day because someone had invited them to be there. In fact, 11% of the congregation said that they were visitors to the parish that day. And again, the reason that was given most often for why people keep coming back to St. Martin’s is the welcome and support that they receive in the parish. So, it seems to be a two-stage process, a personal invitation to come and enjoy God’s gift of love that is followed up with a welcome and strong support that embodies Christ’s love for all God’s children.

What results from such invitation and welcome? One result is the richness and diversity of our congregation where 36% of respondents said that they had joined the parish within the last five years, where 72% of people said that they had not been born into the Anglican Church, and where 17% said that they had not always been Christian. A final statistic that speaks of welcome was the figure of 66%, which is the percentage of the congregation that said that they were involved in ministries within the parish. That figure speaks of a group of people who have been welcomed in such a way that they have been encouraged to use the gifts that God has given them in the service of others both within and beyond the parish.

Fr. Bowcott’s visit and the information that resulted from it have spoken to me again of how important it is for each one of us to take the initiative and invite friends, family, and colleagues to St. Martin’s. The statistics from the survey demonstrate that people of all backgrounds can be ready and open to respond to such an invitation. However, it is not enough simply to issue the invitation; we also need to continue to develop a strong culture of welcome within the parish which helps people to discover their gifts and provides the opportunities to use those gifts in the service of God.

In the end, invitation and welcome are really about us growing more and more into the likeness of Christ who invites us to come to the waters and who welcomes us to enjoy the fruits of his abundant life. As we respond to that invitation and welcome, so we make it part of who we are as disciples of Christ, becoming more and more those

who naturally reach out to invite others to share in the extraordinary love of God. May God give us the grace and the will to ensure that the heart of our parish beats more and more strongly with God's gift of invitation and welcome.

Fr. Philip

Church Directory



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

151 Glenlake Ave.
Toronto, Ontario M6P 1E8

www.stmartininthefields.ca
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Church: 416-767-7491
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Incumbent:

The Rev'd Canon Philip
Hobson OGS

Assistant Curate: The
Rev'd Alison Hari-
Singh

Area Chaplain:
The Rev'd Canon
David Luxton

Honorary Assistants:

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

Organist & Music Director:

Jack Hattey

Temporary Organ Scholar: Robert
Hamilton

Church Wardens:

Cindy Paget
Philip Savage

Secretary:

Margaret Allen

Property Manager:

Mark Kolberg

Sunday School & Nursery

Grace Karram Stephenson

Upcoming Events

Saturday, June 15 – Quiet Garden

Saturday, June 22 – Fun Fair

Sunday, June 30 – Sundaes on Sunday

Wednesday, July 10 – Concert with bands
and choirs from England

Sunday, September 8 – Parish dinner

Liturgical Feasts on Sundays:

Trinity Sunday (June 16)

Corpus Christi (June 23)

About *The Lychgate* Newsletter: *The Lychgate* is published four times a year. Parishioners and friends are encouraged to submit news and articles to the editors, Eilonwy Morgan and Ian Greene, at iangreene0766@rogers.com. For digital access to *The Lychgate*, including colour photos and click links to web sites, go to <https://stmartininthefields.ca>. If you want to go paperless and cancel your paper copy of *The Lychgate*, email us at Lychgate1111@gmail.com.

Since April 7, 2019, from the parish registers:

Baptism – Afie D'Mello (June 2, 2019)

Wedding – Francesca Barnett-Cowan & David Kort (May 25, 2019)

Funerals – Fliouza Ashrapova (May 16, 2019);
Russell Fleming (June 1, 2019)

Parish Profile: Judith Kidd

By Ian Greene



Judith Kidd grew up in southwestern Ontario – much of it in Sarnia. It seemed inevitable that Judith would become a nurse like her mother, and

like the heroine in the popular girls' book series at the time – *Cherry Ames Student Nurse*. She trained at the Victoria Hospital in London, Ontario and graduated as a registered nurse in 1960. This was followed by three wonderful years at Columbia Presbyterian Hospital in New York City, where she was on staff, and then did private duty nursing for one year. She returned to Canada and worked in the health centre at De Havilland Aircraft at their Downsview location for a couple of years, where she enjoyed working with people who were generally well.

At that point, she thought about going back to school, but instead returned to London, Ontario and Victoria Hospital. After a couple of years doing bedside nursing and a brief but interesting time in the cardiac research area (where she developed an interest in photography), she took on the challenge of a new position in the Personnel Department. The Department of Nursing had done all its recruiting for staff within the department, but it had been determined that those functions should be integrated into the overall hospital administrative structure. Initially responsible for recruiting staff for the Department of Nursing, she eventually assumed other human resource functions for the department and for other paramedical areas such as laboratories and physiotherapy. In 1972, she was recruited as the 25th employee at the University Hospital in London. The new hospital had 1600 employees six months later. It was another interesting opportunity – being a part of the startup of a new hospital.

In 1974, Judith left the hospital when she was accepted into the MBA program at what is now the Ivey School of Business at Western University. This was during a time when the business school was making an effort to recruit more women students – the United Nations International Women's Year was in 1975. She graduated in 1976. Soon afterwards, she

became the personnel manager of non-legal staff at the law firm McCarthy & McCarthy in Toronto, which then had about 60 lawyers. In 1989, a Supreme Court of Canada decision under the mobility rights section of the constitution opened the door for law firms to expand interprovincially. McCarthy's merged with law firms in other provinces and became Canada's first national law firm – McCarthy-Tétrault – with further offices in Quebec, B.C. and Alberta, as well as London, England and New York. When Judith left in 1994, the firm had 500 lawyers.

For a time, Judith had her own consulting business focusing on human resources, and in 1997 she began to work part-time for the General Synod of the Anglican Church of Canada in human resources, where she worked until 2007. Michael Peers was the Primate, and Jim Boyles was the General Secretary. Alyson Barnett-Cowan was the Director of Faith, Worship, and Ministry. It was a challenging period because of the financial uncertainty created by the residential schools crisis, and this meant downsizing and restructuring of the organization. It was noteworthy that senior staff members at the General Synod were asked to liaise with specific dioceses across Canada, and Judith was assigned to connect with the Diocese of Moosonee, when Caleb Lawrence was the bishop. Judith enjoyed her work with this large and diverse diocese – which is now a mission area of the Ecclesiastical Province of Ontario.

Following retirement Judith decided to pursue a goal that she had had for some time – to complete the undergraduate degree she started in 1968. She graduated in 2015 from the University of Toronto, with a double major in English, and Culture and Christianity. She particularly enjoyed the courses in the latter which ranged from "The Christian Imagination" to "Major Christian Thinkers" and from "Medieval Music" to "Music, Prophecy and Culture" that explored the spiritual dimensions of musicians from Bruce Cockburn to Joni Mitchell to John Coltrane.

Judith attended St. John's Anglican Church in Sarnia as a child (and was confirmed by our Fr. Luxton's father), but moved away from church attendance as a young adult. When she lived in New York, she sometimes attended Church of the Heavenly Rest on Fifth Avenue opposite Central Park. When she moved to Toronto, she attended Christ Church Deer Park. A

member of the 8 a.m. congregation, she became involved in many aspects of the parish including outreach and social justice programs. At this time, she was also on the Social Justice Board of the Diocese. She was a great supporter of the JazzVespers Service at Christ Church Deer Park, which recently celebrated 20 years of another form of community outreach.

When she moved to Swansea, she attended All Saints Kingsway for a while, and enjoyed their social justice activities, especially their contribution to the Out Of The Cold program. One Sunday in 2015, she dropped into the 8:30 a.m. service at St. Martin's, and loved the atmosphere, the people, and Fr. Philip's homily. She joined St. Martin's, and our Outreach Committee. When Jacqueline Hayden retired as the FaithWorks Coordinator at St. Martin's, Judith stepped into the role.

Looking back on her career, Judith thinks she has been fortunate to have witnessed major changes in the organizations that she has been involved in during her life. She values being part of the St. Martin's community, and we value her contribution.

The View From Row F, 1 and 2

By David Luxton



Fr. Luxton, centre-left, receiving his diamond jubilee stole (60 years) from Bishop Kevin Robertson and Bishop Andrew Asbil, April 16, 2019. Photo courtesy Michael Hudson.

For sixty years, I've been one of the priests at the High Altar, where, in a most mysterious way, God touches down, alighting, as it were, in the bread and wine, the Body and Blood of Christ. For the past twenty years of my priesthood, I've

been down, below that stage, with Mag, in Row F, 1 and 2, like we are at the Opera at the Queensway Theatre.

They are not reserved seats, but that part of the road we want to be in: marking the procession each Sunday at 11 a.m. of those who, properly robed, climb

the steps and approach the mysteries of the altar. Among them are, generally, about three very young children, who bear candles and incense. The rest of our children are nowhere to be seen at the front, as if they are being kept away, not ready for the solemnities of the service. There are two rows reserved further down, where they are, and were, allowed. Nothing surprising about this; the disciples of Jesus kept them away too, until Jesus said, with anger, "Let them in!"

By the time they are allowed in, the service has become most solemn. Our confession that "there is no health in us," of our brokenness, of our lack of Christ's peace, has been made on our knees. The blood of Christ's brothers and sisters that cries out from the ground, like that of Cain's brother Abel, has been acknowledged as that of our brothers and sisters in Christ. We have just exchanged the Peace – and in burst the children, an intervention, an invasion of high spirits stoked downstairs! They run across the church, down the aisle, breaking the gloomy spell of what we have left undone. It is disturbing.

Interesting, that when Jesus "had set his face toward Jerusalem" and was there in the Temple, just about to be arrested, that the children pressed towards him, against the restraint of the disciples, who thought – this is no place for children!

Yet it was. Hard to imagine the effect of the children, loose from restraining hands, gathering around Jesus, full of spirit and excitement, and loudness. How much he needed that, then, a reassurance that all children born in any kind of manger belonged in the Temple, in the church, amidst the terrifying drama for the adults but not noted by them. How long they stayed we do not know; what they gave him, how they invigorated him we do not know, but this we do know, that children must not be kept back from any of the darkness of the Gospel, of Christ's life, or ours.

So it's wonderful and appropriate that young hands hold awkward candlesticks, hold the incense amidst the clouds the thurifer makes of it – that we should take them to the altar to receive that daily bread that is the bread and wine and His Body and Blood, whatever they make of it! We ourselves cannot explain it – it is a matter of faith and faith, as the hymn says, "can touch and handle things unknown."

Children see more than we think, even stark and

terrible things. Jesus and the other children went to the Temple maybe half a dozen times a year, travelling along roads that divinely converged into the Way of the Cross, for along the road rising up to that first High Altar were crosses with the crucified still on them, as a warning from the Romans that they were not to be opposed. How the parents must have rushed their children past this horror, "Look up," they'd say. "There's the Temple; there's the High Altar; that's where we're going. Keep going!"

They're great seats, Row F, 1 and 2: lots of action taking place and we, being in Row F, are, with the children who have rushed in, almost directly under the hugest Crucifix, at the steps, just hanging there, like Our Lord on the Cross with arms outstretched, hanging by a thread. It's always there, and always will be, until there are no more crosses, of any kind, and everyone, no matter what their WHATEVER are going up the steps together. Then Jesus will really come down from the Cross!

George Harrison

By Eilonwy Morgan

In the previous edition of *The Lychgate*, Piers Hemmingsen told the story of the Beatles' initial popularity in Canada, in which he and his brother played a significant part. There are also stories to be told about what happened next, and throughout their lives, of the four band members. Some of us will remember that their names were Paul McCartney, John Lennon, George Harrison, and Ringo Starr.

Last week I watched a fascinating documentary on Netflix entitled "George Harrison: Living in the Material World." It ran for three hours and 28 minutes. George Harrison's life, lived openly, showed a spiritual journey. Initially, he was known as "the quiet Beatle." John and Paul wrote most of the band's songs, and were the lead singers. George was in the background, quietly playing guitar and occasionally joining in on the vocals and writing a few of their songs.

But when the band first began, he was only seventeen. He joined the others in the clubs in Hamburg when he was underage. The band's meteoric rise to stardom, fame, and wealth was hard on all of them to deal with.

Like the other members of the band, he came from hardscrabble post-war Liverpool. Given their

childhood privations, he found the U.K. government's reaction to their success infuriating. He was the Beatle who wrote the song "Taxman," with frustration and anger:

*Let me tell you how it will be
There's one for you, nineteen for me
'Cause I'm the Taxman
Yes, I'm the Taxman...
And you're working for no-one but me.*

By the mid-1960's, only yet in his early twenties, he was disillusioned with the fame, the attention, and even the money. He began to search for further answers as to his purpose in life. He had been raised as a Catholic Christian, though in his teenage years he was not impressed with the Church. From an interview quoted in *The Beatles Anthology*: "Priests used to come round to all the houses in the neighbourhood collecting money...I felt then that there was some hypocrisy going on there."

He was open, even perhaps desperate, to find some meaning in life given the whirlwind he had lived in since his teenage years.

In those mid-sixties, he found the sound of the sitar through Ravi Shankar. The instrument soon began showing up in his instrumentation of such Beatles' hits as "Norwegian Wood."

This however paralleled Harrison's trips to India to find spiritual guidance there. This became a very important part of his life. In his later song lyrics, he cited Indian spiritual teachings, occasionally combining Krishna and Christ as parallel sources of truth and enlightenment.

He summed up his yearning in this song:

*My sweet Lord, I really want to see you
I really want to be with you
I really want to see you Lord but it takes
So long- my Lord
My sweet Lord, I really want to know you
I really want to go with you
I really want to show you Lord that it
Won't take long- my Lord*

George Harrison died of cancer on November 29, 2001. His widow, Olivia, notes at the end of the Netflix documentary that at the moment of his death, light filled the room.

The Beatles were not just about squealing teenage girls.

Parish Research Survey

By Philip Savage

St. Martin-in-the Fields was one of six parishes in the Diocese of Toronto and six parishes in the Diocese of Huron invited to participate in an appreciative inquiry about what makes parishes successful. The survey was conducted by Fr. Grayhame Bowcott as part of his doctoral dissertation research at the University of Toronto.

On Monday, May 13, Parish Council and Management Board members, along with a number of other parishioners who are active and knowledgeable about many of our activities and programs, were invited to attend a meeting with Fr. Bowcott. He led us in an exercise/discussion to look at our parish and determine what qualities make us a strong parish. On Sunday, May 26, Fr. Bowcott preached the sermon, and parishioners were invited to fill out a separate parish survey.

There will be more information about the study results and reactions to further developing a healthy parish community over the summer.

FaithWorks Walkathon 2019

By Judith Kidd



We knew we were going to walk on June 2, but where? Traditionally this FaithWork's walkathon has taken place on the Toronto Islands – taking the ferry to Hanlan's Point, walking over to the very beautiful St. Andrew's by the Lake. After an evensong service and a picnic at the church, a saunter over to Ward's Island via the boardwalk for ice-cream, followed along with the ferry back to the Jack Layton Ferry Terminal. Because of flooding in 2017, there were no ferries for tourists, and so we walked in High Park instead. The water this year was as high or higher than 2017. Would the Island be possible for the walkathon?

Fr. Philip was informed that there was a dry route to the church. There were ferries to Centre Island and

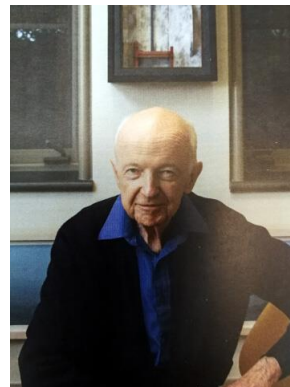
Ward's Island. We decided to try it. A motley but enthusiastic group of eleven caught the 3 pm. Ward's ferry and we were off. The route was very different from previous years. There was no croquet at the picnic, and no ice-cream available at Ward's Island, but I suspect that the beauty of this nearby but far away place touched all of us. We saw diving cormorants and flowering trilliums and late daffodils along with huge sandbags, and parkland and walkways under water. We met generous residents filling sandbags who thanked us for showing support of their community just by being there.

And that support of community was a good reminder of why we were doing this. We walkers were being sponsored to raise funds for FaithWorks, whose purpose is to provide financial support to agencies that do front line community work and support – day after day and year after year.

Thanks to all those who sponsored that committed group of eleven and the many parishioners who contribute so generously year after year to FaithWorks. If you intended to make a donation and haven't, it's not too late! Contributions are accepted all year long. And perhaps next year you will be part of the FaithWorks Walkathon 2020.

The Donovan Collection Tour

By Sheila Jennison



Fr. Dan Donovan, courtesy The Donovan Collection, University of St. Michael's College

On Saturday, April 27, fourteen members of St. Martin's, including Fr. Philip, toured the Donovan Collection at Odette Hall in St. Michael's College. We were privileged to be hosted by Fr. Donovan himself from 10 a.m. to 12 noon. This unique and personal

collection of more than 400 pieces of art and sculpture has been collected and donated by Fr. Donovan , a

theologian at St. Michael's. Many of the exhibits have also been shown in other galleries from time to time.

Fr. Donovan began his collection while studying for his doctorate of theology in Munster, Germany in 1967. He bought as souvenirs two woodcuts by Jacob

Steinhardt, a Jew who had escaped the Holocaust. Called Job and Habakkuk, they expressed suffering and spirituality. If prints had been available, I would have purchased them for my own collection. (Images of the collection can be downloaded for personal use from:

<http://ccca.concordia.ca/history/donovan/index.html>.)

Many of the other paintings are by Canadian artists and their works express a quest for spiritual life that Fr. Donovan expertly explained, such as the photograph of doors at a concentration camp where the water flowed across the floor to cleanse the suffering.

There are small paintings that tell a story, and large wall art that has a religious theme. The collection goes from the main hall and corridor downstairs and is also displayed in corners. The sculpture on display here can have many meanings expressed in its abstract expressions, and wave ripples. In Fr. Donovan's study is a crown of thorns that was made for him, constructed entirely from blown glass, and contains iodine for its colour.

Fr. Donovan believes that all art invites the viewer to look, think and respond. Through the signs the spirit speaks. Our thanks go to Fr. Donovan for his excellent, thoughtful and informed tour of his collection.

Annual Spring Clean-Up

By Helen Hemmingsen

It was a cold and blustery day, and the smart ones wore scarves and gloves for the St. Martin-in-the-Fields annual Spring Clean-Up on Saturday, April 28. Stalwart garbage pickers were: Eilonwy Morgan, Ingrid Whitaker, Maria Hayes, Kathy Wagg, and Piers and Helen Hemmingsen. Piers and Kathy both received gold stars for nabbing that impossible-to-reach litter under the waste platform and low-lying branches. Thank you to all the amazing volunteers who help keep the St. Martin's garden clean and green, including the gardening crew, who provided us with gloves and garbage bags. St. Martin's was one of 559 community clean-up groups, an increase of 23% over 453 in 2018.

See you again next year! The tentative dates for Toronto's 17th annual cleanup are April 24-26, 2020.

Plaques for Memorial Trees

By Ian Greene

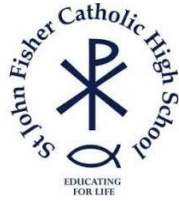


In recent months, a St. Martin's parishioner donated funds for plaques to identify the twelve memorial trees in the church garden. The Garden Committee, headed by Patty McKnight and Ingrid Whitaker, designed the plaques so that they would show the common name of the tree, the proper botanical name in Latin, who the tree is in memory of, and the donor.

The plaques are mounted on stones that were cut from the church basement when the green-roof addition was made in the early 2000s.



Art for PARC and bake sale, Sunday, May 5



Concert July 10 7:30 p.m.

The young people are coming from St. John Fisher Catholic High School, Harrogate, England. The concert is confirmed for Wednesday, July 10 at 7:30 p.m. There will be around 45 students participating. A wind band, jazz orchestra and choir will be performing a mixture of sacred and secular music. There is no charge for this concert, but they will take up a free-will offering for an outreach project. The bands and choirs from the school compete and are ranked highly in English national competitions. In recent years the jazz orchestra was given the Yamaha national jazz award in England. They have been on many international tours including in recent years tours to France, New York, Malta, and Barcelona.



Grace Karram Stephenson, Sunday School & Nursery Coordinator, singing "Happy Birthday" to Baby Lisa, one year old, May 26, 2019



Blossoms from Japanese Cherry Trees, St. Martin's Garden, spring, 2019