

# THE LYCHGATE

## September 29, 2019

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



### From the Desk of the Assistant Curate

#### From Slave to Free

I was lucky enough to take two short vacations this year – to New York City, and then to Myrtle Beach, South Carolina, where I’m writing this. A few days ago, my husband and I took a day-tour of Charleston, which included a visit to the Boone Hall Plantation and Gardens.

One of the most valuable things I have taken away from my visit to Boone Hall was encountering Gullah culture. The Gullah are descendants of enslaved Africans who, after emancipation, continued to reside along the coasts or “Lowcountry” of South Carolina and Georgia. Their ancestors who arrived in the U.S. couldn’t easily communicate with each other. Gullah language developed as a type of hybridized dialect – one mixed with various West African languages and English. Gullah still survives today.

At Boone Hall, one of the most important areas is the row of nine one-room brick houses that are set off to the side from the main house. These houses provided a glimpse into the daily life and rhythms of those once enslaved on the plantation. The first house, which was the most important for the Gullah people, was the “Praise House.” Many of the spirituals we sing today were composed by the Gullah people in such houses of worship. I learned that amidst justifiable anger and sorrow, there was also inexplicable joy and, more importantly, hope. Hope that God’s chariot of fire would come to carry enslaved people home. But home was not some far off heaven (or Canada), as we are apt to think of it today. Home was the ontological state of freedom.

A few weeks earlier, while I was in New York City, I came across a little book by musician and activist Billy Bragg called *The Three Dimensions of Freedom*. The first dimension that he identifies is agency. This refers to the human being’s ability to act and make choices or decisions. The second dimension is equality. What Bragg means by this is that all human beings have – or *ought* to have – the capacity for such agency. The third dimension is accountability. This is the most important dimension of freedom because without accountability equality is not genuinely secured; and, furthermore, without equality certain forms of agency undermine and hinder the agency of others. If accountability is not the backbone of equality and agency, then freedom is mere illusion.

I am writing this from a country that calls itself the “land of the free,” a place where agency and equality are heralded. But what should freedom really look like? Is freedom our equal ability to enter into a private voting booth and cast a ballot for our personal choice? Or is it much more than that? True freedom is the ability to live as a community, a family that is accountable to one another, so that our choices achieve what is best for everyone, not just for ourselves. Jesus says, “The slave does not have a permanent place in the household; the son has a place there forever” (John 8:35). Jesus has made us all children of God with an eternal place in God’s family; and for that reason we are truly free because we are free to be accountable to one another. “So if the Son makes you free, you will be free indeed” (John 8:36).

The Rev’d Alison Hari-Singh

## Church Directory



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

151 Glenlake Ave.  
Toronto, Ontario M6P 1E8

www.stmartininthefields.ca  
Facebook: stmartininthefieldsTO  
Instagram: stmartingarden

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

#### Incumbent:

The Rev'd Canon Philip  
Hobson OGS

**Assistant Curate:** The  
Rev'd Alison Hari-  
Singh

#### Honorary Assistants:

The Rev'd Canon  
David Luxton

The Rev'd James  
Decker

The Rev'd Canon  
Harold Nahabedian

The Rev'd Canon  
Alyson Barnett-Cowan

#### Organist & Music Director:

Jack Hattey

#### Church Wardens:

Cindy Paget

Philip Savage

#### Secretary:

Margaret Allen

#### Property Manager:

Mark Kolberg

#### Sunday School & Nursery

Grace Karram Stephenson

## Upcoming Events

**Sunday, October 27** – Parish Ministries Fair;  
Martin's Table

**Friday, November 8** –

**Saturday, November 9** – Diocesan Synod

**Sunday, November 10** – Patronal Festival with  
Archbishop Mark MacDonald

**Saturday, November 23** – Nutcracker Fair

**Saturday, November 30** – Advent Quiet Day

**Sunday, December 8** – Advent Carol Service,  
7:30 p.m.

**Sunday, December 22** – Carols in the Garden

## Since June 9, 2019, from the parish registers:

### Baptisms

Matej Dusanoskyj – September 21, 2019

### Marriages

Rebecca Jess & Ryan Matheson – July 21, 2019

Subrina Sookram & Patrick McElcheran – August  
25, 2019

### Funerals

Brian Bentley – July 6, 2019

**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](mailto: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](mailto:Lychgate1111@gmail.com).

## Mark MacDonald

By Eilonwy Morgan

For some time, many of us have known the name of Mark MacDonald from his monthly editorials in the Anglican Journal as a bishop for the aboriginal communities of Canada.

We can now celebrate his new role as the Anglican Archbishop of a self-determining Indigenous church in Canada. This was proclaimed at the 42nd General Synod. As noted in the September edition of the Anglican Journal on its front page:

The meeting saw the creation of a self-determining Indigenous Anglican church; the national Indigenous Anglican bishop bestowed with the title of archbishop; an apology from the primate for "spiritual harm" the church has inflicted on Indigenous peoples; and several motions relating to strengthening the church's commitment to operating in accordance with the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP).

We join in the celebration of Archbishop MacDonald's installation, and look forward to welcoming him to our parish to preach on November 10th at our Patronal Festival.

As part of this welcome, we cite our City of Toronto's Land acknowledgement:

We acknowledge the land we are meeting on is on the traditional territory of many nations including the Mississaugas of the Credit, the Anishnabeg, the Chippewa, the Haudenosaunee and the Wendat peoples and is now home to many diverse First Nations, Inuit, and Metis peoples. We also acknowledge that Toronto is covered by Treaty 13 signed with the Mississaugas of the Credit.

## Summer Family Retreat Reflections



By Matthew and Monica Green

"You are the light of the world." Sometimes the world seems like it is growing darker, and we need to know that there is light. Father Philip asked us to help St.

Martin's remember that we carry Jesus' light into the



world.

Sometimes, we just need a nudge to remember and see.

Jay and Vicky Haddad

graciously offered Camp Nokomis on June 7 and 8 as a place for some St. Martin's parishioners and families to step away from the busyness of life and enjoy nature and rest. In that beautiful setting, we invited everyone to consider where that light is already shining in and through St. Martin's. We reflected on the beauty that the church offers, and the love St. Martin's shares with one another. We encouraged everyone to remember how God's truth is shared every week and the sense of safety, belonging, and joy that we personally received so often from being part of the parish. And then we gave space for everyone to reflect on how their personal experience of St. Martin's light has affected them.

Of course, not only does St. Martin's shine light in the world, but Jesus said each of us personally is the light of the world. As a result, we encouraged everyone to remember that truth for themselves as well. It can be easy to forget, and sometimes we can be a little nervous to share it, but we each carry Jesus' light nonetheless, and we're invited to share. We offered another time to reflect on our own light, as well as God's love and gift to us in bearing his light.

It was a beautiful weekend, and we personally were so blessed to be back with our dear community, being enveloped by your light. We thank you for the chance to be with you all again, because St. Martin's reflects so much of God's love to us.

## Parish Profile: Sylvia Hobson

By Tim Stephenson

Prior to coming to Canada, Sylvia Hobson's life was formed by the two great wars that England had fought. She was born in Worthing, which is a small seaside town in Sussex. When she was eight, her family moved a short distance to the larger city of Brighton. It was a cosmopolitan city directly south of London where people came to enjoy themselves by the sea including many famous actors such as Laurence Olivier and John Gielgud.



Her father had been a captain in a rifle brigade in World War I and received a Military Cross. When he returned, he took a job as an administrator for a gas company. He eventually became the general manager for the whole of Sussex. Sylvia can remember gas lamps on streets when she was growing up. Electricity was replacing the lighting in the houses. Sylvia's mother remained at home and she was raised an only child. She was a quiet child, and her parents put her in a Roman Catholic convent school until she was ten. Neither of her parents were churchgoers, but Sylvia looks back and feels this was when she first became interested in attending church. Her parents also encouraged her to ice skate – a premonition about the country to which she would eventually move.

Sylvia was twelve when World War II broke out. She saw many planes going overhead to bomb London during the Battle of Britain. The biggest danger to Brighton was from German bombers dropping leftover bombs as they returned home. Other memories include child evacuees from London coming to Brighton, the colourful speeches of Winston Churchill, the speeches of King George VI and the assistance to the war effort from his wife (Queen Elizabeth/the Queen Mum). Her father was not called up, possibly because of the importance of his being on duty in the evenings to protect the gas mains when there was a bombing. The beautiful beaches now had barbed wire and there were servicemen from Australia, New Zealand and Canada (particularly the Princess Pats).

During 1941 it was considered unsafe to remain in Brighton, so the children were sent to Yorkshire close to Huddersfield. Sylvia was billeted with a couple who had no children. She remembers roaming the fields and going to school with friends from Brighton. When she returned to Brighton she started training in what we would today call Early Childhood Education. Then it was called "nursery nurse." There were several jobs, ending as a staff nurse in a residential home and a school for visually impaired children. After two years of training, she returned home to live with her family.

It was a tough time after the war. Besides losing many friends, rationing was still on. A social club was set up to provide entertainment and Sylvia joined her co-workers in the activities. There she met Allen Hobson, also an only child, whose family had moved to Brighton before the war. In 1950, they were married in Brighton – it was a small reception and due to the rationing, it was hard to get a wedding cake. It was also hard to get an apartment, which became a bigger issue when Philip was born in 1953. Many young couples were choosing to emigrate

and Allen left for Canada in November of 1954. He had been a member of the Rotary Club in England and through a contact he was able to get a job at Simpsons-Sears, which had been founded in 1952, and was now rapidly expanding. In Christmas of 1954 he sent a letter to Sylvia asking her to join him and in March she left England, now pregnant with Lindsey. She took a Constellation jetliner and landed at Malton airport (the predecessor of Pearson). After springtime in England, she was not prepared for the dirty snow and slush of Toronto. They moved to a one-bedroom apartment in the Stonegate area, west of Swansea, where there were many other immigrant families, and Sylvia never felt isolated. Allen's work was downtown and he took the Queen streetcar to work. Simpsons-Sears was growing across Canada and Allen's career was progressing – he would become an expert in opening and managing new stores with a focus on the expected revenue and expenses. After three years he accepted a transfer to Regina where the family stayed for two years. The family then moved to Winnipeg which was a much more important city, and for a year Allen was a buyer for Simpsons-Sears.

The family returned to Toronto in 1963 and initially rented an apartment back at Stonegate. Soon afterward, they bought a house nearby which they would occupy for over four decades. Philip had started school in Regina and then both children attended school in the neighbourhood, eventually graduating from Royal York Collegiate. When Lindsey was five, the family returned to England for the first time since emigrating. They spent many summers in England when the children were younger so they came to know their grandparents well.

When the children were older, they both got jobs at Simpsons-Sears, which for Philip included working in the mail order plant in downtown Toronto. Sylvia was able to become more involved in the church and the community. She had been a member of different parishes during the family moves and on her return to Toronto she was a member of Christ Church St. James, on Park Lawn Road, and St. Wilfrid's on Kipling Avenue. She took on many roles including warden, sub-deacon and head of the parish ACW. She attended several synods. Eventually, Fr. Frank Cooper (Vicki Cooper-Haddad's father) managed to convince Allen to become treasurer at St. Wilfrid's. To her great joy, Lindsey and Glen were married by Fr. John Whittall at St. Wilfrid's in 1997.

From 1969-1981, Sylvia ran the Royal York Road Co-operative nursery, which continues to this day. At that

time there was no junior kindergarten and many fewer programs for parents with children. It was a busy time with three staff and separate sessions in morning and afternoon. Sylvia would often meet young adults in the neighbourhood whom she had tended two decades earlier. In her “retirement” she worked part-time at the children’s section of the Brentwood library.

Sylvia and her family joined St. Martin’s in 2003, several years after Fr. Philip became rector. She did not take on any official role, but was happy to help in events the parish has hosted over the years. She enjoys seeing the thriving nursery and Sunday school and the outreach St. Martin’s has to the community.

Sylvia remains in the Prince Edward/Bloor neighbourhood that she knows so well. There were many happy times in England, but she is definitely pleased about the opportunity that Canada has provided for the family.

## A Christian Approach to the Federal Election

By Ian Greene

On September 11, our parishioner Michael Coren gave a presentation at St. Timothy’s Anglican Church on “Election Issues from a Christian Perspective.”

In addition to being a parishioner at St. Martin’s, Michael Coren is an award-winning author of many books, and has been published in a dozen languages. He is a radio and television personality, and a media columnist. He is preparing for ordination as a deacon on October 20.

His basic message was that as Christians, we need to put effort into our voting decision. Prayer is important, but not enough. We need to evaluate parties and candidates according to the degree and energy with which they pursue goals that recognize the equality, dignity, and humanity of everyone. Parties are important, but local candidates represent forceful advocates within a party, or even outside of a party. As an example, Coren pointed to the campaign against slavery championed by William Wilberforce, who as a Christian and independent MP in Britain was able to change minds both amongst both Tories and Whigs. Canada’s Tommy Douglas, the father



of medicare, was a Christian who had impact across party lines.

His emphasis was our responsibility to assess our local candidates. He reminded us that the Christian message is a message of love, and therefore social justice. He encouraged us to ask our local candidates, when they come to our doors, their positions on how to tackle poverty, issues regarding First Nations citizens, climate change, refugee support, and other matters that we as Christians know are critical. He suggested that we attend all-candidates meetings, and ask questions about their approach to these issues. Some sage advice – he said most candidates will give pro forma answers to the first question we ask. Try to get in a supplemental question that forces candidates to reveal whether they have deeper commitments.

Michael Coren was careful not to advocate for any political party. His comments praised and criticized all major parties and their leaders for their successes and failures. We need to treat all candidates with respect, and also hold them accountable for their actions, or lack of action, on issues such as climate change, poverty, selling arms abroad, and human rights.

It is not easy to be a Christian and to stand for the revolutionary social justice issues that Jesus gave his life for: universal love and respect for all – especially the downtrodden and disadvantaged. It is not easy to attend all-candidates meetings and ask difficult questions. Being a Christian was never meant to be easy.

## Summer Church Bulletins 2019

By Eilonwy Morgan

This summer there were again many church bulletins brought back by our parishioners from their travels. Once again, the geographic distribution was notable. There were nine from Canada (four from Toronto, five from Ontario and the rest of the country), six from the United States, two from Trinidad and Tobago, five from England, and one each from Scotland and Ireland. There was also one from Cambodia.

Two of the Toronto bulletins came from the Church of St. Mary and St. Martha, and the other two from St. Bartholomew’s Anglican Church, Regent Park. The other Ontario/Canadian bulletins came from the parishes of Renfrew-Pontiac, St. George’s Haliburton, St. Matthew’s Evangelical Lutheran Church in Conestogo, Waterford St. Mark’s in the diocese of Fredericton, and Christ Church Cathedral in Vancouver.

The six American bulletins were from the Cathedral of the Incarnation (Garden City, New York, two); St. Luke’s



Episcopal Church, St. Albans, Vermont; Christ Church Episcopal, Cooperstown, New York; St. Thomas the Apostle Church, West Hampstead, New York; and All Saints' Episcopal Church in Kaua'i, Hawaii.

The two bulletins from Trinidad and Tobago were from the Cathedral Church of the Holy Trinity in the Port of Spain.

Churches visited in England included Westminster Abbey, St. Matthew's Westminster, St. James's Sussex Gardens, Paddington, All Saints Margaret Street (also in London), and Lincoln Cathedral.

The bulletin from Scotland was from St. Magnus Cathedral, Orkney, and from Ireland from Saint Fin Barre's Cathedral in Cork.

In last year's summary, I noted the varied words of welcome from such bulletins. This year I was particularly struck by the commonality of the words of the Christian message across the world.

One such bulletin came from Hawai'i (their spelling), brought back by Ann Castro. All Saints' Episcopal Church & Preschool noted the following:

Welcome to All Saints' Episcopal Church and Preschool on the beautiful Garden Island of Kaua'i. All Saints' vision is to be a gathering place for the people of Kaua'i- a center for worship, education, outreach, and the arts.

The Episcopal Church in Hawaii was chartered in 1862 under the laws of the Kingdom of Hawaii after King Kamehameha IV and Queen Emma invited the Church of England to Hawaii. The King and Queen supported the Church's presence throughout the islands with gifts of land, which includes the land that All Saints' calls home.

As a church in the Episcopal Diocese of Hawaii, All Saints is a member of the worldwide Anglican Communion that joins together over 70 (now 80) million members in 163 countries. All Saints' was founded as Kaua'i's first mission of the Episcopal Church in 1924 at Kealia, four miles north of Kapa'a. The mission moved to its present campus in 1925.

This was an interesting bulletin, with parts of its service very familiar to us, in English, such as the Gloria, the readings, Nicene Creed, Eucharistic Prayer, and the Dismissal. (Of course, with their acknowledgement in the bulletin that All Saints' is Episcopal, founded through the Church of England, and "a member of the worldwide Anglican Communion," this is not necessarily a surprise.)

Other parts of the bulletin were not so familiar, spelled out in the Hawaiian language. Many of the bulletin

announcements used Hawaiian words. For example, children are keiki, coffee hour is Aloha Hour, and the church offers to its members the values of family (ohana), inclusiveness (kakou), selflessness (lokomaiika'i), respect (ho'ohanohano), compassion (malama), and love (aloha).

The service itself also used the local language. For example, the offertory hymn, noted as using the music to "Praise God From Whom All Blessings Flow" had the lyrics "Ho'onani ika Makua mau, Ke Keiki me ka Uhane no. Ke Akua mau ho'omaika'I pu, Ko keia ao, ko kela ao. Amene."

Another inspiring bulletin came from Cambodia. This was from the Church of Christ Our Peace International Congregation, a participant in the Anglican Church of Cambodia.

This bulletin was completely in English, and again the words of the service in the bulletin echo those in our own prayer book. What I found most interesting in reviewing their website was that they had two congregations. One was the local Khmer-speaking population. The other was the international, and English-speaking, attendees. Services are held in both languages.

In our own prayers at St. Martin's, we often acknowledge the persecution of Christians in other places of the world. This was the situation in Cambodia in the 1970s. This church's website notes that the Christian population was a target, and "nearly completely wiped out" in the Khmer Rouge genocide. "Only a few hundred Cambodian Christians survived. Today, that number has increased to approximately 150,000 Christian believers." Part of this increase might be due to the Archbishop of Canterbury writing to the King of Cambodia in 1993 asking permission to form a worshipping congregation in Phnom Penh.

One other inspiring note in these church bulletins was the diversity of the prayers for others. In our own parish, for example, on September 8<sup>th</sup> we prayed in the Anglican prayer cycle for the Province of the Episcopal Church of Sudan. On Sunday July 7<sup>th</sup> the Cathedral Church of the Holy Trinity (diocese of Trinidad and Tobago) prayed for the Archbishop of Canterbury and the Anglican Church of Papua New Guinea. On Sunday July 14<sup>th</sup> the parish of Waterford St. Mark's (diocese of Fredericton) prayed for the Episcopal Church of the Philippines. Of course, in each of these churches there were also prayers for people within their own dioceses and their own parishes.

However, in reviewing the bulletins brought back to St. Martin's bulletin board, it was a great reminder of belonging to a "holy catholic and apostolic Church."

## Blessing Box Update

By Kathy Wagg For the Missional Team

Our Blessing Box, located in the Lychgate at the top of the stairs, continues to be used regularly by members of the local community – especially the library and donations of used clothing and other household items. While household items and some used clothing donations are not the main purpose of the Box, we are pleased to donate them to Great Finds – a second hand store located on Lakeshore near Superior, run by Stonegate Ministries. They are very appreciative of all we bring to them.

The most important purpose of the Box remains to provide non-perishable food to those in need in our community. We sincerely thank those of our parish family who regularly contribute to this purpose – and encourage others to think about those less fortunate when you do your weekly shopping. Even one item a week would be a great help – especially if provided by each member of our family.

At the end of October, you will see the return of the third section of the Box – that which contains hats, mitts, gloves, scarves and socks for those in need in the coming cold weather. We have accumulated a supply of these to start the season, but encourage you to bring any you may have that are surplus to your own needs, especially things the children can no longer wear.

Regarding the library section, while this does see a lot of use, books for children are not as frequently put in the box. We think people tend to keep children's books longer than they would things they have already read themselves. Please keep this in mind when you are culling your own library.

The members of the Parish Missional Team thank all who contribute to our Blessing Box, and we encourage others to become involved in this ministry to our local community, especially to those in need.

## Lammas Food Drive

By Glen Storey

The Lammas Food Drive collected more than \$850 to purchase bulk food for the food bank at St. Bartholomew's, Regent Park. That is \$200 more than last year! This is in addition to the non-perishable food items donated in the boxes at the rear of the church during August. Thanks to all who donated.

## Help Wanted for The Lychgate

Eilonwy and Ian have been co-editors of The Lychgate for more than three years, taking over from Don Beyers when he was ordained as a priest and moved to another parish. Eilonwy is Deputy Warden (Management Board), and has submitted her name to become Warden beginning after the Vestry meeting in February, 2020. As a result, she may not be able to continue with her contributions to The Lychgate.

With Eilonwy's help, The Lychgate has continued the tradition of Don Beyers and previous editors, and Ian will need help to continue this important and joyful ministry. There are many ways in which volunteers can help, for example –

- Contribute stories
- Research Parish Profiles
- Edit submissions from parishioners
- Take and receive photographs and prepare for inclusion in The Lychgate
- Format The Lychgate for printing
- Fold and stuff envelopes with the printed versions for pick-up by parishioners
- Prepare electronic versions for uploading to the St. Martin's web site, and explain to parishioners the colour value of the electronic version

Because of active involvement of parishioners, The Lychgate is widely read and enjoyed, and serves as outreach to the wider community.

For further inquiries, please contact Ian Greene during coffee hour, or at [iangreene0766@rogers.com](mailto:iangreene0766@rogers.com), or 416-571-8742.



Fun Fair, June 22, 201





Parish Dinner September 8, 2019

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Blessing of Pets September 28, 2019

