

THE LYCHGATE

March 29, 2020

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



From the Assistant Curate

“Light Therapy” Preparing us for Easter

A couple of months ago, I was working at my desk at the Toronto School of Theology feeling unusually blue. I didn't know what was causing my melancholy, but I definitely was not feeling my cheery self. I went to lunch, hoping a break would refresh me, but when I sat back down at my desk, the gloom had not lifted. A little bit later, however, I noticed the afternoon sun begin to poke through the clouds. Since my desk is adjacent to a relatively large window, I can get quite a bit of light, and as the clouds moved away, revealing a bright blue sky, my dreary mood completely lifted. It was like magic.

I had never really taken notice before how the sun affects how I'm feeling. Nor could I recall such a sudden change in my mood based solely on exposure to sunlight, but for those who struggle with SAD (Seasonal Affective Disorder) – a type of depression that occurs seasonally, usually during the winter months – the benefits of light are well known. In fact, light therapy is a crucial component of treatment.

Currently, as an ecclesial community, we are journeying through Lent toward Easter. Lent is often understood to be a sober time. It is a time for self-reflection, repentance, self-discipline, almsgiving, and prayer – a time in which we intentionally imitate Jesus' 40-day journey in the desert. But Lent, I contend, should also be thought of as a hopeful time. The word Lent comes from the Old English word *lencten* which means “spring season.” *Lencten* refers to the lengthening of daylight as the sun lingers longer in the sky, offering us longer days and more emotionally nourishing light. I wonder if we might reframe how we think of the Lenten season so that we might see it as a type of spiritual “light therapy.”

Lent – this time of sober reflection in which we are gradually being exposed to more and more light – culminates in our exposure to the most glorious light of all: the light of the resurrected Son of God. Luke's gospel tells us the story, “But on the first day of the week, *at early dawn*, they came to the tomb, taking the spices that they had prepared. They found the stone rolled away from the tomb, but when they went in, they did not find the body.” Understandably, we are caught up in the wonder of the empty tomb, but it's important to note that this revelation came at a specific time of day – at dawn – when the rising sun revealed the Risen Son.

This Lenten season has been clouded by legitimate concerns surrounding COVID-19 and a call by our government and bishops for social distancing. This will be a difficult time for all of us and our families. Yet I take comfort in knowing that this lengthening of days is “light therapy” for our well-being. For those of us who do not need to self-isolate, I encourage you to get outside as much as possible and enjoy the extra light. Check in on friends, family, and our church community by phone and social media. As our bishops have encouraged, take time for personal prayer. Pray for the world and the governmental agencies making decisions about our health. And when we are finally able to gather together again to worship, let us remember how these longer days of light find their ultimate source in the rising of the Son of Righteousness.

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

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:

Jonathan Gentry
Eilonwy Morgan

Secretary:

Margaret Allen

Property Manager:

Mark Kolberg

Sunday School & Nursery

Grace Karraam Stephenson

Upcoming Events

All church services, Sundays and weekdays,
from March 29 through Holy Week and
Easter have been cancelled.

Other events cancelled during the health
emergency:

Wednesday, April 1 – Lenten Christian
Education program

Saturday, April 4 – Palm cross workshop &
pysanky workshop

Saturday, April 19 – visit to St. Elias for
Easter Vespers

Saturday, April 25 – Earth Day parish walk

Events not cancelled as of March 29. **Please
check for current information in the
media and the church web site closer
to the date:**

Sunday, May 17 – Rogation Sunday

Saturday, May 23 and Sunday May 24 –
Doors Open Toronto at St. Martin's.

Friday, June 5 & Saturday, June 6 – All-Ages
Camp at Camp Nokomis

Saturday June 13 – Quiet Garden

Sunday, June 14 – FaithWorks Walkathon on
the Toronto Islands

Saturday, June 20 – Parish Fun Fair

Sunday, June 27 – Strawberry Tea

About *The Lychgate* Newsletter: *The Lychgate* is
published four times a year. Parishioners and friends are
encouraged to submit news and articles to the editor, Ian
Greene, at iangreene0766@rogers.com. For digital access
to *The Lychgate*, including colour photos and links to
web sites, go to <https://stmartininthefields.ca>.



Snowdrops
in church
Garden

NOTE: You can opt to go paperless and cancel
your mailed copy of *The Lychgate*, and in
future receive it by email only, by emailing
The Lychgate volunteers at
Lychgate1111@gmail.com.

**Since December 8, 2019, from the
Parish Registers:**

Baptisms:

Andrew Matthews: January 12, 2020

Funerals:

George Jackson: January 17, 2020

From the Rector



By Fr. Philip

As a result of the Bishop's directives in keeping with the state of emergency declared by the province, we have not been able to hold any public services or activities at St. Martin's. We are trying to maintain contacts within the parish family by e-mails and

telephone calls. I encourage you to reach out and contact other parishioners in addition to others you know in your family and neighbourhood to support them at this time. As many have noted, physical distancing needs to result in social connecting.

As we do try to maintain physical distancing, we remember all those in the history of the church who have lived this experience on a daily basis including hermits and anchorites. One of the most famous of these anchorites, St. Julian of Norwich, lived most of her life in a small room or cell attached to a church in Norwich in the late 14th century. During the course of her life of prayer she was given a number of revelations by God that she recorded in her *Revelations of Divine Love*, the earliest surviving book written in the English language by a woman. In this book she writes of perhaps the most famous of these revelations in the following words:

And in this he showed me a little thing, the quantity of a hazelnut, lying in the palm of my hand, as it seemed. And it was as round as any ball. I looked upon it with the eye of my understanding, and thought, 'What may this be?' And it was answered generally thus, 'It is all that is made.' I marvelled how it might last, for I thought it might suddenly have fallen to nothing for littleness. And I was answered in my understanding: It lasts and ever shall, for God loves it. And so have all things their beginning by the love of God... In this little thing I saw three properties. The first is that God made it. The second that God loves it. And the third, that God keeps it.

It is God's overwhelming love for us that not only creates us, but sustains us in life through good times and bad. God holds us, like the little hazelnut, in the palm of his hand and will not let us go. We can count on that love, shown to us in the death and resurrection of Jesus Christ, even as we struggle to live through these difficult times.

Please also check the St. Martin's web site (stmartininthefields.ca) where you can find links to a couple of videos made recently at the church under "Worship Services," or the parish's YouTube channel for past videos and sermons. The URL for the St. Martin's channel is:

<https://www.youtube.com/channel/UCuFiE1n5aFyJuuzxPRQYPKQ>.

And if you haven't been getting regular emails from me, please send me your email address so that I can send you regular updates. My email address is phobson@stmartininthefields.ca.

Every blessing in Christ,
Fr. Philip



New Life in Church Garden. Photo courtesy Roberta Laking

Giving During Health Emergency

By Eilonwy Morgan and Jonathan Gentry, Churchwardens, and Peter Chauvin, Chair of Stewardship

Everyone is facing financial strains during this unprecedented health emergency. As a result, some may not be able to give to St. Martin's at this time. But for those who can, their donations mean a great deal to the life of the parish so that we can continue to offer pastoral care, cover salaries for clergy and staff, and pay for necessities such as utilities.

Contributions may be made:

- by mailing cheques to the Church of St. Martin-in-the-Fields, 151 Glenlake Ave., Toronto ON M6P 1E8.
- by Interac e-Transfer to cw-stmartininthefields@toronto.anglican.ca.
- by clicking on the donations button on the web page for St. Martin's, which is here: <https://stmartininthefields.ca/donate/>.

As well, there is the option of enrolling in PAR (Pre-Authorized Remittance). If you would like to learn more about PAR, please contact Jonathan Gentry by telephone at (416) 766-8491, or by email at gentryleishman@gmail.com.

We would like to thank all those who give so generously to support the mission and ministry of St. Martin's.

Parish Profile: Philip Dawson and Erica Lovley

By Ian Greene



Philip Dawson, author of twelve books on ocean liners, and his friend Erica Lovley have been frequent attendees at St. Martin's since the Toronto

Doors Open event in 2015, in which St. Martin's participated.

Marian Rhodes, who lived in the same building as Philip, and knew of his interest in architecture, told Philip about St. Martin's and Doors Open, and encouraged him to visit. He took photos in the church, including from the pulpit, which provides one of the best views of the interior. Philip and Erica had been attending another church, but after Doors Open both started to attend St. Martin's. They loved the music and the liturgy. They attended a Newcomer's lunch. They have been part of our 11 a.m. service ever since.

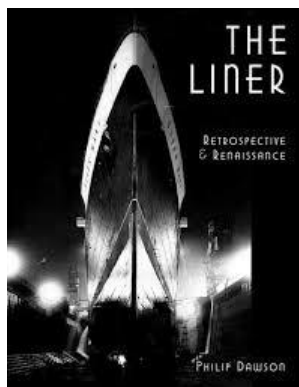
Philip was born in Bahia in northeastern Brazil to British parents. Bahia was the first capital of Brazil and is now a major tourist attraction. His father's company produced and exported cocoa butter. Philip lived in Brazil until he was seven. In 1954, after a year in England, the family moved to Whitby, Ontario and then Bowmanville. Philip became interested in ships because his parents had taken him on a number of long ocean voyages while he was growing up, and Philip had often witnessed the loading of cargoes with his dad in Bahia.

After high school, Philip moved to Winnipeg to study computer science at the University of Manitoba. He worked in computer consulting for about 15 years in Toronto and then Montreal and had the good fortune to get involved with clients in the ship-building business. He spent much of the 1970s working in various places in Europe, especially Finland, West Germany, and the U.K. He moved back to Montreal and then Toronto in the 1980s, and worked in information technology in the corporate world until the early 1990s. Then came "liberation!" Philip got full-time assignments with a Swedish company that was in the shipping business – work he very much wanted to be involved in. As a consultant, he did a good deal of writing. He worked with Stephen Payne – a brilliant naval architect and chief designer of the Queen Mary 2 – who became president of the Royal Institution of Naval Architects (RINA). Payne encouraged Philip to apply to join the Institute. To do so, Philip needed two sponsors – they were Payne and a colleague of his. As well, Philip had to write a fairly long dissertation on what

he'd accomplished and thought he would accomplish in the naval architecture field in the future. Philip became an associate member of the RINA in 2006 – a “huge privilege,” he says. He was living in Toronto and got to work on a number of significant ship-building and design projects with a number of notable naval architects and ships' interior designers.

One company he did assignments for was Tillberg Design of Sweden, which he was with until he retired in 2012. Even though Tillberg was a Swedish company with world-wide contracts for interior design, in particular for ships, Philip was able to work primarily in Toronto. During that time, Philip wrote a number of books. His first book was *British Superliners of the Sixties: A Design Appreciation of the Oriana, Canberra, and QE2*, published in 1990 by Conway Maritime Press. In that book, Philip wrote about modern ship design, “There are so many books about older ships. But the 1960s was a golden era.” Later on, he said he “got the privilege” of doing commemorative books on Canberra, and co-authored *QE2: Britain's Greatest Liner*, for which Prince Philip wrote the foreword. He did souvenir books for the Queen Mary 2, and the recent Cunard ships, Queen Elizabeth and Queen Victoria.

In order to find a publisher for his first book, Philip decided to go to the top of the maritime publishers: Conway Maritime Press. Philip sent them an outline and a sample chapter, and they showed “interest.” Then they asked for the remaining chapters, which Philip produced through intensive work. The publisher was still uncertain. However, Philip had asked Sir Hugh Casson, a famous architect and interior designer, to write the foreword to the book, which he did. That sealed the deal with the



publisher.

Meanwhile, Philip had signed a contract to do a second book with Conway Maritime on ship design: *Cruise Ships: an Evolution in Design*. The book was published in 2000. Then Philip wrote *The Liner: Retrospective & Renaissance*,



published by Norton in 2005, and *Ship Style: Modernism and Modernity at Sea in the 20th Century*, published by Conway in 2010 and co-authored with Bruce Peter. These books are all available through the Toronto Public Library.

During the time he was in Montreal, Philip became involved with the Mission to Seafarers as a volunteer. Through that experience, he got to know “a whole lot of people” working on ships, and eventually our own Fr. David Mulholland, who worked with the Mission to Seafarers in Toronto.

Erica Lovley was born in Kent in England and went to a private school. After she left school, she went to college at the age of 17. She then worked in a solicitor's office as a secretary. She decided that Canada offered more opportunities, and so moved here in 1968. She came on the Empress of Canada, the last and perhaps greatest of the CP ships – one of the ships that Philip has written about. She arrived in Quebec City after the worst crossing the ship had had in years. She was sponsored by an aunt, a war bride, who lived in Penetanguishine. As a condition of sponsorship, Erica had to work near her aunt, so she worked at the Ontario Hospital in Penetanguishine until she could come to Toronto to build on her law secretarial experience. She worked for a leading Toronto law firm for a time, and then married a Yugoslavian. They lived for a few years in Yugoslavia, and during that time travelled the country from north to south. But she decided to return to Canada so that her daughter, Helen, would be born here – at St. Joseph's. Helen attended Guides at St. Martin's, and was one of many who benefitted from Norma Ventham's tutelage, and then she went to Humberside Collegiate.

Erica suffered an accident and spent many months in hospital, after which she started to volunteer with Blind Sailing Canada. Through that association she became involved with the Royal Canadian Yacht Club and various aspects of sailing, including a group called the Shellbacks, with which Philip was

also involved. She also volunteered with the Association of Parent Support Groups of Ontario, with which she has worked for twenty years. Her daughter Helen now works with Maple Leaf Canada, and has a son, now 24.

Both Philip and Erica have had life experiences, both challenging and uplifting, that have brought them together. They like the approach at St. Martin's. "The people, the choir, the joy. It's uplifting. The liturgy is so beautiful, and it has a wonderful choir and organists. You attend services not out of duty, but out of joy."

Erica has attended a service in Canterbury Cathedral. She thinks of St. Martin's as "A mini Canterbury."

Doors Open 2020

By Kathie Wagg

If the health emergency regulations permit, St. Martin's is again opening its doors to Toronto! On the weekend of May 23 and 24, along with many other venues, we will participate in Doors Open Toronto. But please make sure to check with the Doors Open web site on the status of the event: <https://www.toronto.ca/explore-enjoy/festivals-events/doors-open-toronto/>.

The theme for this year's event is Open TO Music – a theme near and dear to our hearts. This is a wonderful opportunity to not only showcase our beautiful building and garden but to share with others the experience to hear musical performances in our admired acoustical space. We will be presenting a variety of musical offerings from individual performances to choral offerings. And, of course, we will showcase our fine Casavant pipe organ.

There is an organizing group hard at work planning the activities that will take place. And, you will have the opportunity to participate in the event! Many volunteers will be required over the two days. The more volunteers we have, the less time will be needed from each individual.

Volunteer opportunities include acting as 'Welcome Ambassadors' or informal tour guides, providing security, helping with children's activities, acting as garden tour guides, etc. We will provide

training for all these roles so you have the information to be able to respond confidently and positively to the questions our guests may have.

So, please mark your calendars and count yourself in! Watch the Sunday bulletin when church services resume for notices requesting volunteers closer to the date. Or contact Kathie Wagg at any time to answer any questions you may have – or to volunteer.

All-Ages Parish Camp June 5-6, 2020

By Jay Haddad

If the current health emergency permits, St. Martin's once again is planning an All-Ages Retreat at Camp Nokomis. The Camp is located just outside of Fergus, Ontario on Belwood Lake.

The retreat last year, on June 7 and 8, 2019, was initiated by Grace Karram Stephenson, who brought in Matthew Green and Monica Romig Green as facilitators. It was an amazing experience to hear the singing in our dining hall (which was originally a Lutheran church built in 1952) with so many of our St. Martin's choir members.

There were a number of sessions and lots of free time. Phil Devine (our camp chef) made wonderful meals, and special requests were all accommodated. Some people came up to the Camp on Friday and camped overnight while others joined the group on Saturday morning.

If you have any questions about the upcoming



All-Ages Camp in 2019, courtesy Jay Haddad

camp – and facilities – please contact Jay or Vicki at 416-436-5072 or jay@campnokomis.com. If you have any questions about the program at the camp, please contact Grace at grace.karram@utoronto.ca.

Another Van Girl at St. Martin's

By Alyson Barnett-Cowan



Like Adrienne Beecker, I was a 'van girl' with the Sunday School Caravan Mission run by Miss Hasell and Miss Sayle. I must have been one of the last, as the program wound down in the 1970s, with a couple of exceptions. (See article by Adrienne Beecker on her 'van girl'

experiences in the December 8, 2019 *Lychgate*, on-line on the St. Martin's web page.)

In the summer of 1969, after my second year of university, I was looking for an adventure similar to the one I had undertaken the previous year. In 1968 I helped run Vacation Bible Schools on the Naas River in northern BC, amongst the Nisga'a people. That was an eye-opening experience for a Toronto city kid, and it left me with a lifelong commitment to the better understanding of First Nations people and for justice and reconciliation. The Anglican priests on the Naas worked diligently with Nisga'a elders to encourage the expression of their culture in church architecture and ceremony. That summer the Nisga'a were preparing their case that led to the first Supreme Court landmark decision regarding their claim to their land (*Calder v. A.G. of B.C.*, 1973), and eventually to one of the first treaties in BC in modern times.

Northern Saskatchewan was a different scene. There, settlers and First Nations, primarily Plains and Swampy Cree, had a very strained relationship. Traditional ceremonies had been forbidden until fairly recently. There were still residential schools – in fact, we spent our orientation at one in Prince Albert, where a missionary couple lived with a girl of about eleven who for some reason did not go home for the summer. It was a large, creaky place.

I was paired with Susan, who was to drive while I was the teacher. We got along well and agreed that we did not feel obliged to stick with all the rules – such as no staying anywhere except in the van. In fact, in most places we were welcomed into rectories,



A Vanner's Van

so we didn't have the same washing problems that Adrienne encountered. We also broke rules such as 'no men in the van' though nothing inappropriate happened! We gladly accepted free 'pink gas' from farmers, though such fuel, with little tax, was to be used strictly for work on the farm.

As I remember, we held three one-week day camps in towns, and three on reserves. The latter were by far the more memorable.

One Sunday evening we rolled up to the Anglican church on Thunderchild Reserve. We had been told by the parish priest, who lived in the town, that a lay reader would welcome us and show us around. There was no one there, and so we settled down for the night. We heard drumming and singing in the night. In the morning, there was still no one to greet us. We rang the church bell, as we had been told to do to summon the children, but no one came.

After a while we decided to go to look for the source of the drumming and singing. There, down a path through the woods, at the bottom of the hill, we found the community assembled in tents, surrounding a large tent from which the drumming was coming. Eventually some curious children came over to find out what these young white women were doing there, and we told them we had come for Vacation Bible School. Then at last the lay reader came over, looking a bit sheepish. He told us that it was the Sun Dance, but that if we wanted to set up our class at the side of the grounds we could.

A few children did come for our lessons and games (probably because there weren't any other planned

activities for children) and I talked about the creation stories, encouraging them to talk about their traditional ones. Together with some games, songs and kicking around a soccer ball, we got through the week.

I have often thought since about how inappropriate it was for us to have been there – young missionaries, intruding on a sacred ceremony which our predecessors had tried to abolish.

The parish priest was astonished when we rolled back into town at the end of the week. He said that he had never been allowed near a Sun Dance, and we were brave. I just thought that we had been amazingly privileged.

Later that month we went to Frog Lake Reserve near the Alberta border. The parish priest there was Cree, and we stayed in the rectory with his family. The day camps were organized there and children came as expected. The most memorable thing about that visit, though, was that we watched the first moon landing on the rectory TV. I will never forget being in that remote northern community, where people honoured celestial bodies in their dances, watching humans walk on the surface of one.

During August I was paired with a more veteran vanner and I lived the obedient caravan life, cooking on outdoor fires and using farmers' outhouses. Barbara went on to marry a local farmer, and many years later I caught up with her at events in the Diocese of Saskatchewan.

Fortunately both Susan and Barbara knew how to fix the cantankerous van, so we never did have road trouble.

Dirt Drive Deliveries on April 25

By Ian Greene



Thanks to many of you for ordering "dirt" from the 32nd Toronto Scout Group, which is hosted by St. Martin's. The

deliveries, according to your orders, will likely go ahead as planned on April 25. However, if there are interruptions in getting in supplies, the Scouts may

have to re-schedule or cancel some orders – in which case you will get a refund. The Scouts will keep you informed if there are any changes.



Cindy Paget and Fr. Philip make a presentation to parishioner Michael Coren Dec 15, 2019, after he gave the sermon at St. Martin's. On Oct. 20, Michael was ordained to the Anglican diaconate by Bishop Susan Bell in Christ's Church Cathedral, Hamilton.



Advent Carol Service Dec 8, 2019



Carolling in the Garden Dec 22, 2019