



HeartBeat



Sunday, June 20, 2021

Fourth Sunday after Pentecost

HeartBeat is the Quarterly Newsletter of
The (Anglican) Church of the Holy Family,
Heart Lake, Brampton, Ontario, Canada

Dear Friends,

After a long 15 months we are cautiously optimistic if not downright hopeful that the end of this pandemic is in sight.

As I write this the numbers of people in Ontario with Covid-19 are decreasing dramatically, as the number of people getting vaccinated is increasing. Our Province is beginning its 3 phase re-opening plan, and it looks like we may have a safe and happy summer with family and friends able to get together.

March 2020 seems ages ago, but it would be good to take stock and ask ourselves what we have learned and in what ways we've grown in our faith. Not that the challenges haven't been there, of course, but how has the grace of God sustained us throughout?

I'm not exactly sure how things will unfold vis a vis summer services – we may have a combination of some in the building and some via zoom, but I'm hopeful that by end of August early September many parishioners will have had their 2nd jab and the health authorities will allow us to open to a lot more than 10 people! (and hopefully without masks...)

Between now and then, let's think about how our mission and ministry might change and grow.

One of the phrases that's come up quite a bit is that of "hybrid church" – a combination of in-person and online worship, activities, events, meetings, and so on. We are "on our way" in terms of the equipment needed with our \$5000 grant from the Diocese and the skill and commitment of Jim Akaya. We have had over a year of getting used to worshipping and meeting online and have realized there are certain positive aspects to this form of church.

During this "in between time" we are happy to have Abraham Thomas join us as a summer intern and eager to hear his ideas about church, faith, mission and ministry. Abraham will be getting to know you all and offering his skills in various ways, as well as learning about the many aspects of parish life. Welcome Abraham!

The Season of Pentecost is a time for growth – growth in our Christian discipleship, both individually and as a community of faith. How is the Holy Spirit directing us in this "new world"? How do you feel about things not being exactly as they were? What are the possibilities for Holy Family to proclaim the gospel in word and deed?

I look forward to exploring this "new world" with you!

Blessings,

Rev. Julie +

Welcome Abraham Thomas

Born in Kerala, Abraham lived in various parts of India and the Middle East, before moving to Canada 12 years ago. After a BA and MA at McMaster (focussing on Early Jewish and Christian texts,) he enrolled in Wycliffe College to study for the ordained Ministry. He has completed his course work and is presently a postulant for the Diocese of Toronto.



From May through August 8 he will be interning with us.

His interest include, among other topics, the missional outreach of the church, and the seniors' ministry.

Please feel free to get in touch with him — during pandemic times, email may be the best way: Abe-R.T@hotmail.com

Editor's note: There is an old tradition that the apostle Thomas took the Gospel to Kerala. Even today the name "Thomas" is quite common there, both as a Christian name and a surname.

Contact points

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When the news of the appalling discovery at the Kamloops Residential School was spreading a few weeks ago, I thought of saying something to the Holy Family congregation that might help us all come to terms with this terrible part of our past. But then I read Bishop Asbil's letter and felt that you all would wish to read it. So I asked Ian to include the letter in *HeartBeat* so that those who do not visit the Diocesan website might not miss what he had to say.

Rev. Julie

A Letter from the Bishop of Toronto, The Rt. Rev. Andrew Asbil

Published originally on the Diocese of Toronto Website

Dear friends in Christ,

Shocked, dismayed, heartbroken, but sadly not surprised.

That was my feeling, shared I'm sure by many of you, as news broke of the discovery of 215 unmarked graves – graves of small children – on the grounds of the former Kamloops Indian Residential School.

Shocked, dismayed and heartbroken because the sheer number of bodies speaks to the extent of the atrocities in the Indian Residential Schools system, a volume of horror that we have only begun to catalogue. Even the survivors of the schools – those who carry tragic personal stories of neglect, abuse and violence – may not yet realise the full extent of the crimes that were perpetrated across the entire country.

But, sadly not surprised. We in the Church have been aware of these outrageous injustices for generations, although it has only been very recently that we have started to acknowledge them, to repent, grieve and make our first feeble attempts at reconciliation with the First Nations. The dreadfulness of the Indian Residential School System, of which the Anglican Church of Canada was a willing partner, points conclusively towards a systemic intentional genocide. The foundational principles of the residential schools, borne from a toxic bias of colonial assumptions and racist white supremacy, perpetrated abuses of unchecked power. We in the Church weaponized our faith, inflicting indignities upon the First Peoples of this land, justifying our racist attitudes with a perversion of Christian evangelism and outreach. Physical, mental, emotional, sexual and spiritual abuse followed. As Archbishop Michael Peers historically declared in our Church's "Apology to Native People" in 1993: "I accept and I confess before God and you, our failures in the residential schools. We failed you. We failed ourselves. We failed God."

Let there be tears for what you have done.
Let there be sorrow and deep grief.
Let there be sadness instead of laughter,
and gloom instead of joy. *James 4.9*

These little children cry out for our collective lament. Every Child Matters. I ask your prayers for the repose of the 215 souls in Kamloops, and all those who are yet to be found and identified

– for surely there will be more – who had their lives tragically cut short. I ask your prayers for the Tk'emlúps te Secwépemc First Nation in British Columbia, who in losing these children lost a part of their future. I ask your prayers for all of the Indigenous peoples of Turtle Island, as these fresh revelations raise renewed grief and anger at the attempted annihilation and enforced assimilation that settlers inflicted upon them.

The Rev. Leigh Kern, our Right Relations Coordinator in the Diocese of Toronto, has compiled a list of resources and I invite you to use them in this month of June when we are called to observe National Indigenous History Month, and the Indigenous Peoples' Day and National Indigenous Day of Prayer on June 21. Let's uphold our Indigenous communities in prayer during this time of grief and mourning. Additional liturgical resources will also become available soon to support parish efforts in listening and education going forward.

Following this time of lament and learning, there must then be a time of action. Regret and remorse are necessary, but are not sufficient. I call on the Church for a renewed commitment to establishing right relations with the First Nations of this land where we are privileged to reside. We must insist that the Government of Canada adopts the United Nations Declaration on the Rights of Indigenous Peoples and immediately prioritizes the implementation of the Truth and Reconciliation Commission's 94 Calls to Action. We must lobby for and work together in providing basic necessities of life in Indigenous communities, including clean drinking water, stable housing, appropriate medical services and local schools.

A deep healing is required, one that will involve painful honesty, a complete re-evaluation of our shared history, and an intense examination of how we want to be in relationship with each other going forward. We need to engage in this work with humility and an earnest desire for renewal.

As disciples of Jesus Christ, we are called to do nothing less.

Yours in Christ,

The Rt. Rev. Andrew Asbil
Bishop of Toronto

News in brief

Joy Forrester and Kiarra have moved to North York to be closer to her parents. We remember Joy's design of the Upper Room and her help as a Member of the HeartBeat team.

Paul Deacon and Nerissa Smith have announced their engagement. We wish them all the best.

The Bishop's Company Cabaret will be held (remotely) on Friday, October 15. Holy Family Choir will be singing My Prayer (composed by Sergei Zhukowsky) — keep that evening free!

Linden Kirkland Scholarship. This year's recipients of the Linden Kirkland Scholarship are Kiarra Forrester and Nyssa Duncan. This scholarship was begun by David Daniel in memory of Linden Kirkland and is for young people going on to post-secondary education. Kiarra will be attending Ryerson and Nyssa Sheridan College. We wish them God's blessings in this new chapter in their lives!

Large Print

a note from the Editor

If reading *HeartBeat* leads to eye-strain — I use 10 point for text — you can get a large print version — depending on whether you use hard copy or e-mail.

If you need hard copy, our office printer can enlarge it so that it prints on 11" x 17" paper. All that is needed is to tell Vilma in the office (905-846-2347).

If you read it on your computer, PDF documents (opened by Adobe Acrobat), can be magnified. Open the document and select the magnification that suit you.

Christian Meditation

By Rev. Julie with comments from others

Thanks to the convenience of zoom and the work of the Holy Spirit, our Holy Family Christian Meditation group has expanded to about 25 people from different churches and locations - from Kingston to Markham to Caledon to Stratford...and we even have someone joining us from Edmonton! All are welcome to join us as we practice this prayer of the heart. Here are some responses to the question:

"What has been your experience of meditating online?"

"It has helped center me and keep me focused" *Lorie Wilson*

"The meditation sessions give me a feeling of calm, which lasts for the whole day and in fact the whole week." *Norma Deacon*

"I am surprised to learn through online meditation that silence builds community and the stillness fosters solidarity." *Carolyn Hwozdyk*

"Meditation is new to me. In the prayers of the people we present our wish list to God. In meditation we allow God to silently heal us and lead us as God knows we need." *Paul Fisher*

A Short Reflection

by Corinne Weyjeratne

I had heard about meditation but never gave it a thought. After all, I was born in a Buddhist country, where meditation is a discipline, and lived there for forty years.

My friend's daughter, Rondinne, invited me to my first meditation session, when I was on holiday in Australia. Rondinne was

very serious about meditating, so I went to downtown Melbourne to do "Meditation in the Park". The venue was at the corner of a busy intersection and on another side was a Lawn Bowling Club! So we had plenty of sound all around us. We meditated for one hour. I do not remember using a prayer word (mantra) - instead the leader would sound the Tibetan gong ever so silently to bring our wandering thoughts back to our primary purpose. There were about 40+ attending. They were seated on lawn chairs, mats, blankets and some also had their sleeping bags. I spotted a butterfly and tried in vain to keep my focus on this pretty colored creature. The hour dragged on. It was hot and I was exhausted.

Three years later, Rev Glenda Meakin, visited us at Holy Family and introduced us to Christian Meditation. We meditated for 5-10 mins. I must mention, Rev. Glenda has a lovely soothing, calming voice. Rev. Julie continued introducing us to many other speakers, Fr. John Main, Fr. Laurence, Kim Nataraja and others. Our Holy Family group was small, but has grown to over 25 men and women who meet every Wednesday morning via Zoom. At first I felt it was not my cup of tea, but I have come to enjoy the inspirational talks and the fellowship we share.

I cannot say I have learned the art of stillness, or even freeing my mind of those million and one thoughts that pass through it, for even a few seconds, even with our prayer word. In spite of this I can see how meditation has many benefits and cultivates your well being.

In our own image

by Abraham Thomas

Coloured Statues?

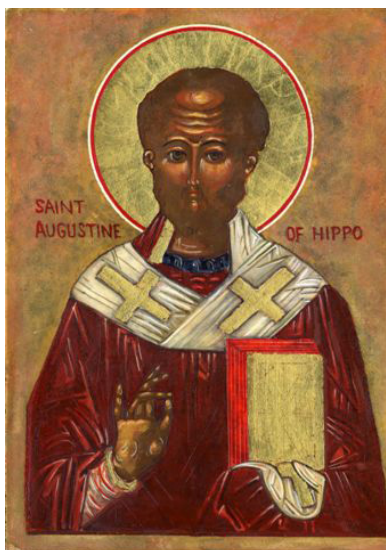
I am a history nerd. I love to read history, especially the differences between real history, and the history we think we know. One such example of the history we think we know has to do with Greek and Roman statues. You see, a small group of archeologists theorized that the Greek and Roman statues were actually painted, but the paint faded after years of exposure. More recently, a German archeologist named Vinzenz Brinkmann helped recreate what the statues probably looked like in an exhibition called *Gods in Colour*.



The perception of unpainted marble statues came later on, especially during the Renaissance. Sculptors of the time copied the sculpting styles of the ancients. But they didn't paint the statues, because by that point, the paint had faded, and all that was left was the marble. In fact, it took recent careful scientific examination before we could recreate the painting of the statues.

Another loss of colour

There is a similar loss of colour in our idea of Christianity and Christians. We forget that the world of Early Christianity was multi-cultural and multi-ethnic – North Africans, Arabs, Armenians, Europeans, and South Asians were some of the groups that were part of Christianity within its first two centuries. St. Augustine, arguably one of the greatest Christian theologians in the fifth century, was of African descent. And time has only add-



ed to the different ethnic groups that form the universal church. However, time has also entrenched the idea of Christianity being white – and that is a picture that holds true in North America. But to cling to that vision of Christianity is to fail to remember what Paul told us – that in Christ there is no Jew nor Gentile. We are called to preach to people from every tongue and tribe and nation, and if we fail to hold Christianity to that that vision of God, we do not merely fail to be the best Christians we can be, we become part of the problem. To truly be Christians, we have to leave our preconceived notions of what we think Jesus and our Christian forebearers looked like.

The Cross, Execution and Lynching

This is not to deny another truth of the Incarnation: If we believe that God became human, then we can and should image Christ, not only as a First Century Jew who lived in Judea. We can and should see Christ in every skin color available, as long as we remember that this is our visual interpretation of Christ. And such an interpretation is important. If you have read James H. Cone's book *The Cross And The Lynching Tree*, you know that Cone highlights something that was ignored for too many years – that Christ's death on a cross was considered a form of hanging among the Jews of his day. (Gal 3:13, Deut 21:23) The cross was hence a symbol that the black communities in North American could connect to, because they could see the victims of lynching as those who suffered just as Christ did.



Niebuhr and Bonhoeffer

It took the powerful imagination of black Christians to make a connection that not even one of the greatest American theologians, Reinhold Niebuhr, could conceive. Indeed, as Cone notes, most white theologians failed to empathize with the plight of black Americans. He contrasts their lack of empathy with the empathy of Dietrich Bonhoeffer, who understood that connection after immersing himself in black congregations. This difference in perspective allowed him to expand his horizons, which was helpful when he had to assess what it truly meant to be a Christian in Nazi Germany.

The challenge for us

Bonhoeffer's epiphany and resulting empathy is not something that was unique to him – but we can only receive this empathy when we bring back color into our narratives.

We can begin to bridge this divide when we commemorate the saints as living people who had a history and a context that is different from our own. We can truly counter racism when we remember that God was not made in our image, but we were made in God's image – and that an infinite God is not limited to one image.

Welcome Cheniece!



Cheniece Joseph arrived in Canada from Antigua, in 2020, just in time for our COVID-19 lockdown.

A “cradle Anglican”, Cheniece’s last church was Lady of the Valley —and just to make her homesick, here it is!

Both in Antigua and in Canada Cheniece is in the Customer Service and Quality Analysis fields.

Welcome to Holy Family, Cheniece and daughter J’neiece! We hope your time with us is spiritually and personally enriching.



Young@Heart Corner — Happy Seniors’ Month

by Joan Jackson

What is “Young@Heart”? “What does it do?”

Young @ Heart is our Senior Ministry — Our Mission Statement explains what we do. “To create and build a nurturing diverse group that motivates friendship and strengthen our faith”.

We participate in various activities that are preplanned to stimulate and satisfies members well being. Our meetings are structured by co-ordinating therapeutic programs in Five Domains:

Intellectual, Emotional, Spiritual, Social and Physical.

On Friday May 21st I hosted a program on Gardening. I asked four of our members to share gardening tips.

This program went over and beyond. There was so much enthusiasm...Let me take this opportunity to share one member’s story. She has created an impact, and also the Joy of receiving...



Geneva Bruce’s Story

Written By Charmaine

One thing Mom loved to do in her retirement was gardening, both inside and outside. Unfortunately, her declining health has not given her the opportunity to do so on her own. She would get assistance from her longtime friend, Vi, but during the pandemic this year, this has not been possible. Although I love to look at beautiful plants, flowers, and gardens, I simply do not have the knowledge or desire to take on the task of their upkeep.

After our May 21st Y@H meeting on gardening tips, I decided to accept Joan’s help and work on replanting one of our plants that had been neglected. With several phone and video calls to Joan, Mom and I made *many* trips to local garden centers and *finally* got the required supplies. At our June 4th meeting (via Zoom), we were able to complete the replanting process with Joan.

Mom loved the entire process of gathering the supplies and was actively engaged, even refusing to use the gardening tools, and choosing to just get in the soil with her bare hands!! It was wonderful to see her return to doing something that she loved! I’m thankful to Joan and Y@H for helping me get Mom back into an activity that brings her such joy!

A Reminder and a Thank You!

Not only Y@H uses Zoom for meetings — but the whole congregation!

Thanks to Jim Akaya for helping so many of us master the intricacies of Zoom, so that we can worship, chat and even meditate together.



Uganda

Some Basic Facts — Uganda and Canada

	Uganda	Canada
Population	43 M	38 M
Religion	Christian - 85% Islam - 14% Other - 1%	Christian - 67% None given - 24% Other - 9%
Area	241,000 km ²	10 M km ²



Two Tragic Uganda Events

Despite the fact that the overwhelming percentage of the population of Uganda list “Christian” as their religion, the country, over the years, has not been kind to Christians.

In the 1880s, the 45 “Ugandan Martyrs” (23 Anglican and 22 Catholic converts to Christianity) were murdered on the order of Mwangi II, the King of Buganda (which makes up most of today’s country). The royal court was concerned about the European influence on the country.

Today they are remembered in the name of both a Ugandan University and a Toronto Church.

More violence took place in 1977 with the murder, after a kangaroo court, of the Archbishop of Uganda, the Rt. Rev. Janani Luwum. Idi Amin, was then President of the country, widely known as the *Butcher of Uganda*.

The life of Archbishop Luwum is commemorated by a statue in Westminster Abbey. See below.

Statues of 20th Century Martyrs at Westminster Abbey



L to R: St. Maximilian Kolbe, Canonized 1982; d. 1941, Auschwitz; Manche Masemola (of South Africa), killed 1928 by her parents because of her Christianity; Archbishop Janani Luwum, Archbishop of Uganda..

Two Current Memorials



Archbishop Kiwanuka Memorial Library at Ugandan Martyrs University, Kampala



Ugandan Martyrs Church; United Church of Canada, Weston Road Toronto.

A Holy Family Connection

Only one family in our congregation, as far as is known to your Editor, looks to Uganda as their heritage country: Edmund & Jemima Arikiriza with Christian, Joel and Brooklin. Also (not in pic) Elena - just 3 months old - born in March.



The Garden Congregation

by Ian McHaffie

Have you met Tiger (the three-legged cat), or Clemmie, or Russell?

Every morning during the pandemic the Dean of Canterbury Cathedral, the Right Reverend Robert Willis meets “The Garden Congregation” — broadcast on YouTube from the Deanery Garden — and often he has with him some of the Deanery animals.

Morning prayer lasts about half an hour and includes prayers, a Psalm, a Bible reading, and a variety of reflections on whatever is on the Dean’s mind that day.

It’s a delightfully peaceful way to start the day!



Julian of Norwich

by Ian McHaffie

There’s a lot we don’t know about Julian of Norwich (pronunciation note — the “w” is silent — rhymes with “porridge”) — a city in East Anglia; second in the medieval times only to London.

Her probable dates are 1343 to 1416 — or as late as 1430. Although we have many images of her, none is contemporary and are more about the imagination of the artist, than her likeness.

But we do know a few things. At the age of about 30, she thought she was at the point of death, possibly from the Black Death, but had a series of visions, recovered from her illness and withdrew

from the world, for a life of prayer, contemplation and writing. As an anchoress (female of anchorite) she had very little contact with the world, but recorded her visions, which were preserved in manuscript (before the first printing 250 years later). *The Revelations of Divine Love* is one of the first books in Early English, and is believed to be the first to have been written by a woman.

Rev. Dr. Emma Pennington, one of the Canons at Canterbury Cathedral earned her doctorate on Julian of Norwich and has presented a five-part series of videos under the title *Julian of Norwich: a medieval take on lockdown and how to survive it.*”

The videos are at: https://www.youtube.com/watch?v=TzEe-8HSQhOI&list=PLPWrcHf2bX_ZxHERrNN_le0_I_hYKg1JI

Some quotations from Julian of Norwich

The greatest honour we can give Almighty God is to live gladly because of the knowledge of his love.

God loved us before he made us; and his love has never diminished and never shall.

...we need to fall, and we need to be aware of it; for if we did not fall, we should not know how weak and wretched we are of ourselves, nor should we know our Maker’s marvellous love so fully...

Episcopal Leadership Working Group Report

by Rev. Julie

For the past 40 years we have had a Diocesan Bishop and 4 Suffragan or “Area” Bishops due to the large geographical area of the Diocese and its many parishes.

However, since 1980 numbers have shrunk dramatically: 30% fewer congregations; 50% fewer Sunday attendees; 45% fewer identifiable givers.

At present 25% of the parishes (about 50) are growing both in terms of Sunday attendees, number of givers and size of givings. A further 15% of parishes (about 30) are holding stable in terms of these metrics.



The question then is, “Is our current structure the best one for our continued mission and ministry?”

The Episcopal Leadership Working Group was formed in 2020 to consider and report on alternative models for the exercise of episcopal leadership, oversight, and pastoral ministry within the Diocese of Toronto.

In May there were 4 Townhalls for clergy and laity to meet and discuss the report with Bishop Andrew.

For more information: <https://www.toronto.anglican.ca/about-us/corporate-information/episcopal-leadership-working-group-report/?lang=en>