



**St. Matthew
the Apostle, Oriole**
Anglican Church

Come. See. Journey.

***Eighteenth Sunday
after Pentecost /
National Day of Truth
and Reconciliation***

October 1st, 2023



**Let Justice
and Peace Flow**
Season of Creation 2023

A Mighty River
Amos 5: 24

SUNDAY SERVICES

8:00 a.m. (Said) Holy Eucharist

10:00 a.m. (Sung) Holy Eucharist



St. Matthew
the Apostle, Oriole
Anglican Church

Come. See. Journey.

416-490-7020

St.Matthew.ca
office@stmatthew.ca

***"To Seek and Serve
Christ in all persons"***

Priest and Pastor: The Rev. Sherri Golisky
Archdeacon: Venerable Kyn Barker
Honorary Assistant: The Rev. Canon John Wilton
Music Director & Organist: Mr. David Braund
Lay Anointer: Mr. Clifford Wong

Today at St. Matthew

Holy Eucharist (8:00 a.m.)

Holy Eucharist (10.00)

We Livestream our 10:00 a.m. service
on our YouTube channel
at [St.Matthew.ca/YouTube](https://www.stmatthew.ca/YouTube)

**Message from our Primate and National Indigenous Anglican Archbishop
as we observe National Day of Truth and Reconciliation**



The long journey to rebuild the relationship between Indigenous and non-Indigenous people in Canada is [marked on September 30th](#), so that we will never forget or cease to work for reconciliation. It is a journey of truth-telling and education that must peel away the decades of harm and the ongoing effects that deny Indigenous people respect and dignity as the first peoples of this land.

In the past year, we have continued to hear discoveries of unmarked burial sites at former residential schools that have reopened pain for families whose children never came home. We grieve with those families. [Our Archives](#) are open to seek whatever information may assist in finding lost burial records. Anglicans [recently joined in](#) a protest at the landfill in Winnipeg to demand the full search of a site where bodies of missing Indigenous women have been found. Our voices join many others in Canada seeking justice and accountability.

The Anglican Church of Canada includes walking alongside the [Sacred Circle](#) of Anglican Indigenous peoples as [self-governance](#) continues to be established. We continue to promote reconciliation through Indigenous-led healing projects, education in the history of residential schools in our parishes and suicide prevention.

May the work we do together help us to grow into a new relationship as a witness to the mutual interdependence we need in order to flourish as God's people.

A handwritten signature in black ink, appearing to read 'Linda Nicholls'.

Archbishop Linda Nicholls, Primate

A handwritten signature in black ink, appearing to read 'Chris Harper'.

Archbishop Chris Harper, National Indigenous Anglican Archbishop

Eighteenth Sunday after Pentecost / National Day of Truth and Reconciliation

10:00 a.m. HOLY EUCHARIST (BAS)

We welcome you today to St. Matthew the Apostle, Oriole Anglican Church.

Our current COVID-19 Protocols:

- *masking is optional.*
 - *we continue to run an air-purifier during services*
 - *distanced seating is available in south side pews*
-

The Gathering of the Community

Prelude: "Antiphon III" from the Song of Songs..... Marcel Dupré

Territorial Acknowledgment (*please stand*)

The land on which we gather is the traditional territory of the Huron-Wendat, Haudenosaunee, and Anishinabek Nations, and the Mississaugas of the New Credit First Nation. This territory was the subject of the Dish-With-One-Spoon Wampum Belt Covenant, an agreement between the Iroquois Confederacy and the Ojibwe and allied nations to peaceably share and care for the resources around the Great Lakes. This territory is also covered by the Toronto Purchase. Today, Toronto is home to many Indigenous people from across Turtle Island. We recognize the enduring presence of Indigenous peoples connected to and on this land. We are grateful for the opportunity to gather on this territory and work in community, and we commit ourselves to the work of reconciliation with Indigenous Peoples.

Hymn: 429 "For the beauty of the earth" DIX

The Greeting

Celebrant: The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.

All: **And also with you**

Celebrant: Almighty God,

All: **to you all hearts are open, all desires known, and from you no secrets are hidden. Cleanse the thoughts of our hearts by the inspiration of**

your Holy Spirit, that we may perfectly love you, and worthily magnify your holy name; through Christ our Lord. Amen.

GLORIA

All: Glory to God in the highest **and peace to God's people on earth. Lord God, heavenly king, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer. For you alone are the Holy One, you alone are the Lord. You alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.**

COLLECT OF THE DAY *(please remain standing)*

Celebrant: Let us pray *(a moment of silence is taken)*

Grant, O merciful God, that your Church, being gathered by your Holy Spirit into one, may show forth your power among all peoples, to the glory of your name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

THE PROCLAMATION OF THE WORD

FIRST LESSON

Reader: A Reading from the Book of Exodus

From the wilderness of Sin the whole congregation of the Israelites journeyed by stages, as the Lord commanded. They camped at Rephidim, but there was no water for the people to drink. The people quarrelled with Moses, and said, "Give us water to drink." Moses said to them, "Why do you quarrel with me? Why do you test the Lord?" But the people thirsted there for water; and the people complained against Moses and said, "Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?" So Moses cried out to the Lord, "What shall I do with this people? They are almost ready to stone me." The Lord said to Moses, "Go on ahead of the people, and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile, and go. I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink." Moses did so, in the sight of

the elders of Israel. He called the place Massah and Meribah, because the Israelites quarrelled and tested the Lord, saying, "Is the Lord among us or not?"
(Exodus 17:1-7)

Reader: Hear what the Spirit is saying to the Church.

All: Thanks be to God.

Psalm 78 Chant: C. H. Stewart

Hear my teaching, | O my | people; *
incline your | ears ' to the | words of ' my | mouth.

I will open my | mouth ' in a | parable; *
I will declare the | mysteries ' of | ancient | times.

That which we have heard and known,
and what our | ancestors ' have | told us, *
we will not | hide | from their | children.

We will recount to generations to come
the praiseworthy deeds and the | power ' of the | Lord, *
who has | done | wonder ' ful | works.

God worked marvels in the sight | of their | ancestors, *
in the land of | Egypt, ' in the | field of | Zoan,

splitting open the sea and letting | them pass | through, *
making the | waters ' stand | up like | walls;

leading them with a | cloud by | day, *
and all the night | through ' with the | glow of | fire;

splitting hard | rocks ' in the | wilderness, *
and giving them drink as | from the | great | deep;

bringing streams | out of ' the | cliff, *
and the waters | gushing | out like | rivers.

SECOND LESSON

Reader: A Reading from the Letter of Paul to the Philippians

If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, make my joy complete: be of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. Let each of you look not to your own interests, but to the interests of others. Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death - even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Therefore, my beloved, just as you have always obeyed me, not only in my presence, but much more now in my absence, work out your own salvation with fear and trembling; for it is God who is at work in you, enabling you both to will and to work for his good pleasure. *(Philippians 2:1-13)*

Reader: Hear what the Spirit is saying to the Church.

People: Thanks be to God.

Hymn: 405 "Alleluia" ALLELUIA NO. 1

The Holy Gospel

Archdeacon: The Lord be with you.

All: And also with you.

Archdeacon: The Holy Gospel of our Lord Jesus Christ according to Matthew.

All: Glory to you, Lord Jesus Christ.

Archdeacon: When Jesus entered the temple, the chief priests and the elders of the people came to him as he was teaching, and said, "By what authority are you doing these things, and who gave you this authority?" Jesus said to them, "I will also ask you one question; if you tell me the answer, then I will also tell you by what authority I do these things. Did the baptism of John

come from heaven, or was it of human origin?" And they argued with one another, "If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?' But if we say, 'Of human origin,' we are afraid of the crowd; for all regard John as a prophet." So they answered Jesus, "We do not know." And he said to them, "Neither will I tell you by what authority I am doing these things. What do you think? A man had two sons; he went to the first and said, 'Son, go and work in the vineyard today.' He answered, 'I will not'; but later he changed his mind and went. The father went to the second and said the same; and he answered, 'I go, sir'; but he did not go. Which of the two did the will of his father?" They said, "The first." Jesus said to them, "Truly I tell you, the tax collectors and the prostitutes are going into the kingdom of God ahead of you. For John came to you in the way of righteousness and you did not believe him, but the tax collectors and the prostitutes believed him; and even after you saw it, you did not change your minds and believe him." *(Matthew 21:23-32)*

Archdeacon: The Gospel of Christ.

All: Praise to you, Lord Jesus Christ.

Homily: The Venerable Kyn Barker

The Apostles' Creed

Celebrant: Let us confess the faith of our baptism, as we say,

All: I believe in God, the Father almighty, creator of heaven and earth. I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead. I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Prayers of the People *(as announced)*

(Please stand, sit, or kneel as is most prayerful and comfortable for you.)

Confession and Absolution

Celebrant: Dear friends in Christ, God is steadfast in love and infinite in mercy; he welcomes sinners and invites them to his table. Let us confess our sins, confident in God's forgiveness.

(silence).

Most merciful God,

All: we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbours as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us, that we may delight in your will, and walk in your ways, to the glory of your name. Amen.

Celebrant: Almighty God have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and keep you in eternal life; through Jesus Christ our Lord. **Amen.**

The Peace *(Please stand.)*

Celebrant: The peace of the Lord be always with you

All: And also with you.

You are invited to share a word of peace with others in the congregation.

THE CELEBRATION OF THE EUCHARIST

The Preparation of the Gifts

Hymn: 375 "At the Name of Jesus every knee shall bow"KING'S WESTON

Prayer Over the Gifts *(please stand)*

Celebrant: Eternal God, in Jesus Christ we behold your glory. Receive the offering of your people gathered before you, and open our hearts and mouths to praise your great salvation, the same Jesus Christ our Lord. **Amen.**

The Great Thanksgiving

Celebrant: The Lord be with you

People: And also with you.

Celebrant: Lift up your hearts.

People: We lift them to the Lord.

Celebrant: Let us give thanks to the Lord our God.

People: It is right to give our thanks and praise.

Celebrant: Blessed are you, gracious God, creator of heaven and earth; we give you thanks and praise through Jesus Christ our Lord, who on this first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life. In our unending joy we echo on earth the song of the angels in heaven as we raise our voices to proclaim the glory of your name.

All: Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

Celebrant: We give thanks to you, Lord our God, for the goodness and love you have made known to us in creation; in calling Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Saviour and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life. On the night he was handed over to suffering and death, a death he freely accepted, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: this is my body which is given for you. Do this for the remembrance of me." After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: this is my blood of the new covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me." Therefore, Father, according to his command,

All: we remember his death, we proclaim his resurrection, we await his coming in glory;

Celebrant: and we offer our sacrifice of praise and thanksgiving to you, Lord of all; presenting to you, from your creation, this bread and this wine. We pray you, gracious God, to send your Holy Spirit upon these gifts, that they may be the sacrament of the body of Christ and his blood of the new covenant. Unite us to your Son in his sacrifice, that we, made acceptable in him, may be sanctified by the Holy Spirit. In the fullness of time, reconcile all things in Christ, and make them new, and bring us to that city of light where you

dwell with all your children; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation; by whom, and with whom, and in whom, in the unity of the Holy Spirit, all honour and glory are yours, almighty Father, now and for ever. **Amen.**

The Lord's Prayer *(sung)*

Celebrant: As our Saviour taught us, let us pray,

All: Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. For the kingdom, the power, and the glory are yours, now and for ever. Amen.

Breaking of the Bread

Celebrant: Creator of all, you gave us golden fields of wheat, whose many grains we have gathered and made into this one bread.

All: So may your Church be gathered from the ends of the earth into your kingdom.

THE COMMUNION

Celebrant: The gifts of God for the People of God.

All: Thanks be to God.

Agnus Dei *(Sung)*

All: Lamb of God, you take away the sin of the world, have mercy on us.

Lamb of God, you take away the sin of the world, have mercy on us.

Lamb of God, you take away the sin of the world, grant us peace.

All baptized persons are welcome to receive Holy Communion. Those not receiving communion may wish to receive a blessing instead. To indicate this to the priest, please cross your hands over your chest.

Hymn: 75 "With the body that was broken" PANIS VITAE

Prayer after Communion *(Please stand)*

Celebrant: Father in heaven, strengthen the unity of your Church, so that we who have been fed with holy things may fulfil your will in the world. We ask this in the name of Jesus Christ our Lord. **Amen.**

Doxology

Celebrant: Glory to God,
All: whose power, working in us, can do infinitely more than we can ask or imagine. Glory to God from generation to generation, in the Church and in Christ Jesus, for ever and ever. Amen.

Announcements

Blessing

Hymn: 318 "Rejoice today with one accord"EIN FESTE BURG

DISMISSAL

Archdeacon: Go in peace loving and serving the Lord.

All: Thanks be to God.

Postlude: "Plein jeu. Et in Terra pax"François Couperin

► *Join us for our Coffee Hour following the service* ◀

Next Week's Readings ~ Harvest Thanksgiving

Deuteronomy 8:7-18 Psalm 6
2 Corinthians 9:6-15 Luke 17:11-19

CYCLE OF PRAYER

Anglican Communion: The Nippon Sei Ko Kai
Anglican Church of Canada: The Rt. Rev. Anna Greenwood-Lee, Bishop,
and clergy and people of the Diocese of British Columbia
Diocese: North Peel Deanery
Deanery: Advent Lutheran
Parish: Families of Wilton, Winful, and Wong

ASSISTING TODAY

Preacher:	The Venerable Kyn Barker
Sidespersons:	The Nigel Jansz Team
Readers:	Adjoa Winful, Judy Jackson
Intercessor:	Jeff Rowell
Altar Guild:	Paula Mount
Livestreaming:	Emma Braund

Liturgical texts:

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Exodus 17:1-7

Exodus is the second book of the Jewish Torah (Instruction or Law), also sometimes referred to as the Pentateuch from the Greek name, "Five Books." Exodus has three great themes: 1) the story of God's bringing the Israelite people out of slavery in Egypt; 2) God's calling them and forming them into a community and people, giving them a Law that will enable them to live in justice and mercy; and 3) God's enabling them to create a Tabernacle, a travelling Holy Space by which God can continue present with them as they journey. After their miraculous escape from slavery in Egypt, the Israelite make their way through the wilderness toward Sinai where they are to meet with YHWH, their God who has delivered them. But reality hits home—they have no food or water, and they begin to complain. The motif of complaining forms an ongoing theme of the books of Exodus, and Numbers. In last week's reading we heard how God provided a mysterious bread-like substance, manna, to sustain the people. In today's reading we hear how the people once again quarrel with Moses and complain because there is no water. God directs Moses to strike a rock with his staff. Earlier in the book (ch 7) Moses has used his staff to stroke the Nile, and it turns to blood. In the account of the escape through the red Sea, Moses is directed to lift his staff over the sea, and the wind rises and the waters part. Now Moses is directed to strike the rock, and water pours out. Ancient Jewish midrash (oral teaching

and interpretive traditions) associate Miriam, Moses' sister, the prophetess and singer, with the continuing presence of water in the desert—that she had a well that travelled with her. This is likely because the last great crisis and rebellion over water (Numbers 20:2) follows immediately after we are told of Miriam's death and burial (Numbers 20:1).

[Dr. Walter Deller/2023]

Parish News

FAMILY SERVICE ~ Will be on **Harvest Thanksgiving, Sunday October 8th** at the **10:00 a.m.** service. Let us join together in worship and come out to support our children and youth!

TRAVEL ADVENTURE SERIES **Thursday, October, 19th, 6:00 p.m. to 8:00 /8:30 p.m.** "Japan", presented by Fr. John and Diane Wilton.

You can attend in one of THREE WAYS:

1. In-person for potluck supper at 6:00 p.m. Every family/group brings a dish to serve 4-6 people. Everyone brings their own plates, cutlery, glass, and beverage. At the end, take home what you brought, including your dirty dishes. This is the easiest way to have a communal meal without undue fuss. Efficient and easy!
2. Come for the presentation only at 7:00 p.m.
3. By Zoom. Link to come.



Saturday, October 28th, 11:00 a.m.-12:00 p.m. It's church, but not as you know it. Every month at St. Matt's we eat, play and worship together. Expect activities, songs and prayers and an entirely new way to express your faith (eg. Lord's Prayer bean bag toss). Please register by Tuesday, October 24th at: office@stmatthew.ca. Adults must remain with children.

TUESDAY NIGHT PRAYER ~ **October, 3rd at 7:00 p.m.** Join us for a half-hour reflective service every Tuesday evening, using the tradition of Compline (or "Night Prayer"). Come pray together, and find peace at the end of your day.

BIBLE STUDY ~ Wednesday, October 4th at 10:00 a.m. We meet weekly in the mornings on Zoom. We are currently studying an 8-week series on **Women of the Bible**, based on the book *"Bible Women: All Their Words and Why They Matter"* by Lindsay Hardin Freeman. All are welcome! Here is the zoom link:

<https://us06web.zoom.us/j/87313248827?pwd=SE9VbGJOZkxOaGt6OE5SWEIMenBPZz09>

CHURCH OFFICE OPEN TO VISITORS ~ Tuesdays from 9:00 to 3:00 p.m. and Fridays from 10:00 a.m. to 4:00 p.m. via the main South door. Please ring the Bell outside the East wing door (on the left frame) for entry.

PASTORAL CARE: ~ If in need of pastoral support, please contact Reverend Sherri priest-stmatthewtheapostleoriole@toronto.anglican.ca or by phone at 416-494-7020 ext. 2. In case of pastoral emergencies, please call (416) 880 – 4211. Sherri's day off is Mondays.

HARVEST THANKSGIVING IS OCTOBER 8th



The Altar Guild will be decorating the Church for Harvest Thanksgiving on Thursday October 5th. Your donations of fruit and vegetables would be very welcome. We want to make our Church look beautiful, showing the bounty of God's creation. The produce will be donated to the Oriole Food Space the following week. We would like fruit and vegetables that will still be good after 3 or 4 days. There is a refrigerator for storing the produce after Sunday services but very fragile fruit and vegetables, like lettuce, might not keep well. Cabbage, squash, apples, potatoes, onions, turnips and carrots, for example, are hardy and will display well and still be useful at the Food Bank. You can bring hardy produce donations on Sunday October 1st or on Tuesday, the 3rd from 9 am-3pm or 6-9pm. The Altar Guild can also receive your donations on Thursday afternoon, October 5th.

Please bring your donations to the church no later than Thursday, October 5th.

Season of Creation Sept. 1-Oct 4.

Please write a "Water Drop prayer" about the need for safe drinking water for all and add a link to the garland (*in the Narthex*) representing a mighty river as we join people around the world in prayer and action so that Justice and Peace May Flow.

Oriole Foodspace

Oriole Foodspace is our local foodbank, located at the Oriole Community Centre. Several parishioners volunteer, and we've contributed food through the "Reverse Advent Calendar" food drive.

If you wish to donate, the particular needs at the foodbank are:

- | | |
|---------------|-----------------------------------|
| ✓ Beans | ✓ Canned Fruits |
| ✓ Rice | ✓ Flour- small or medium packages |
| ✓ Juice (any) | ✓ Cereals |

Donations may be left in the bin in the Narthex.

A cash donation is also valuable so they can purchase what they need, in bulk.

Community Events

- **Henry Farm Community Interest Association:** Thanksgiving Food Parade, **today, Sunday October 1st.** Please bring your non-perishable food donations to the church anytime up to and including Sunday October 1st, and when the parade truck comes around that afternoon to collect the food, we will add our donations!
- **Pub Knights:** Friday, October 13, 6:30 p.m. – 8:00 p.m. at the Frog Pub a Firkin Pub, located at Yonge and Sheppard (across from Sheppard Centre/Subway.) St. George on Yonge invites you to enjoy friendly, open discussion regarding the world around us, and our place in it, over cold beer and good food. Feel free to ask questions. Listen to what the spirit is saying to each of us. Everyone welcome, so bring a friend. Parking is available at the rear of the pub.



Opportunities to serve!

There are many ministry opportunities open at St. Matthew. We need your help! If you would like to learn more, speak to Rev. Sherri or one of the wardens. The opportunities

include but are not limited to...

Sidespeople, Greeters, Live-Streaming Support, Counters, Messy Church, Children and Youth, Hospitality, Altar Guild, Readers, Intercessors, Choir Members and Instrumentalists, and more.



.... that our church is a popular meeting place for the wider community? We have many local organizations who rent space from us on a regular basis, including:

- ✓ Don Mills Camera Club
- ✓ University Women's Club North York
- ✓ North York Obedience Club (Dog Training)
- ✓ Henry Farm Community Interest Association
- ✓ Beulah House of God church
- ✓ Good Shepherd Korean church

And more!

e-Transfer

We Accept



In addition to the six ways you can donate, we're pleased to announce that we now have an additional way of giving available - **e-Transfer.**

The email for the eTransfer is treasurerstmatt@gmail.com

The question is "What is the Name of Rev. Sherri's dog?" Answer: Toby.

Other ways of giving include:

- ✓ You can arrange Pre-Authorized Giving here on our website.
- ✓ You can put your cheque or cash in the Black Mail box (locked) at the George Henry entrance.
- ✓ You can mail in your cheque.
- ✓ Your weekly/monthly envelope in church, and,
- ✓ You can give online through CanadaHelps

Looking at Twentieth Century Racism and Twenty-First Century Racism

Reflection by Anne Creighton

We remember (or we have read about) the Civil Rights and Human Rights movements of the twentieth century. A right is something that cannot be legally denied. We saw how people protested, marched, and were arrested in their struggle to achieve the right to political independence, the right to vote, the right to be served in hotels, stores, and restaurants, the right to have access to jobs, the right to equal pay, the right to be admitted to schools and clubs, the right to assemble, the right to marry, and the right to equal treatment under the law. Basic human rights were denied many people in the twentieth century.

Around the world, the latter part of the twentieth century saw human rights codified in laws. In Canada, this struggle for Human Rights culminated in 1982's Canadian Charter of Rights and Freedoms as well as the various provincial and territorial Human Rights Codes. Although great gains were made in the fight for equal rights in the twentieth century and laws were changed to recognize human rights, people's underlying attitudes and values have been slower to change. We know that people are still subject to prejudiced, discriminatory, and racist acts and micro-aggressions today. The fight against racism and other struggles for equality in the twenty-first century have shown us how much there is still to accomplish.

When white people say "I do not see race", they are revealing that they do not see that race is a daily issue in their lives. Their white privilege shields them from daily interactions based on race. For them, it is easy to assume that something they do not see or experience does not exist. A privilege is a special advantage or opportunity that is available only to certain people. White people have the privilege of assuming that they will be treated as "normal" and they will not be treated as different, foreign, or a threat.

Despite reaching huge success, Barack Hussein Obama's colour and name meant that he has always been treated as "different" and "foreign". In 2008, Barack Obama won the election and became the first black president of the United States. The social media backlash and racist commentary written about him was often overwhelming. In 2011, two different Republican politicians had to apologize for describing him using different racial epithets in two separate events. In 2011, as well, Donald Trump began his five-year campaign on both regular and social media that questioned Barack Hussein Obama's

eligibility to be president. (Sadly, the campaign pre-dates Trump's involvement and was started by the Democrats in about 2008.)

The "Birther Movement" questioned the validity of Barack Hussein Obama's Hawaii birth certificate. Conspiracy theorists also claimed that the president's middle name and his years spent at school as a child in Indonesia both were proof of his anti-Christian, anti-U.S.A. and pro-Muslim biases. The white privilege enjoyed by all the presidents before Barack Obama meant that their loyalties to the U.S.A. were never in doubt. Their white privilege meant that their birthplaces and their documents were never questioned. Millions of Americans believed that Barack Obama was born in Kenya and his mother and grandparents later registered the birth in Hawaii. These people's anti-non-white and anti-Hawaiian prejudices made it easy for them to believe that Hawaiian officials routinely faked records and recorded the birth of people born elsewhere as if they were born in Hawaii. The "Birther Movement" only subsided in 2016 because, after serving two terms as president, Obama was not eligible to run again.

The father of one of my former students is a superintendent of an apartment building in the Don Mills and Sheppard area. When tenants (who have never met him) call him with a problem, he books a time to come and make a repair. When he arrives at the door, he often is not invited into the apartment. There are still many tenants who, upon seeing a black man through their peep hole, will not let him in to their apartments, despite what he is saying through the door. He often has to phone again and explain that he is the black man at their door there for the repair. He has even had to deal with phone calls from tenants telling him that there is a "scary black man" outside their door. He had to explain to them that he is the "scary black man". My former student's father explained that he constantly faces these kinds of racist attitudes and micro-aggressions.

Micro-aggression refers to common verbal, behavioural, or environmental actions that stem from negative or derogatory attitudes toward marginalized groups. Micro-aggressions in the workplace, at school, with a medical professional, in government settings, with the police, at a store or business, in a religious setting, at people's homes, or out in public still continue. The fight against racism and discrimination must address prejudiced, discriminatory, and racist acts and micro-aggressions. As well, it must address white privilege and other forms of privilege. We may have changed the laws, but there is still a lot of work to do to change people's hearts and minds in order to fight racism and other forms of discrimination in the twenty-first century.



The Diocese of Toronto's 2023 Outreach & Advocacy Conference, *"Living in Exile: Inhabiting a World of Displacement"* will be held virtually on **Saturday, October 28, 2023.**

While unfortunately our original keynote speaker, Dr. Mary Jo Leddy, has had to withdraw her participation for health reasons, we are delighted to announce that Dr. Brian Walsh, theologian, pastor, farmer, and co-author of *Beyond Homelessness: Christian Faith in a Culture of Displacement* will offer the keynote address at this year's conference!

<https://www.toronto.anglican.ca/diocesan-life/social-justice-advocacy/outreach-advocacy-conference/?lang=en>

PRIEST-IN-CHARGE CONTACT INFORMATION

You may reach the Rev. Sherri by email at priest-stmatthewtheapostleorile@toronto.anglican.ca, or by phone at 416-494-7020 ext. 2. Rev. Sherri's day off is Monday. In case of pastoral emergencies, please call (416) 880 – 4211.

CHURCH ASSISTANT'S OFFICE HOURS

Tuesday: 9:00 a.m. – 3:00 p.m.

Friday: 10:00 a.m. – 4:00 p.m.

NOTE: The office is open to visitors by appointment only.

Please email the office at stmatthewtheapostleorile@toronto.anglican.ca or office@stmatthew.ca to make an appointment.

Parish Officers

Rector's Warden	Valerie Seales
Peoples' Warden	Steve O'Keefe
Rector's Deputy Warden	Nigel Jansz
Peoples' Deputy Warden	Norma Walker Roberts
Office/Rentals	Donna Lam
Treasurer/Bookkeeper	Sandra Lumb <i>treasurer@stmatthew.ca</i>
Sidespeople 8:00	Trevor Evans
10:00	Valerie Seales
Music Director/Organist	David Braund
Envelope Secretary	Sandra Lumb
Synod Representative	Margaret Gordon Allen
Alternative Synod Member	Norma Walker Roberts
Church School	TBD
Nursery Director and Messy Church Facilitator	Diane Wilton
Altar Guild Chair	Gwynne Barker
Fundraising	Bonnie LaRue Sherry Jansz
Growing Healthy Stewards Chair	Delores Lawrence
Social Justice & Outreach	Anne Creighton
Hospitality	Valerie Seales Margaret Gordon Allen