



10:00 a.m. Service



St. Matthew
the Apostle, Oriole
Anglican Church

Come. See. Journey.

80 George Henry Boulevard
North York, Ontario M2J 1E7

www.stmatthew.ca
office@stmatthew.ca

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

Priest and Pastor: The Rev. Sherri Golisky
Archdeacon: The 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 a.m.)

We Livestream our 10:00 a.m. service
at www.stmatthew.ca/YouTube

The Sunday of the Passion: Palm Sunday 10:00 a.m. HOLY EUCHARIST (BAS)

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

*Up to and including Easter Sunday, **WE ASK EVERYONE TO WEAR A MASK FOR IN-PERSON WORSHIP**, after which masking will then be optional.*

- *anointing will resume on the third Sunday of April and the distribution of sacramental wine will resume in May*
- *we continue to run an air-purifier during services*
- *distanced seating is available in south side pews*

► *our weekly Coffee Hour will resume following the service on Easter Sunday* ◀

Our Nursery and Sunday School programs have not yet resumed but we do have activity packages for children to use in church during the service and are available from the Sidespeople. Our Messy Church program runs monthly on a Saturday morning.

THE GATHERING OF THE COMMUNITY

Prelude: "Valet will ich dir geben" J. S. Bach

The Liturgy of the Palms (*Please stand*)

Celebrant: Blessed is he who comes in the name of the Lord.

Anthem: "Hosanna to the Son of David"Arthur Hutchings

Celebrant: Dear friends in Christ, during Lent we have been preparing for the celebration of our Lord's paschal mystery. On this day our Lord Jesus Christ entered the holy city of Jerusalem in triumph. The people welcomed him with palms and shouts of praise, but the path before him led to self-giving, suffering, and death. Today we greet him as our King, although we know his crown is thorns and his throne a cross. We follow him this week from the glory of the palms to the glory of the resurrection by way of the dark road of suffering and death. United with him in his suffering on the cross, may we share his resurrection and new life.

Let us pray.

Assist us mercifully with your help, Lord God of our salvation, that we may enter with joy into the celebration of those mighty acts whereby you give us life and immortality; through Jesus Christ our Lord. **Amen.**

THE GOSPEL OF THE PALMS

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

When they had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, saying to them, "Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. If anyone says anything to you, just say this, 'The Lord needs them.' And he will send them immediately." This took place to fulfil what had been spoken through the prophet, saying, "Tell the daughter of Zion, Look, your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a donkey." The disciples went and did as Jesus had directed them; they brought the donkey and the colt, and put their cloaks on them, and he sat on them. A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that followed were shouting, "Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!" When he entered Jerusalem, the whole city was in turmoil, asking, "Who is this?" The crowds were saying, "This is the prophet Jesus from Nazareth in Galilee."

(Matthew 21:1-11)

Archdeacon: The Gospel of Christ.

All: Praise to you, Lord Jesus Christ

BLESSING OF THE PALMS

Celebrant: The Lord be with you.

All: And also with you.

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

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

Celebrant: It is right to praise you, almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. The Hebrews acclaimed Jesus as Messiah and King, with palm branches in their hands, crying, Hosanna in the highest. May we also, carrying these emblems, go forth to meet Christ and follow him in the way that leads to eternal life; who lives and

reigns in glory with you and the Holy Spirit, now and for ever. **Amen.**

THE PROCESSION

Archdeacon: Let us go forth in peace.

All: In the name of Christ. Amen.

Palm Processional Hymn: 181 "All glory, laud, and honour" ST. THEODULPH

COLLECT

(Between verses 3 and 4)

Almighty God, whose Son was crucified yet entered into glory, may we, walking in the way of the cross, find it is for us the way of life; through Jesus Christ our Lord, who is alive and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

COLLECT OF THE DAY *(please remain standing)*

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

Almighty and everliving God, in tender love for all our human race you sent your Son our Saviour Jesus Christ to take our flesh and suffer death upon a cruel cross. May we follow the example of his great humility, and share in the glory of his resurrection; through Jesus Christ our Lord, who is alive and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

THE PROCLAMATION OF THE WORD

FIRST LESSON

Reader: A Reading from the Book of Isaiah

The Lord GOD has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he wakens--wakens my ear to listen as those who are taught. The Lord GOD has opened my ear, and I was not rebellious, I did not turn backward. I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. The Lord GOD helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame; he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me. It is the Lord GOD who helps me; who will declare me guilty? *(Isaiah 50:4-9a)*

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

All: Thanks be to God.

Psalm 31:9-16Chant: Joseph Barnby

Have mercy on me, O LORD, for | I am ' in | trouble;
my eye is consumed with sorrow, and | also ' my | throat and ' my | belly.

For my life is wasted with grief, and my | years with | sighing;
my strength fails me because of affliction, and my | bones | are con|sumed.

I have become a reproach to all my enemies and even to my neighbours,
a dismay to those of | my ac|quaintance;
when they see me in the | street | they a|void me.

I am forgotten like a corpse, | out of | mind;
I am as | useless ' as a | broken | pot.

For I have heard the whispering of the crowd; fear is | all a|round;
they put their heads together against me; they | plot to | take my | life.

But as for me, I have trusted in | you, O | LORD.
I have said, | "You | are my | God.

My times are | in your | hand;
rescue me from the hand of my enemies, and from those who | perse'cute | me.

Make your face to | shine up'on your | servant,
and in your | loving-|kindness | save me."

SECOND LESSON

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

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.

(Philippians 2:5-11)

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

All: Thanks be to God.

Gradual Hymn 184 "My song is love unknown".....LOVE UNKNOWN

THE PASSION NARRATIVE Matthew 26:14-27:66 (*see insert*) (*remain seated*)

If you are able, please stand at the words:

"And when they came to a place called Golgotha..."

Homily: The Rev. Sherri Golisky

Prayers of the people (as announced) (*Please stand, sit or kneel as you prefer and are able.*)

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 for reflection is kept

Celebrant: 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 (*All stand*)

Celebrant: The peace of the Lord be always with you.

All: And also with you.

THE CELEBRATION OF THE EUCHARIST

THE PREPARATION OF THE GIFTS

Offertory Hymn: 185 "Sing, my tongue, the glorious battle".....ORIEL

Prayer Over The Gifts

Celebrant: Gracious God, the suffering and death of Jesus, your only Son, makes us pleasing in your sight. Alone we can do nothing, but through his sacrifice, may we receive your love and mercy. **Amen.**

THE GREAT THANKSGIVING

Celebrant: The Lord be with you.

All: And also with you.

Celebrant: Lift up your hearts.

All: We lift them to the Lord.

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

All 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 for our sins was lifted high upon the cross, that he might draw the whole world to himself. By his suffering and death, he became the source of eternal salvation for all who put their trust in him. Therefore with all the host of heaven who gather around your throne and the Lamb, we raise our voices to proclaim the glory of your name.

All: (sung) 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

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.

The Breaking of the Bread

Celebrant: We break this bread,

All: Communion in Christ's body once broken.

Celebrant: Let your Church be the wheat which bears its fruit in dying.

All: If we have died with him, we shall live with him; if we hold firm, we shall reign with him.

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.

Communion Hymn "A Lent Prose" Mode V

Refrain: Hear us O Lord, have mercy upon us: for we have sinned against thee.

Prayer after Communion (*Please stand*)

Celebrant: God our help and strength, you have satisfied our hunger with this eucharistic food. Strengthen our faith, that through the death and resurrection of your Son, we may be led to salvation, for he is Lord now and for ever. **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

Recessional Hymn 199 "Who would ever have believed it" AE FOND KISS

DISMISSAL

Archdeacon: Go in peace loving and serving the Lord.

All: Thanks be to God.

The congregation departs in silence.

Liturgical texts:

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Who would ever have believed it Music arr. The Iona Community Text and arr. © 1988 WGRG The Iona Community (Scotland) GIA Publications, Inc.

Next Week's Readings ~ *The Sunday of the Resurrection: Easter Day*

Acts 10:34-43 *Colossians 3:1-4*
Psalm 118:1-2, 14-24 *John 20:1-18*

CYCLE OF PRAYER

World: Province of the Episcopal Church of South Sudan
ACC* The Most Rev. Anne Germond, Metropolitan, and
 the people and clergy of the Ecclesiastical Province of Ontario
Deanery: Church of the Incarnation
Parish: Families of ***Horn, Hrica & Hopkins***
**Anglican Church of Canada*

ASSISTING TODAY

Sidespersons: Val Seales Team
Readers: Virendra Singh, Jeff Rowell
Intercessor: The Venerable Kyn Barker
Altar Guild: Joy Walker
Livestreaming: Robbie Roberts

Isaiah 50:4-9a

Perhaps the greatest element of the visions of hope and restoration associated with the prophet of the Babylonian exile whose poems are found in Isaiah 40-55 (Second Isaiah) is his image of the Servant developed in what are known as the Servant Songs (chapter 42:1-9; 49:1-13; 50:4-9; 52:13-53:12). All refer to a mysterious figure called My/The Lord's Servant, who seems sometimes to be an individual and sometimes to be a corporate figure, a people. The sequence of the poems develops the figure. In the **first of the sequence** (42:1-9) the servant's purpose is to bring justice to the nations, yet this

appears to be through acts of weakness not force; the servant is a mark of the covenant bringing about the deliverance of the imprisoned, a sign of the 'new thing' God is going to bring about. The **second song** (49:1-13) opens in the form of a call-account, and the Lord, speaking to the servant very clearly identifies it as Israel. Again the figure seems weak and exhausted, supported only by God. The servant's purpose first seems to be the regathering of Israel, but then the Lord charges that the task is also to be "a light to the nations so that my salvation shall reach to the ends of the earth." Again (49:7) the text makes clear that this despised one is Israel, a community of faithful people whose purpose is as a sign of the divine covenant, to free captives, to draw together the scattered and feed them—actions which will make the heavens rejoice. Today's **third Servant Song**, and the shortest (50:4-9), portrays the servant as one who listens attentively and hears, who knows how to sustain the weary with a good word, but also as one whose mission has led to conflict and violence—being struck, having the beard pulled out, being spat at and shamed. Its conclusion is reminiscent of the book of Job, as the servant demands to meet the accusers, supported only by the faithfulness of God. The longest and **last of the Servant Songs** (52:13-53:12--15 verses), which we read on Good Friday, portrays the servant as one who has been successful and exalted but also who has been transformed by suffering into something shocking. This appearance will scandalize kings because it will reveal to them something they have not grasped or understood. This Servant community or servant individual is rejected and despised, knows deep sorrow and suffering, has been physically tortured, disfigured and disabled, is seen by everyone as God's victim. Again the servant figure seems weak and ineffectual—making no response, not struggling in self-justification against unjust actions, despite not having done violence or been in any way deceitful. The final part of the poem speaks at some length about the Lord's intention both that the servant should be an offering for sin, a bearing of communal iniquity, yet also a deliverance for many who ultimately will be vindicated by God. *[Dr. Walter Deller/2023*

Parish News

EVENING PRAYER ~ Please note there is no Evening Prayer on Tuesday, April 4th, and Tuesday April 11th. Evening Prayer will resume on Tuesday, April 18th at 5:00 p.m.



Saturday, April 22nd at 11:00 a.m. *"Messy Easter"* Messy Church is church that is fun, for adults and kids! Please register by Tues. April 18th at office@stmatthew.ca. Let us know the names of children and adult attending, the ages of children and whether there are any allergies.

BIBLE STUDY ~ Wednesday, April 12th at, 10:00 a.m. On Zoom. All are welcome! We continue with our study of the Book of Acts. Zoom link to come.

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.



Our first **Family Eucharist!** Once a month at our **10:00 a.m. service**, we will be blessed by the participation of our young people and offer a service that is particularly accessible for families.

Mark the date and please keep all of our children in your prayers! **Sunday, May 7th**

York Mills Deanery "Mission Area approach to Ministry."

Bishop Andrew Asbil would like to meet with clergy and lay leadership of the York Mills Deanery to cast vision and converse about a Mission Area approach to ministry. Facilitated by Bishop Andrew and Janet Marshall, Director of Congregational Development, the meeting will be held on Saturday, April 29th, 2023 from 9:30 a.m. to noon.

If you attended the first session and would like to join the second, or if you are interested in joining in on the conversations, please contact Reverend Sherri.

EASTER FLOWERS

The Altar Guild will decorate the Church with flowers at Easter. If you would like to make a donation towards the flowers please put it in a Seasonal Flowers Donation envelope (located in the Narthex.) Please fill in ALL the details on the front of the envelope and put

it on the collection plate. Donations may be in memory of a loved one or in thanksgiving for blessings. Donors' names will be printed in the Easter bulletin if they are received by Tuesday, April 4th.



Holy Week and Easter Sunday Services



Monday, April 3rd	7:30 p.m.	Holy Eucharist (said)
Tuesday, April 4th	7:30 p.m.	Online Stations of the Cross ZOOM only: https://yorku.zoom.us/j/96953371596
Wednesday, April 5th	12:00 p.m. <i>(Noon)</i>	Holy Eucharist (said) followed by simple soup lunch
Maundy Thursday, April 6th	7:30 p.m.	Foot Washing, Institution of the Holy Eucharist, and Stripping of the Altar
Good Friday, April 7th	10:00 a.m. 1:00 p.m.	Solemn Liturgy Family Stations of the Cross <i>(Outdoors)</i>
Holy Saturday, April 8th	8:30 p.m.	Easter Vigil
Easter Sunday, April 9th	8:00 a.m. & 10:00 a.m.	Holy Eucharist

Parish Calendar

Parish Calendar	
April	
Saturday, April 1st	Messy Church, Holy Week – 11:00 a.m.
Sunday 2nd	Palm Sunday Services - 8:00 a.m. and 10:00 a.m. with Procession
Holy Week	
Holy Monday 3rd	Holy Eucharist (Said) 7:30 p.m.
Holy Tuesday, 4th	Online Stations of the Cross - 7:30 p.m. (<i>ZOOM only</i>) https://yorku.zoom.us/j/96953371596
Wednesday 5th	Holy Eucharist (said) - 12:00 p.m. followed by simple soup lunch
Maundy Thursday 6th	Foot Washing, Institution of the Holy Eucharist, and Stripping of the Altar – 7:30 p.m.
Good Friday 7th	Solemn Liturgy – 10:00 a.m. Family Stations of the Cross – 1:00 p.m. Outdoors
Holy Saturday 8th	Easter Vigil - 8:30 p.m.
Easter Sunday 9th	Services - 8:00 a.m. and 10:00 a.m.
Wednesday 12th	Bible Study – 10:00 a.m. / Choir Practice – 7:15 p.m.
Tuesday 18th	Evening Prayer – 5:00 p.m. (<i>in-person and Zoom</i>)
Wednesday 19th	Bible Study – 10:00 a.m. / Choir Practice – 7:15 p.m.
Saturday, 22nd	Messy Church – 11:00 a.m.
Tuesday 25th	Evening Prayer – 5:00 p.m. (<i>in-person and Zoom</i>)
Wednesday 26th	Bible Study – 10:00 a.m. / Choir Practice – 7:15 p.m.
Saturday, 29th	York Mills Deanery Conversation with Bishop Asbil – 9:30 a.m.

Anti-Racism Committee Monthly Column

Looking at Systemic Discrimination: Institutional and Structural

As we look at issues related to oppression, we become more and more aware of large-scale systemic oppression (oppression that works against entire groups of people in a society.) Sometimes, when we study Canadian history, we find ourselves dealing with

feelings of anger, sadness, guilt, shame, loss, disgust, shock, surprise, frustration, and hopelessness. These feelings are natural, and we must work through them in order to make sure we don't repeat these mistakes, to redress wrongs, to help people heal, to understand our present-day context, and to build a more just society.

As we study history, we become aware of the serious trauma caused by the daily practice of systemic discrimination. The story of the S.S. St. Louis docking in Cuba with Jewish refugees from Europe reveals the dangers of Institutional Anti-Semitism. (Institutional Anti-Semitism and institutional discrimination occur within institutions and systems of power.)

On May 27, 1939, the S.S. St. Louis docked with 937 Jewish refugees aboard (many of whom were children). They sought any country in the Americas that would rescue and resettle the passengers. The Anti-Semitic views of Prime Minister William Lyon Mackenzie King (documented in his journals) and his Cabinet meant that the Canadian government took no action to help the Jewish refugees fleeing Nazism. Canada, the United States, and many other countries refused to take any of the refugees. Only Cuba took 28 Jewish refugees. The rest of the refugees on the ship were refused entry to any country and had to return to Europe. In Europe, most of the passengers were eventually rounded up by the police in Nazi controlled countries and died in concentration camps. This horrible event in Canadian history reveals how institutional discrimination can cause the death of innocent victims. It is cited as one of the reasons that Canada allows both government and private sponsorship of refugees today.

The story of Viola Desmond and her arrest highlights the injustice of racial segregation that existed in various parts of Canada until the 1960s. As we learn more about Viola Desmond's arrest, we learn that racial segregation was supported by structural racism. (Structural racism and structural discrimination occur among institutions and across society.)

On November 8, 1946, Viola Desmond tried to buy a ticket on the main floor of the Roseland Movie Theatre in New Glasgow, Nova Scotia. Instead, she was sold a ticket for the balcony section because the main floor was a "whites only" section. She sat in a chair on the main floor and was asked to move because she did not have a ticket for the main floor. She stayed in her seat and offered to pay the 1 cent price difference. Viola Desmond was eventually removed by the police and arrested. She was charged with tax evasion because she had not paid the 1 cent "entertainment" tax (although she had tried to pay several times.) Before her trial, she was not informed that she had the right to counsel.

The judge found her guilty of tax evasion and fined her. This terrible event shows us how multiple systems have worked together to perpetuate racism and discrimination in Canadian society. Racist and discriminatory practices in many institutions have been supported by racist and discriminatory laws.

Today, the laws may have changed, but they are not necessarily enforced. Lawsuits find organizations liable for discrimination, victims are paid, but the discriminatory practices continue. As well, Inquests are held, recommendations are made, but the recommendations are not implemented. As a result, many racist and discriminatory practices continue today.

In 2005, blind passengers won a Human Rights Tribunal complaint against the Toronto Transit Commission on behalf of blind passengers (after more than ten years) asking that stops be called out. The TTC lost the case and was ordered to make changes. It made some changes, but all stops were not announced as ordered. The blind passengers had to go back to the Human Rights Commission a second time. In 2007, the Human Rights Commission ruled a second time that all stops need to be called out. This time, the TTC was forced to make the necessary changes, and today, all stops are called out.

In 2016, the RCMP lost a class action lawsuit to a group of female employees who faced sexual harassment, sexual assault, and other sexist behaviour at the hands of their co-workers. The RCMP agreed to pay the one hundred-million-dollar settlement, apologize, and implement changes. The settlement was paid, the apology was made, but very few of the changes were made. Victims had to sue a second time. In 2019, the RCMP lost a second class-action lawsuit and agreed to pay another one hundred million dollars. Workers and volunteers had until late 2022 to join the lawsuit and receive a payment.

These lawsuits and many more like them show us the state of structural discrimination in the twenty-first century. Discrimination based on race, religion, skin colour, gender and gender identity, sexual orientation, socio-economic status, age, ability, and many other factors are against the law. Most of these are enshrined in the Charter of Rights and Freedoms. It is true that many well-meaning people obey the laws and care about treating others fairly. The issue is that too many people still act in a discriminatory manner. Victims are sometimes not believed. Rarely, are there witnesses. If victims are believed, the complaint process is long and arduous. If the complaint is found to be true, the organizations are slow to redress the wrongs. If organizations try to redress wrongs, they find that making the necessary systemic changes can be difficult because changing organizational subcultures can be a slow process. Sometimes, complaints must be made

on numerous occasions before action is taken. Thanks to changing laws and attitudes, institutional and structural discrimination may look different today than seventy years ago, but they are still barriers to building a more just society.

ATTENTION!

All who give via Pre-Authorized Giving (PAR), E-transfer, or Canada Helps



We now have small cards available for you at the service, which you can use to place in the collection plate as a symbol of your electronic offering. Please speak to one of the sidespeople.

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

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. She is in the office Tuesday, Wednesday, and Thursday. 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	Val 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>
Sidepersons 8:00 a.m.	Trevor Evans
Chairs 10:00 a.m.	Valerie Seales
Music Director/Organist	David Braund
Envelope Secretary	Sandra Lumb
Synod Representative	Margaret Gordon Allen
Alternate Member of Synod	Norma Walker Roberts
Sunday School Director	Diane Wilton
Messy Church Facilitator	Diane Wilton
Altar Guild Chair	Gwynne Barker
Fundraising	Bonnie LaRue Sherry Jansz
Growing Healthy Stewards Chair	Delores Lawrence
Social Justice & Outreach Chair	Anne Creighton
Hospitality	Valerie Seales Margaret Gordon Allen