

SPIRITUS

NEWSLETTER OF CHRIST CHURCH DEER PARK, TORONTO, ONTARIO

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Happy Fall PromiseLand!

By Hilary Keachie



September is a time of new beginnings, especially this one for my family, because on September 1, 2015 at 5:28 a.m., we welcomed Emmett Alexander Keachie Rae into the world! We can't wait for our Christ Church Deer Park family to meet our little one.

I will be on maternity leave for September and October 2015. During this time, PromiseLand and Young Anglican Leaders ("YAL") will be under the leadership of my wonderful and capable brother Gavin Keachie. We planned the curriculum and activities together, and I know that he will do an excellent job.

PromiseLand will continue to use the thoughtful and Bible-based Godly Play curriculum. Every Sunday, we will explore a story through words, hands-on materials and wondering questions, and then share a feast together. So far, the children have responded really insightfully to the stories, and we are excited to continue to explore faith in this creative way. The fall curriculum starts with creation — in seven days — as well as the story of Adam and Eve, and, up until Advent, continues through Genesis from Abraham to Jacob.

YAL continues this fall but with a slightly new twist. On Sunday mornings, the group will be split for "Lunch and Learns" on the basis of grades. On the first and third Sundays of the month from 11:30 a.m.–12:30 p.m. grades 10–12 will explore the complex and thought provoking stories of the Judges. On the second and fourth Sundays of the month in the same time slot, grades 7–9 will learn about David's rise to power and his rule as King. Joint initiatives will continue including the monthly Community Breakfast (last Saturday of each month), "Cooking with Grace," and social nights.

I look forward to introducing you to Emmett soon.

✚ Hilary Keachie is the Director of Children and Youth Ministries at Christ Church Deer Park. She is also a theology student at Trinity College.

Welcome to the inaugural edition of *SPIRITUS*. At Christ Church Deer Park, Spirit – That's Us!

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Hospitality

By Elsa A. Jones

At Christ Church Deer Park, we aim to practise hospitality to one to another. In so doing, we give a reflection and a sense of who we are — a people of God, serving others through God's grace and goodness. Such actions bless both the giver and the stranger.

Some time ago and after discussion with the Rector, the Rev. Canon Kevin Robertson, the Rev. Andrea Christensen invited some members to meet with her to explore how we could enhance "Hospitality" within the parish. "Why Hospitality?" you might ask. Simply put, because it is one of the key elements of Christianity. When we practise this quality, we grow stronger as we work for the betterment of the Church. Hospitality is an important element that enriches our worship and highlights who we are. Good hospitality enables us to break down barriers, build new relationships, and embrace and nurture old ones.

Be not forgetful to entertain strangers: for thereby some have entertained angels unaware. (Hebrews 13:2) This verse reminds us of what we are called to do. In many instances, God sends strangers through our doors so that we can touch their lives — and they ours — as they enter into the life of our worshipping community. It is like welcoming Christ into our church and our lives.

What is hospitality within the confines of the church? It is extending a warm greeting to newcomers who enter our doors. In successfully doing so, we hope to change them from strangers to members of our worshipping community.

A welcome can be as small as inviting someone to the coffee/fellowship time and being there with them or offering someone a seat or hymn book.

Practising hospitality is about loving others and making them feel as Ephesians 2:19 reflects — *Be ye no more strangers and foreigners, but fellow citizens with the saints and of the household of God.* Treating each other in a warm and friendly manner is an ability that each of us has and can easily demonstrate.

Hospitality is at the core of who we are as humans and more so as Christians. Our Father desires us to practise this virtue here at Christ Church Deer Park. May this be the desires of our hearts also.

Our Rector, Rev. Canon Kevin Robertson is an ex-officio member of the Hospitality Committee. The active members are: Rev. Andrea Christensen, Judith Benjamin, Gillian Hamilton, Elsa Jones, Edna Quammie, JR Thornton, and Bob Shea. We thank you for your encouragement and welcome your suggestions as we move forward on this exciting journey. Blessings to you always.

✚ Elsa A. Jones is a member of Christ Church Deer Park with a strong commitment to hospitality as a hallmark of Christianity.

EDITOR'S NOTE: Hospitality includes sharing responsibility for coffee hour after the 10 a.m. service on Sunday, and everyone who attends that service is requested to please take a turn. A sign-up sheet is always on the bulletin board in the kitchen. There are written instructions, and the coordinator William Jackson is happy to provide practical directions and support to anyone who wishes help. Thank you for making Christ Church Deer Park a welcoming parish.

Work in the Building. Have You Noticed?

By Kathleen Lindsey

Over the summer months, as you have been in and out of Christ Church Deer Park, I am sure you have noticed some improvements to our parish home. This much-needed work, which I will detail below, has freshened up our space. But first I would like to thank Director of Parish Operations Paul Marritt for coordinating the work done in the building to this point. A job well done. Thank you Paul.

In November 2013, Halsall Associates was engaged to complete a 10-year Capital Plan for Christ Church Deer Park so that priorities could be set and appropriate financial reserves developed. The report, delivered in 2014, identified a number of maintenance items. The Property Committee recommended that the maintenance items be done over a period of time. After considering quotes from three companies, DJ McRae Contractors was chosen to co-ordinate and proceed with much of this needed work. The cost estimate for all the work was \$106,066, and money was transferred from the Reserve Fund to help facilitate the completion of these projects.

The first two items from the Halsall report were building code issues. The first was extensions to existing interior stair guards in the stairwells. While this work was to be done, a decision was made to paint the atrium and replace the carpet on the stairs to Elliott Hall — a much-needed improvement. The second code issue was new guards at the north window wells by the parking lot and guards or grilles at the south window wells. The work on the outside of the building has yet to be completed and should be done by the end of October 2015.

In addition to the foregoing, other work was undertaken. In the main church and entrance ways to the worship space, some sections of walls were flaking and plaster needed to be fixed and walls repainted. The main church carpet has also been replaced. The accessibility ramp at the Heath Street entrance has been repaired. Two trees, one that was dead and the other dying, at the back of the parish property have been removed.

Two further items of work would not be noticeable to parishioners on a daily basis. One was repair and refurbishment of a section of floor in the Oriole Co-operative Nursery School and repair of tile floor at the bottom of the stairwell to the Community Hall space. The other is the repair of one of the roof top furnaces, a must for the coming winter season.

Two additional items were added to the list since the Special Vestry meeting on Sunday, June 21, 2015. Some much-needed cabinets were installed in the choir room, and clear glass windows needed to be installed in a couple of meeting rooms and children’s spaces.

If you have any questions or comments, do not hesitate to ask.

✦ *Kathleen Lindsey serves as Chair of the Property Committee. The committee members are Walter Blackwell, Arthur Huycke, Al Rands, and Paul Marritt.*

Music Library Notes

By Emily Chatten

I have a secret. I love hymns. Some people would be happy if they never had to sing another hymn in their lives. I, on the other hand, like not only to sing them but to explore their origins.

When a family in the parish bid a substantial sum to pick the hymns at a service earlier this year, I especially enjoyed that service. One of the family’s choices was Sydney Carter’s “The Lord of the Dance.” Here is something about the history of that hymn.

While clearly a favourite, “Lord of the Dance” is not included in the current Anglican Church hymnbook. Carter wrote the hymn in the early 1960s as an adaptation of the Shaker tune “Simple Gifts” made famous in Aaron Copland’s composition “Appalachian Spring.” The tune is said to have been popularized by the Shakers’ Maine

Ministry in the summer of 1848 and is considered to be the most famous of all Shaker songs.

Sydney, who was a folk poet, said of the song that he saw Christ as “the incarnation of the piper who is calling us. He dances that shape and pattern which is at the heart of our reality. By Christ, I mean not only Jesus; in other times and places, other planets, there may be other lords of the dance. But Jesus is the one I know of first and best. I sing of the dancing pattern in the life and words of Jesus.”

When Carter died in 2004, one of his obituaries declared “The Lord of the Dance” as the most celebrated religious song of the 20th century.

✦ *Emily Chatten is a Christ Church Deer Park chorister who helps to maintain the parish music library.*

L’Arche: Community of Love

By Gavin Keachie

I heard about L’Arche in my first year of undergraduate studies at King’s College in Halifax. The chaplain, Father Gary Thorne, was very committed to the organization and brought a speaker from the Cape Breton community to talk about what it was all about.

L’Arche (French for ‘The Ark,’ as in Noah’s) was founded by Canadian Jean Vanier in response to the often poor living conditions of people institutionalized with developmental disabilities. In 1964, Vanier invited two men with disabilities, Raphael Simi and Philippe Seux, to leave their institutions and live with him in Trosly-Breuil, France. This led to the creation of a community in Trosly-Breuil, followed by communities across the globe, including 29 in Canada.

The guest that I listened to in the King’s chapel spoke about people coming to work at L’Arche because they wanted to help others, but eventually learning that they were being helped at least as much. This idea of mutual loving relationships in which both sides are lifted up greatly appealed to me, and seemed to be the heart of Christian ethics. This past school year I was finally able to go, and so I spent October to May 2015 at L’Arche Dixie House in Antigonish, Nova Scotia.

I found a community of people, full of flaws as most people are, doing their best to live together in love. We cooked, cleaned, ate, watched TV, and played endless games of Skip-Bo together. Everyone — assistants and core members (those with disabilities) — was very welcoming, but it is the core members that sustain the community. Many assistants come and go, but the core members, some of whom have been with L’Arche Antigonish since the community’s founding 35 years ago, welcome new people and maintain relationships with those who leave. They share their stories, their wisdom, and their love.

I am very thankful for all that I received during my time at L’Arche, and I encourage everyone to visit the two L’Arche communities here in the GTA. See www.larchetoronto.org.

✦ *Gavin Keachie is a member of Christ Church Deer Park, a theology student at Trinity College, and a postulant for the Diocese of Toronto.*

EDITOR’S NOTE: Jean Vanier the founder of L’Arche won the 2015 Templeton Prize that honors a living person who has made an exceptional contribution to affirming life’s spiritual dimension, whether through insight, discovery, or practical works. For more on that see www.templetonprize.org



The Form of Sound Words: Rediscovering the Catechism

By Jesse D. Billet

*Hold to the standard of sound teaching
that you have heard from me,
in the faith and love that are in Christ Jesus.
Guard the good treasure entrusted to you,
with the help of the Holy Spirit living in us.
(2 Timothy 1:13–14)*

Christianity is a “good treasure” consisting of a belief (“faith”) and a practice (“love”) whose contents have been handed down (Greek *paradosis*, Latin *traditio*) in a chain from the apostles who witnessed the risen Christ to our own godparents. It cannot be dug out of a book, still less out of our own heads, but only received in the Spirit that unites us to Christ (that is, in the Church). The Church early on gave a Greek name to the way it handed down this treasure: catechesis (kat-uh-KEE-sis, “instruction”). The Greek root is the same as in our word “echo”: catechesis means “to learn by echoing.” Our Church’s book of teaching (“catechism”), on pages 544–555 of the Book of Common Prayer, consists of questions and answers: the learners, like all Christians before them, “echo back” the “sound teaching” that they have heard from their catechist. Our catechism is short. (The Roman Catholic catechism is hundreds of pages long.) But its deceptively simple exposition of the Creed, the Commandments, and the Lord’s Prayer — learned by heart by generations of the faithful, until only very recently — radically shaped the practical spirituality of Anglicanism. In future columns, I hope to recall to our memories this disused deposit of teaching as a step towards healing what Pope Francis has called the “massive amnesia in our contemporary world,” the severing of love from truth.

✪ Jesse Billett is Assistant Professor in the Faculty of Divinity, Trinity College, Toronto.

On My Mind... Growing Old

by Bob Shea

In a congregation peppered with theologians, academics, and clergy, I am an ordinary person, a “loose cannon” who has been involved in the Anglican family since birth. What I care about is my personal relation with God and where that leads me on a day-to-day basis. I consider my natural love of people as a gift to be shared. Every Sunday — to my wife’s slight discomfort — I scan the congregation to see who is sitting alone and looking bereft. Arvin has become a regular friend as he battles respiratory disease. He finds our services a real comfort in his life and values a warm greeting.

As Christians, the time arises when we begin to ask where God fits into the “old folks” conundrum. In a maturing congregation such as ours, the myriad of stresses and strains on parishioners seems to grow exponentially. *When is the right time to sell the house and move into care? Or even harder, when is the right time for your partner to have 24-hour care?* Each story is different,

just as family support networks vary from ample to nonexistent. For me, the answer to many of the stresses of old age begins with the peace of listening and looking back over life. Much of the theological hair splitting I now considered to be irrelevant as my thoughts move towards a comprehensive, all-embracing God of love. My God, for example, does not ignore 900 million Hindu nor Muslims, and so, each step of the way I ask, “Is what I am doing a constructive act of love?” Somebody said growing old is not a spectator sport, but it is a game where we are blessed with a time-cured perspective that broadens, enriches, and informs our outlook. At the end of August, we lost the Reverend Canon Peter Gratton who for me embodied a broad view of love and living. I dedicate this short thought to him and his ways.

✪ Bob Shea is an active member of Christ Church Deer Park who cares deeply about the parish and its members.

Vacation Bible Camp!

The last week of August was our second annual Vacation Bible Camp. The theme was “Wanted: Children After God’s Own Heart,” and the focus was on young David the outlaw before he became king.

Elliott Hall was transformed into the wilderness of Israel with tents, Samuel’s cave, and a desert box of sand. Twenty-six energetic children and eight leaders spent the week fighting the dread giant Goliath, writing secret messages with lemon juice, and baking muffins to give to someone in need.

It was a great week full of adventures, learning and fun!



Responsible Ministry: Screening In Faith

by Barbara Johnston

As you may know, the Diocese of Toronto expects all parishes to comply with the Screening in Faith: Responsible Ministry Program. The program is designed to ensure that our churches provide a safe and healthy environment for all people. It is particularly concerned that those in positions of authority and trust — clergy, lay staff, and volunteers — are in compliance with the Diocesan policy.

Screening in Faith is almost 15 years old, and Christ Church Deer Park has been fully committed to the program from the beginning. This included steps to create a safe and welcoming environment for worship and ministry by maintaining the highest ethical standards of mutual respect, responsibility, and care. Reference checks, police checks, job descriptions, and sexual misconduct policy workshops are important components of achieving a safe and welcoming environment. More information on the Screening in Faith initiative is available on the Diocesan website www.toronto.anglican.ca/parish-administration/screening/.

The Reverend Andrea Christensen, Associate Priest, and I as Deputy Warden, are leading the most recent implementation of the program at Christ Church Deer Park. In the

spring, we began with a focus on the screening process for those who deal with children, vulnerable adults, or money. Many of you attended the spring training sessions and updated your police check. Over the summer, job descriptions for many positions (volunteer and staff) have been reviewed, revised and, in some cases, created. In the fall, we will be in a good position to provide an update to the parish.

To make this process run smoothly, a Screening Coordinator serves as the record keeper and the key point of contact for the screening process. Edna Quammie fulfills this important role and is in contact with volunteers whose credentials have expired and with new volunteers who need to be screened.

The parish must discern available gifts and determine a person's suitability for any particular ministry position. Screening In Faith helps us do that and ensures that our places of ministry are safe and healthy, especially for vulnerable children and adults who come to us in trust. In this way we respond to our call to offer our best to those we serve.

✚ *Barbara Johnston is deputy warden and a member of Christ Church Deer Park's Management Team.*



Opening Sacred Space and Grounds Group... What's Happening?

by Bob Hutchison

In 2013, the working group on Opening Our Sacred Space and Grounds was established as part of the Re-Imagining Church process that identified a number of "signposts of vitality" relevant to our space including hospitality, diversity, worship and beauty. The working group continued in 2015 and will deliver recommendations to the Management Team early in the fall of 2015 together with a report prepared by Black and Moffat Architects Inc., the professional advisors retained on behalf of the parish. The report will outline several design concepts to enhance the sacred space and grounds of our parish.

The working group has identified a number of ideas and principles to guide its work. These originated from the group's experience, our professional advisors, some congregational comments and, importantly, successful and imaginative initiatives implemented by other religious institutions that we researched. The range of possibilities is broad and exciting. There are also some practical realities to be considered in terms of feasibility and acceptance of change. However, the working group is firmly of the view that the link between enhancing our space (and grounds) and the future vitality of Christ Church Deer Park is real and must be addressed.

✚ *The members of the working group are Bob Hutchinson, Walter Blackwell, Henry Zaluski, Kathleen Lindsey, and Fraser Baillie.*

Stewardship Update

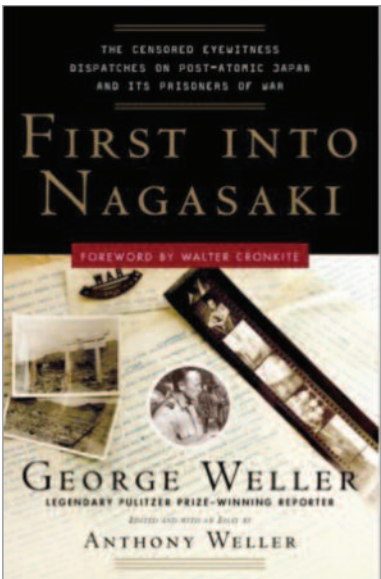
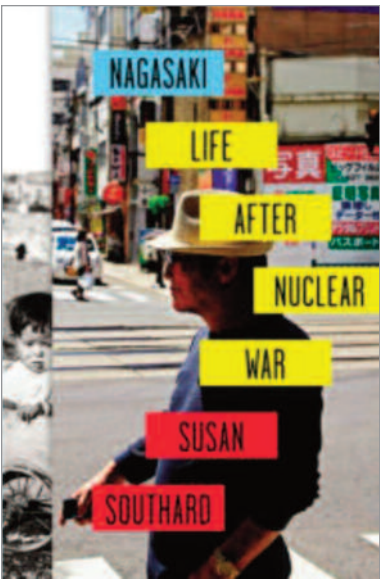
by Bob Hutchison and Innes Van Nostrand

The financial health of our parish is critical to allowing us to continue to enjoy the many and varied programs and services provided by Christ Church Deer Park. There is an immediate need for our congregation to re-focus and re-dedicate itself to our stewardship responsibilities.

Christ Church Deer Park has traditionally enjoyed reasonable financial stability and generous parish response to our needs — including the recent, successful Our Faith Our Hope campaign. However, times and circumstances change and reliance on what worked in the past is rarely an option for any organization these days. The financial position of Christ Church Deer Park is in a deficit and unless there is an increase in givings, this deficit is projected to increase.

The Stewardship Committee recently met with the Rector and the Rector's Warden to discuss proposed courses of action. A review of existing records indicates that a number of parishioners have let their givings lapse — or not increase with inflation and needs. We also need to renew our planned giving initiatives which have been important to Christ Church Deer Park in the past and encourage individuals to remember Christ Church Deer Park when they are updating their wills and estate planning. Accordingly, now that we are getting back to a busy fall schedule, we urge all parishioners to assess their givings (and other contributions of time and talent). It has been some time since we have approached parishioners individually for their help, but now is the time again. For most of us the business case and mission of Christ Church Deer Park is obvious and important but we need to support it as part of our Christian duty.

✚ *Bob Hutchison and Innes Van Nostrand are co-chairs and the members of the Stewardship Committee at Christ Church Deer Park*



Bedside Reading

by Genevieve A. Chornenki

Nagasaki: Life After Nuclear War by Susan Southard (Viking Press, 2015)
First Into Nagasaki: The Censored Eyewitness Dispatches on Post-Atomic Japan and Its Prisoners of War, Edited and with an Essay by Anthony Weller (Crown Publishers, 2006)

Bedside reading? Hardly. These books are not for the faint of heart. They provide neither enjoyment nor escape. But they are worth the perseverance that they demand because they educate readers about what remains an ethical issue — the atomic bomb that was dropped on Nagasaki three days after Hiroshima.

Susan Southard writes about the survivors known as *hibakusha* (atomic bomb-affected people). Her book *Nagasaki* — based on a decade of research and interviews with *hibakusha* — chronicles the lives of five survivors who chose to speak publicly about their experiences. We read, for example, about Nagano Etsuko who had persuaded her younger siblings to leave the shelter of their grandparents’ home outside the city, only to lose them when Nagasaki was bombed. Or about Yoshida Tatsuji and Tanigushi Sumitera, both teenagers at the time, who were burned and disfigured for the rest of their lives. These are stories we might not know, but for this book, and as Southard says in response to questions about her intent, it is not possible to have a valid opinion about the use of atomic weapons unless one is willing to examine their consequences without flinching.

Weller’s book *First Into Nagasaki* was one of the references in Southard’s well-documented work. It is largely made up of dispatches sent by his father, George Weller, a war correspondent who impersonated an American army officer in order to visit Nagasaki days after the bombing. The dispatches speak to the conduct of both sides of the conflict. George Weller sent his observations to General MacArthur’s censors in Tokyo, hoping that they would pass. The dispatches included his puzzlement about radiation sickness, which he called “Disease X”, that was killing bomb survivors, plus accounts from Allied prisoners of war who were still in Japanese camps and did not know that the war was over. But nothing made it past the censors. It is only because Weller saved carbon copies of his dispatches and his son found them after his death that we have this particular book.

Together, Southard and Weller provide concrete and specific details of suffering and human cruelty, some of which is very difficult to read. But they also document how information about the atomic bomb was suppressed and/or manipulated for decades so that those in authority could shape the public narrative. That, for me, was the real eye-opener of these books and, sadly, a lesson that continues to have relevance even in our time of instantaneous and ubiquitous information.

⦿ Genevieve A. Chornenki is a member of Christ Church Deer Park who participates in Contemplative Knitting.

What’s On Your Prayer List?

by William H. Jackson

There’s a ritual in my household that we perform every morning before breakfast. We say out loud the names of former prison inmates, reflect on their current or ongoing struggles, and wish them strength and perseverance one day at a time. We learn about these individuals from The Bridge Prison Ministry, a FaithWorks partner that provides institutional discharge planning and other support to offenders to help them upon release from prison.

Every few weeks, a Bridge community worker emails a list of names and asks those on the distribution list to pray for the people listed. What we read can be heartbreaking and it puts a new spin on “law and order.” Here is a sampling.

Michael – Michael has been fighting a drug addiction for more than 20 years and has just been released from his latest incarceration. He was out for a period of 2 days before he relapsed and has now disappeared. Please pray for him; that he can find the courage to come back and re-start his recovery.

Catlan – Cat has been out for a little more then a month and has done very well. He is however, showing signs of potential relapse; and if he is unable to return to his prevention program, he will certainly return to his old habits. Please pray for Cat.

Steve – Steve has been doing very well over the past few months, but several of his friends and family members have had problems that could very easily pull Steve into a place that would be very dangerous for him. Please pray that Steve may have the courage to know when it is best to walk away.

For more information about The Bridge
visit www.thebridgeprisonministry.com.
To add yourself to the distribution list for prayers contact cw@thebridgeprisonministry.com.

⦿ William H. Jackson is a parishioner at Christ Church Deer Park and a member of the Congregational Care Team

EDITOR’S NOTE: For a first hand account of how prison shapes an individual’s life, readers might consider reading A Crowbar in the Buddhist Garden by Canadian, Stephen Reid. Let us know what’s on your prayer list. Contact us at spiritus@christchurchdeerpark.org

Now Hear This! 2nd Annual Silent Auction Coming Soon

The Silent Auction committee is getting organized for a November 2015 event and we’d like to hear from YOU! What would you like to see on that auction table – tickets, pet sitting, catering, a dinner party invitation, or Christmas baking delivered to your door?

We all have special gifts and talents. When you share your special skill with Christ Church Deer Park friends we can all get to know each other better while raising money for the church and its outreach programs. We’re looking for suggestions of experiences that you’d like to buy, talents you’re willing to contribute, and committee members who’d like to help out. Please contact Barbara Johnston at 416.484.7799 or bljohnston11@gmail.com.

Why Do Worship in the Way That We Do?

by Rev. Andrea Christensen

This article is for newcomers or visitors from other denominations who are curious about or interested in Anglican worship. It is also for “Cradle Anglicans” who want to refresh their memories on why they do what they do during worship.

Every church intends its liturgical acts to have meaning for the worshipper, and the more we know about the liturgy, the more meaning it can have. *What does it mean that we read our prayers? What is a “Collect”? What significance do the candles have, and which comes first, Epiphany or Lent?* Over the next year, through the medium of *SPIRITUS*, I will examine different aspects of worship within the Anglican service. My hope is to lead readers to unexplained riches hidden within the framework of the liturgy, riches that reveal themselves at many levels, unfolding in new and vital ways that can deepen their spiritual lives.

So what is Anglican worship about?

The word liturgy means the prescribed form for a public religious service, that is, the ritual patterns that a church uses. It comes from the word “work.” Liturgy is the work of the people when they gather together.

The Anglican Church created texts for this liturgical work that are found in the 1962 *Book of Common Prayer* and, more recently, in the 1985 *Book of Alternative Services of the Anglican Church of Canada*. These contain services and prayers for every occasion. Our roots are in the Church of England but the prayers we use go back to the beginnings of Christianity, and every worship service includes scripture from the Bible.

The corporate worship of many protestant congregations follows an informal and spontaneous pattern, and participants in these forms can appreciate and enjoy the freedom and spiritual quality that is involved. By contrast, the traditional Anglican liturgy is more structured. It links the worshipper to great prayers of the past that thousands of previous worshippers have prayed and it uses a literary style intended to call forth our highest feelings. It also involves using the body in a worshipful way such as by kneeling, bowing, making the sign of the cross, eating, drinking, standing, speaking together, and carrying the light of the candles in procession to the altar.

After the people are gathered together, the Anglican service has two main parts: the service of the Word and the Holy Eucharist. The service of the Word focuses on Bible readings and teaching about those readings. The second part, the Holy Eucharist, is the central event in Anglican worship. We think of it as a meal to which you have been invited.

Liturgy has the power to bring us to a place where we can hear God in the depth of our being. It is important not to worry if your mind strays from time to time. It happens to all of us! The pattern for the service will “bring you back” in a few moments. And that is the point: The liturgy is there to “hold” you while you rest in and respond to God.

✚ The Reverend Andrea Christensen is the Associate Priest at Christ Church Deer Park

Dear Church Mouse



Dear Church Mouse,

Where do the Prayers of the People come from and why are they always so different? I don’t always like the ones I hear on Sunday at 10 AM.

Just Wondering

Dear *Just*,

Sounds to me like you’re doing more than wondering. But thanks for writing, and let me confess that the Prayers of the People cheese me off from time to time, too.

But so what? You’re talking about prayers of the people, people like you who sit in the pews, and each week a different person offers those prayers on behalf of everyone. So, you’re going to hear lots of different voices and ideas and ways of saying things — or sometimes singing them — and all of the prayers aren’t going to land well with all of the people all of the time. Think about dinner conversation in a family at Thanksgiving or Christmas, *Just*. Some of it’s good. Some, not so much. Same thing at Christ Church Deer Park. It’s being together that counts.

Where do the prayers come from? Sometimes from the *Book of Alternative Services* but more often, a parishioner who took a parish workshop on intercessory prayer customizes the Prayers of the People. It’s quite a commitment. They have to study the readings and write a refrain using a format that the clergy approve. Then there’s the body of the prayers to compose and the various prayer cycles to include, and the church hierarchy, and a list of the departed, and how to correctly pronounce people’s names so as not to offend anyone. And, oh, did I mention trying to cover what’s going on in the world — not too general, not too specific. Just right, they hope. And they do it why? To be part of community worship at Christ Church Deer Park.

Would you consider writing and reading the Prayers of the People one Sunday, *Just*? That’s something the clergy could help you explore.

Sincerely yours,

Church Mouse



Editor:
Genevieve A. Chornenki

Creative Design:
Henry Zaluski

WANTED
CONTRIBUTORS AND
PHOTOGRAPHERS
OF ALL AGES AND STAGES.

Would you be willing to take on a specific assignment or take pictures? Is there something you would like to research and write about? Do you have a constructive comment? Or, is there an activity or initiative that you would like others to join? If so, please contact us at spiritus@christchurchdeerpark.org

Submissions should be 250 words long and in Word format, and all submissions will be subject to edit.
Copy deadline for the next Advent edition is Friday, October 30, 2015.

A big thanks to all of the contributors for this inaugural issue of *SPIRITUS*.



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