



# Launching into the Future

By Cheryl Palmer, Incumbent of Christ Church Deer Park

**We are not among those who shrink back and so are lost, but among those who have faith and so are saved.**  
*Hebrews 10:39*

For the past several months I have prayed, reflected and discussed the road ahead for Christ Church Deer Park. Where are we going? What is in store for us? The result of all this thought is a firm conviction that this parish has a glorious future ahead, filled with opportunity and success. I am convinced of this in spite of all that ails our beloved Anglican Church, especially declining attendance, aging congregations, shrinking finances, and deteriorating buildings. In fact, our parish has been experiencing a 5% loss in average Sunday attendance for each of the past four years, and the single largest group of people here are over 65 years old.

Yet... I see wonderful possibilities for growth and development. Ours is a future of adventure, excitement, and challenge that will require our talent, intellect, discernment, energy, commitment, and faith. Christ Church Deer Park has a bright future though it may not be the one we expect or even want.

Why would I be optimistic about our future when so many consider us irrelevant—when people outside the church claim to be spiritual but do not see the church as a place that will help them on their spiritual journey? It is because God is up to something in the lives of all those people, as God is at work in us. Our task is to discern where God wants to take us and how to get there. If we carry on with Church, searching for 1965 Anglicanism, without paying attention to God’s 21st century directions, our future is bleak. But that is not what we will do. This community has passionate faith, strong wills, and great energy. However, overturning the dire picture of decline will take a strong commitment/immersion in the life of the parish, a faithful and deep focus on spiritual formation, close attention to experiences of the divine in everyday life, organization and concentration... in order to creatively re-shape and sharpen our vision. As the writer of Proverbs tells us, “Without a vision, the people perish.” (Proverbs 29:18)

My early observations note a great deal of potential and parishioners’ keen interest in wanting the parish to flourish, but there no clear or unified vision and mission. There is a strong desire that our congregation be a vibrant, creative, and purposeful community of faith, but we are not sure how to make that happen. Therefore, the

leadership of Christ Church Deer Park is asking, “Who and what are we called to be? What is our fundamental purpose as a congregation? And how do we live into it?”

I have a key role in the future of our parish, but I need much engagement and support from all our committed members. No renewed vision for ministry will occur without intentionality, persistence, and widespread participation. The wardens and I agree that the way forward requires a formal and professional approach to planning, with clear outcomes and results. We are no longer the church of the 1960s, to which people flocked. Today, every parish has to have a clear, well-designed, measurable path, if it desires to continue spreading the good news of Jesus Christ for generations to come. In 2020 we will be celebrating our 150th anniversary, so this is an apt moment to set a new ministry agenda in motion.

To that end, I have invited a few members of the congregation with varied qualifications and a range of roles in the parish to work with me to engage everyone in building a plan for our future. This group will be called the Parish Steering Team, and the process, known as “vision planning,” will be facilitated by an experienced consultant who will work closely with the Steering Team.

**The members of the Steering Team are the following:**

- Walter Blackwell:** Chair of Property
- Su Laine Varkey:** former member of Parish Selection Committee, mother of children in our church school
- Jill MacRae:** organizes schedule of Sunday morning readers, mother of a teenager in the choir
- Melissa Walter:** member of the choir, member of our parish Truth and Reconciliation Committee
- Carolyn Kearns:** former warden, former chair of Parish Selection Committee
- Andrew Peat:** new parishioner, young children in church school
- William Jackson:** Chair of Congregational Care Team
- Andrew Campbell:** eager to become more involved in the life of the parish

**Wardens:**  
**Barbara Johnston**  
**Andrew van Nostrand**  
**George Lewis**

No chair has yet been chosen.      *(continued on page 2)*

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# Vision Planning: Where Do I Fit In?

By Paul MacLean

**Christ Church Deer Park is about to engage in a process of vision planning,** and I will have the privilege of supporting your parish as its consultant and facilitator. Vision planning is intended to set the course for your parish’s ministry for the foreseeable future (5 + years). In my experience, the foundation of a good planning process for any congregation is the rediscovery of itself as a community of faith, giving thanks for God’s presence and asking itself “Where is God calling us in the future?”

Most congregations in our highly individualistic culture need to rediscover themselves as a community. Instead of thinking of the church as an organization providing services for us and others, *(continued on page 2)*

(Palmer continued)

**Consultant:**  
**The Reverend Paul MacLean of *Potentials*,**  
a well-respected consultant who has worked with numerous churches (including St. Clements) and dioceses as they live into the Church of the 21st century.

# The Role of the Parish Community

When the visioning process gets going, there will be opportunities for each parishioner to have input into the content of our plan for the future. On a practical basis, this means that your role will be to participate in the information-gathering and decision-making activities that the steering committee develops. In the first instance, the steering committee will gather parish input, organize it into themes or categories, and communicate the findings back to the parish. Then will come a process of selection that involves the whole parish. Through a series of organized and sequential steps, the notion is for the whole community to participate in and commit to a plan that we all own.

Throughout the visioning process, the team and the entire parish will need your prayers, support, and most especially your participation. Christ Church Deer Park is poised to continue its mission with commitment and focus, and individually we are prepared to grow deeper spiritually. In a world that has little apparent interest or value for faith, we are embarking on a bold and countercultural path for the sake of a renewed faith and revitalised community. Your participation and prayers are essential to the success of this endeavour—essential to the spreading of the Gospel.

(Maclean continued) we come to see ourselves as members of a body, living out our faith by shaping our ministries and being shaped by them. We can achieve this rediscovery by spending time in facilitated conversations with other members about the way we have been shaped by faith and our hopes for the future. This is the groundwork for moving forward collectively, as a community of faith.

I use the term “vision planning” rather than “strategic planning,” especially in the congregational context where vision has to do with imagining a future aligned with God’s purposes for the community and the motivation to bring that future into being. The more familiar planning processes are very important and will be part of what we do, but especially in a volunteer organization like the church, they must be in the service of the future that the community imagines and feels motivated by faith to achieve.

As we enter this vision planning process together, my role as your consultant is to provide engaging ways for you to have the necessary conversations to evoke a vision and discern a plan to enact that vision. Your role, as a member of the congregation, is to participate in the various discussion opportunities to the extent you are able, to share your own hopes for the future, and to be stimulated by the ideas and hopes of others.

You will be given a more detailed outline and explanation of the planning process at a later date, once the steering team has met and decided on the best timeline for this important event in the life of the congregation.

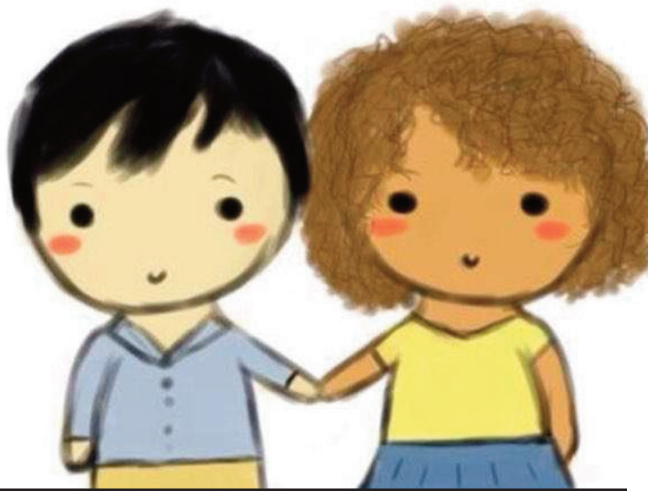
Since I am being entrusted with an important role on behalf of your congregation, you are entitled to know more about me. I am a priest of the Diocese of Toronto. After teaching at a school in British Columbia, I served parishes in the Diocese of Chester (England) and downtown Toronto. I joined the staff of the National Office with responsibilities for education and, later, congregational development. In 1995 with the support of key church leaders, I founded Potentials, an organization devoted to the development and reshaping of congregations in the Canadian context. Through Potentials, I and other consultants worked with congregations, dioceses, presbyteries, national offices, and other church-related organizations from most Canadian denominations. Much of the work was based on the vision planning process that will be used at Christ Church Deer Park, adapted for various circumstances.

I have taught both academic and continuing education courses at five universities and colleges. I have co-written two books and, most recently, published a research paper on partnerships between religious and secular organizations for the common good. (This was done in partnership with two colleagues through the Centre for Voluntary Sector Studies at Ryerson University.)

Potentials wound up operations in 2010. Since then I have been active in my own congregation, especially with refugee sponsorship and education. I also chairs my local residents’ association and chair a consortium of four neighbouring residents’ associations with a mandate to engage developers, councillors, and city planning staff to achieve sustainable development on the Mirvish Village site.

I am now looking forward to meeting and working with the people of Christ Church Deer Park.

# The Colour of Water



By Earle Hoyte

**A**n argument arose among them as to which one of them was the greatest. But Jesus, aware of their inner thoughts, took a little child and put it by his side, and said to them *Whoever welcomes this child in my name welcomes me, and whoever welcomes me welcomes the one who sent me; for the least among all of you is the greatest.*” (Luke 9:46-48)

Little children can be leaders, but sometimes something drastic has to happen for us to see this. What can a little child with no experience do?

When my granddaughter Jestina was in grade 2, she became friends with a little girl named Kelly. They played together, ate together, and sat next to each other in class. But one day Kelly (of Chinese heritage) told Jestina (the only black person in the class) that she couldn’t invite the class to her birthday party because Jestina was black

After that, Jestina and Kelly only socialized in school. Still, they remained best friends.

Just before Christmas, Kelly missed school. Jestina learned that her friend was in Sick Kids hospital and, increasingly concerned, asked her mom to contact Kelly’s mom. Jestina wanted to see her friend. So, just after Christmas, Justina’s mom called: Kelly was in intensive care with a brain aneurism. She was in a coma, not responding to anything or anyone, and only being visited by family members. Non-family visitors had to be 12 years old to be allowed into intensive care.

Jestina is a persistent child. Every day she would beg her mother to call to find out how her friend was doing. Eventually, Kelly’s mom agreed to a brief visit, but when Jestina got to the hospital, the nurses refused to let her in. Jestina’s disappointment was so evident that Kelly’s mom asked if she couldn’t just take the child into Kelly’s room for a few minutes. When the nurses agreed, Kelly’s mom led her in, saying “Kelly, Jestina is here to see you.” Immediately Kelly responded by shifting her body! The nurses were amazed and said Jestina should be encouraged to visit Kelly as often as possible.

Jestina, who is a student at the National Ballet School, attends classes on Sunday mornings, and immediately after class her mom would take her to see Kelly. During these visits Jestina would update Kelly on what was happening in class. The visits continued throughout Kelly’s illness and rehab, until she was sent home.

Kelly’s illness was not easy for Jestina to cope with. It affected her in many ways: not sleeping, worrying, and always talking about her friend. One night I went into Jestina’s room and there she was sleeping with a pillow between her legs because that was the way Kelly slept in hospital. In February, Jestina organized a fundraising appeal for Sick Kids Hospital in support of the excellent care Kelly received. That effort raised \$500.

Persistence is the magic word here, and because of Jestina’s persistence Kelly was able to start her recovery process. God wants us all to be persistent and not to give up. The end results will always be rewarding.

Kelly is much better, and she returned to school last June. The two friends have been promoted to the same grade 5 class, starting September. Jestina has also been invited to Kelly’s home, and only two Sundays ago, Kelly and her sister came to Jestina’s home for a play date.

Being part of an intercultural community is extremely rewarding and satisfying when we share and experience love and concern for each other. Never, ever forget that we are all from the same race—the human race—which was created by God.

*EDITOR’S NOTE: The gist of Earle Hoyte’s inspiring sermon, delivered in July 2018 at Forest Hill United Church, was recited to me by a friend who heard it. This is a condensed version, published with Earle’s permission. The sermon brings to mind The Color of Water by James McBride whose white, Jewish mother explained to him (a bi-racial child) that God was the same colour as water.*



# Slow Food



By Robert Gorham

**Jesus said, “I am the bread of Life.** Whoever comes to me will never be hungry and whoever believes in me will neer thirst.” John 6: 24-35)

Can you remember the smell of fresh bread in your house? I doubt that many of us still make bread by hand, and what a loss that is. We buy our daily bread, sliced and packaged. It takes no time at all.

I remember the smell of bread baking in our house when I was a child. Whenever my grandmother visited from out West, she would bake wonderful raisin buns. The bread took time. My grandmother would wrap a pan of rising bread in towels and a blanket, and simply set it aside to rise. There was a wonderful smell that provided anticipation and hope. The smell was a sign that this was living bread; it was rising. Once the dough rose, my grandmother would knead it again and put it in loaf pans to let the yeast continue its work. The loaves would grow and then be put in the oven to bake. An amazing aroma wafted through the house. The finished, baked bread smelled so good.

Jesus said, “I am the bread of life,” but I do not think he meant already packaged and sliced bread. I think he meant the bread that took time—to mix and knead, to rest and rise—before it was baked.

Many of us want our faith and relationship with Jesus to be pre-packaged and perfected. We want someone to deliver Jesus and our faith with all the work already done. We rarely want to put our own time into our faith relationship. We don’t want to do the mixing and kneading. And for sure, we do not have the time to rest and let the bread of life rise. We want things ready to go, the finished product—now. We’ll pay good money for it, too.

However, most of us are buying the wrong thing.

We spend our money on things we think will satisfy us, but which do not. The right this and the prefect that. We are in love with the immediate. We believe we can acquire happiness instantly, and do not need to wait for anything.

This attitude strikes even our religious lives. We think we can achieve instant spiritual perfection. We think that Jesus and the kingdom of God are finished products for us.

I don’t know about you, but I have found that the immediate does not satisfy. Even immediate religious satisfaction does not satisfy. Rather, it shortens us, stifles us, stunts our growth. We don’t give time for the bread to rise, and so we don’t rise either.

The bread of Jesus is living bread; it takes time to rise.

There is a magnificent passage in the Epistle to the Ephesians which says, “Let us all speak the truth to our neighbors, for we are members of one another. Be angry, but do not sin. Do not let the sun go down on your anger. Let no evil talk come out of your mouths, but only what is useful for building up, as there is need, so that your words may give grace to those who hear. Put away from you all bitterness and wrath and anger and wangling and slander. Be kind to one another, tender hearted, forgiving one another, as God in Christ has forgiven you.”

This passage sounds to me like a recipe. In fact, it sounds like a recipe for the bread of life. If we were to read on, the passage concludes with these beautiful words, “Walk in love, as Christ loved us, and gave himself up for us, a fragrant offering and sacrifice to God.”

A fragrant offering.

That fragrance is the smell of fresh bread rising in the house. The smell of living bread.

Slow down. Take time. Taste and see that this bread is good. Taste and see that the Lord is good. Amen.

*1 Adapted and condensed from a sermon delivered on Sunday, August 26, 2018.*

⊕ *Robert Gorham is the Associate Priest at Christ Church Deer Park.*

# Natural Church Development at Christ Church Deer Park

By Chris Byers

**A**t Christ Church Deer Park, we continue to explore ways to enhance the quality of our church experience through Natural Church Development (NCD).

As a reminder, NCD is a process recommended by the Diocese to guide churches through a long-term process of reflection and growth by focusing on the quality of the church experience. Churches that participate in NCD show a consistent improvement in the eight quality characteristics that define healthy congregations and an overall improvement in congregational health, including the size of the congregation.

At Christ Church Deer Park, we have been engaged with NCD since the fall of 2015. In that time, we have taken two surveys to identify our strengths and our opportunities for development in relation to NCD’s eight quality characteristics. Some of the initiatives we have undertaken as a result of those surveys have included a workshop to help and support parishioners with prayer, intentional gospel preaching of the New Testament highlighting personal experiences with Jesus, and creating opportunities for parishioners to share their experience of faith.

Going forward, we are preparing to take our third NCD survey this fall. The results of this survey will help shape our growth and development initiatives over the next year and also inform the visioning process that we are about to undertake. As always, we will engage the parish in soliciting ideas for growth and development and in reporting on outcomes.

Any questions on NCD may be directed to any member of the NCD team. We would also gratefully welcome anyone interested in volunteering to help. More information on NCD may also be found at [www.ncd-canada.com](http://www.ncd-canada.com).

On behalf of the NCD team—Chris Byers, Barbara Johnston, Anita Chung, Carolyn Kearns, and Rev. Cheryl Palmer

⊕ *Chris Byers is chair of the Natural Church Development initiative at Christ Church Deer Park.*

# Losing my Grandfather in the Great War

By Tony van Straubenzee

Charles Turner van Straubenzee



**Every November 11th** the names of parishioners killed in the First World War are read to us as we bow our heads. This year will mark the 100th anniversary of that war which ended on November 11, 1918.

What is interesting is that in 1914 at the start of the war, Canada had only 8 million people and 3,110 men in the army. By the end of the war, 600,000 men would end up serving, distinguishing themselves at Vimy Ridge, the Somme, Ypres, and Passchendaele where there were 300,000 casualties (not just Canadians).

The hundredth anniversary is particularly meaningful to me, as my Grandfather, Charles Turner van Straubenzee, was killed one month before the end of that war. He was born in Kingston, Ontario on June 17, 1876 and was the youngest of seven children. My father was his only child.

So, on October 9 this year, twelve members of our family will travel to France to visit my Grandfather’s grave in the Premont Commonwealth Cemetery near Aisne which is midway between Cambrai and Guise.

Lt. Colonel van Straubenzee was the Commanding Officer of the Royal Canadian Dragoons, and he had three squadrons attacking the Germans on the high ground north and slightly west of Le Cateau. Just as he ordered B Squadron to mount, and with his adjutant, Lieut. T.A. James, the colonel moved to where their horses were waiting. He was about to swing into the saddle when a shell struck his side killing him instantly and grievously wounding Lieut. James, who was hospitalized for fourteen months but lived until 1932.

There is a plaque in the Amiens Cathedral, France, and a brass plaque to the memory of my Grandfather in St. Georges Cathedral in Kingston, Ontario.

I am sure many of our parishioners have stories to tell about this dreadful war. They should be told!

⊕ *Tony van Straubenzee is a regular contributor to Spiritus. He has been a parishioner of Christ Church Deer Park for fifty years.*

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# Notes from the Music Library: Hymns – Used and Reused

By Emily Chatten

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One choir practice we were asked to open our hymn books to a particular page. I recognized the tune immediately, but not the text. (When you have a background in church music it’s irksome to encounter words and tunes that don’t match up.) I knew the hymn with different English words, but those were still the “wrong words” because, to me, the hymn will always belong in Danish. It was #619. Anglicans know it as “Fairest Lord Jesus.” Lutherans know it as “Beautiful Savior.” Danes, on the other hand, know it as “Dejlig er Jorden,” which is how I first learned it.

I wondered where all these versions came from. Often there is little to no information on the history of a hymn. In this case, there was conflicting information, starting with the tune name. Depending on where the hymn book was printed, the tune would be one of three names in bold print at the bottom of the page: (1) CRUSADER'S HYMN, (2) ST. ELIZABETH, or (3) SCHÖNSTER HERR JESU.

A brief internet search on Crusader's Hymn indicates that the tune comes from a German Crusade to Palestine in the Middle Ages, but further research refutes this. “Schönster Herr Jesu” is a seventeenth-century German folk hymn, the text and tune of which first appeared in a 1662 Westphalian manuscript. There is nothing to associate it with the Crusades. The first modern transcription was by Heinrich August Hoffman von Fallersleben who wrote down the music and five stanzas of text after hearing a group of peasant haymakers singing it in Silesia (now Central Europe/Poland). He published it in a book of Lieder in Leipzig in 1842.

In 1862, Franz Liszt used the hymn tune as a theme throughout his oratorio “The Legend of St. Elizabeth,” and this seems the most likely link to the Crusades. Amongst other places, Liszt used the tune in the Crusader's Hymn as St. Elizabeth's husband leaves for the Crusades with other pilgrims from Hungary. It's now obvious where the tune titles CRUSADER'S HYMN and ST. ELIZABETH come from. The proper name should likely be SCHÖNSTER HERR JESU.

So much for the tune. What about the text? Von Fallersleben took the text back to Leipzig and published it. It didn't take long to migrate through Schleswig (then a German-speaking county of Denmark) into Denmark. By 1850, the poet B.S. Ingemann had written Danish words to the tune, and the hymn became known in Denmark as “Dejlig er Jorden.” It’s a Christmas hymn and a favourite of many Danes. The text, which peaks largely of paradise, is also widely used at funerals.

Again, I found conflicting information when it came to translations of “Fairest Lord Jesus.” One source said the translation was anonymous, but this isn’t correct. It is well documented that after visiting and studying in Germany in the 1840s an American by the name of Richard Storrs Willis translated the first three stanzas of “Fairest Lord Jesus,” which were published in 1850. Edmund Hamilton Sears, translated another two stanzas in the 1870s.

One source said the translations of “Beautiful Savior” varied amongst Lutheran hymn books, if you can imagine! The original translation of “Beautiful Savior” was written by Lutheran minister Joseph Augustus Seiss, originally of Pennsylvania. It’s said to be a distinctly Lutheran translation of “Schönster Herr Jesu.” On reflection, “Beautiful Saviour” and “Fairest Lord Jesus” appear to be slightly different translations of the original “Schönster Herr Jesu” and “Dejlig er jorden” is least related (See [https://da.wikipedia.org/wiki/Dejlig\\_er\\_jorden](https://da.wikipedia.org/wiki/Dejlig_er_jorden)). In “Dejlig er Jordan” some of the themes remain, though not necessarily in the same verses. B.S. Ingemann was a poet and we see much more of his poetic licence compared to the English translations.

It turns out that CRUSADER'S HYMN comes with a gnarled mess of history, but “Dejlig er Jorden” will always have a special place in my heart, gnarled mess or not. I’ll leave it to you to pick the translation you like best.

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

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## Stewardship and Our Communal Impact at Christ Church Deer Park

By Caroline van Nostrand



Over two years ago the Diocese introduced Christ Church Deer Park to Growing Healthy Stewards (GHS). Designed to provide an organized and holistic approach to how parishioners give of their time, talent, and treasure, the program has succeeded in numerous parishes.

Although our parish focuses on stewardship at key times of the year, especially towards year end, the stewardship committee meets year-round. After all, stewardship is an all-year priority, and our parish needs increased revenue to function smoothly, avoid an operating deficit, and to invest in important outreach programs, like refugee sponsorship, community breakfasts, and congregational care.

Commitment Sunday is key to our stewardship efforts. Parish members receive a stewardship package and are invited to reaffirm or add to their giving commitment for the upcoming year. This year’s Commitment Sunday will be November 4, 2018, so mark your calendars!

Stewardship Sunday is an important initiative, as responses received are the basis for ongoing fiscal planning and decisions about parish priorities and activities for the following calendar year. With that in mind, please give special thought to your capabilities, obligations, and the role that Christ

Church Deer Park plays in your life, your spiritual journey and social community, to determine if you are giving—with donations and time—as freely and generously as our parish warrants.

We all need to make financial decisions and prioritize how and on what we spend, so why not consider a recurring, incremental gift of \$10, \$50, \$150, or more a month? A small, regular gift has limited impact on monthly spending, doesn’t require attention once set up, and, over the course of twelve months, may enable a greater contribution than a gift made in one fell swoop. So, if not already doing so, consider establishing a recurring weekly, monthly, or quarterly gift. Please speak to Paul in the church office for help in doing so.

The stewardship committee will soon introduce a Legacy Giving (planned giving) program. It will be effective for those who prefer to give assets rather than income or cash, or those who want to make a deferred gift through a bequest. Stay tuned for further information or talk to a stewardship committee member for more information.

We are a growing, vibrant community, with more happening all the time. We just marked another successful Vacation Bible Camp—our 5th annual—a community ministry that has grown to involve

almost 40 children and prompted a number of families to become active parish members. We hope our soon-to-be-launched Children’s Choir, a fun free option for children aged 7 to 14 will be just as successful!

The stewardship committee thanks the members of the parish for their kind and engaged support through gifts of time and treasure, of so many valuable events, activities and initiatives at Christ Church Deer Park. We look forward to continuing to engage with everyone, especially in connection to important upcoming events:

**Commitment Sunday:**  
**Sunday, November 4, 2018**

**Holy & Holly Christmas Fair:**  
**Saturday, November 17, 2018.**

With Cheryl now well established as our valued leader, it’s time to renew our passion and engagement, to continue to invest in and expand Christ Church Deer Park’s ministries, and keep our physical facility in the condition needed for our work.

✚ Caroline van Nostrand is a fundraising consultant. She has been a Christ Church Deer Park parishioner since 1996 and volunteer since 2005. .



# Anne Larkin Award

By Tony van Straubenzee

Five years ago, this award was created to annually honour one or two parishioners who have given extraordinary service to the life of Christ Church Deer Park and worked in the parish continually and tirelessly, exhibiting strong Christian values.

The award was named in honour of Anne Larkin who for many years has and continues to devote her time and talents to enrich our parish with a degree of service in care giving, being part of our services, serving on key committees, working for the Food Bank, and being our conscience.

The award is accompanied by \$1000 (or \$500 if there are two awardees) to be donated to a charity of their choice within the Anglican Church.

The 2018 recipients will be announced in September. Previous awardees are John & Maggie Symons, Arthur & Joan Huycke, Louise Saunders, Elizabeth Joy, and Bob & Jane Reeves.

⊕ *Tony van Straubenzee is a regular contributor to Spiritus. He has been a parishioner of Christ Church Deer Park for fifty years.*

# Churches-on-the-Hill Food Bank

By Ben Dibben

AS IN PREVIOUS YEARS, recognition is given at this time to the generous in-kind donations made by congregation members and friends of Christ Church Deer Park in the past months and deposited in the Atrium contribution box.

This year, a total of 344 items have so far been received and put to good use. These contributions represent a variety of items such as canned vegetables and fruits, macaroni/cheese, cereal, soups, coffee, and so on. For the month of August, boxes of Cheerios were concentrated on (with good results), and we are zeroing in on tins of canned ham for September which, among other items, can be used to contribute towards the compiling of special hampers for Christmas.

This picture gives an indication of the total contribution over a recent year that has been passed on to the Churches-on-the-Hill Food Bank

Heartfelt thanks to all who contributed. We look forward to continued success in the coming months which will include our work in the annual Food Drive to be held by the Food Bank as a whole on October 27 and November 3, 2018.

These drives have always been very successfu. Many volunteers with parish connections have actively participated in past drives, with twenty-three people graciously doing so last year.

⊕ *Ben Dibben is an active and involved parishioner who volunteers at the food bank.*



# Bulletin Board

**RESTARTING SOON!**  
Watch for flyers for  
Contemplative Knitting  
and Theological Reading

### Got a Used Sewing Machine?

Hodgson Middle School (Davisville, east of Mt. Pleasant) wants to teach students how to sew and is looking to acquire two sewing machines through donation. If you have a loved machine that is no longer in use, the school has a place for it! Sewing is almost a lost art, but the school’s Arts Department intends to make the machines available to those who want to learn.

Contact Jayne Miles Simpson 416.489.2400 if you would like to chat about the project and your possible contribution.

### Attention Pilgrims: A Canadian Camino

Those who’ve walked the Camino de Santiago or aspire to do so might be interested to know that a walking pilgrimage is possible in Ontario. The Pilgrim Route, which officially opened in 2015, is an 89 kilometer offroad walk that uses existing trail networks and runs from Barrie to Martyrs’ Shrine in Midland, Ontario. Further expansions are planned southward as part of a Canadian Camino that is ultimately intended to extend from Toronto to the Martyrs’ Shrine. Check out the existing route at <http://thepilgrimroute.qgeomatics.ca>



### Contributions for Covenant House

With Fall approaching, there will be many young people who leave home and, for many reasons, end up at Covenant House, homeless. These young people do not arrive with toiletries and personal care products. So, when shopping, perhaps you could pick up shampoo, conditioner, anti-perspirant, lip balm, nail polish, base coat, top coat, a nail file, razors, shaving cream... oh the list is long... anything that you would use.

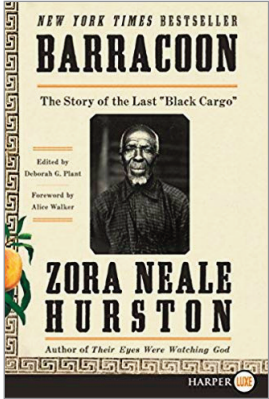
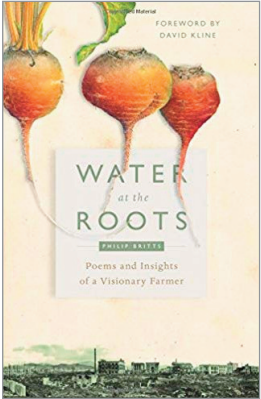
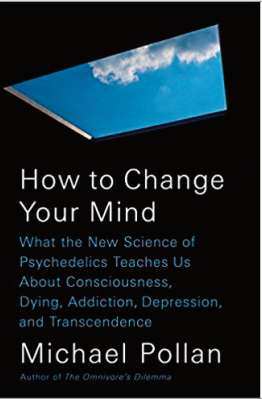
The Ryerson University Recreation and Athletics Centre still offers an opportunity for Covenant House residents to play instructed basketball weekly. Residents may also use the gym at designated times. This fabulous centre is directly across from Covenant House on Gerrard Street. Any gently used running shoes would be most appreciated.

Both running shoes and personal care products can be left in the parish office “Attention: Jayne Miles Simpsons for Covenant House.”





# Editor's Choice



***How to Change Your Mind: What the New Science of Psychedelics Teaches Us About Consciousness, Dying, Addiction, Depression and Transcendence***  
Michael Pollan  
(Penguin Press, May 2018)

**A fascinating exploration into psychedelics**  
by an established author willing to reveal himself as a spiritual naïf. Pollan writes about past and current research into psychedelics. But most interesting is the evolution of his spiritual attitudes after guided sessions with LSD, psilocybin, and ayahuasca. Initially Pollan doubts ever having had a “spiritually significant” experience. He resists notions like “faith” and “belief” which, in any event, are inadequate to describe his experiences. Did he experience the *mysterium tremendum*, he wonders, “the blinding unendurable mystery (whether of God or some other Ultimate or Absolute) before which humans tremble in awe?” Intriguing.

***Water at the Roots: Poems and Insights of a Visionary Farmer***  
Philip Britt, edited by Jennifer Harries  
(Plough Publishing House, March 2018)

**Philip Britt (1917–1949) was a farmer, pastor, poet, and mystic.** He was also a pacifist who renounced war, believing it to be a crime against humanity. When World War II broke out and England began to mobilize, Britt and his Bruderhof community sold everything and emigrated from England to Paraguay where they built a Christian community from scratch in the wilderness. Britt became the pastor and leader, but died of peritonitis at age thirty-one. *Water at the Roots* reveals Britt’s personality and insights through his poems, essays, and letters. “Community is not a system for solving the economic-social problem,” he wrote. “Community is a consequence. Community is the consequence of people being kindled with the glow of love.”

***Barracoon: The Story of the Last “Black Cargo”***  
Zora Neale Hurston  
(Amistad, April 2018)

**Think you know all about the trans-Atlantic slave trade?** *Barracoon*, though a hard and sometimes painful read, will show you that there is yet more to learn. Much more. It is the story of Kossola (known as Cudjo Lewis) who was the last known surviving African of the last American slave ship, the Clotilda. Writer and anthropologist Zora Neal Hurston, whom Alice Walker called “A Genius of the South,” interviewed Kossola extensively in 1927 and transcribed their conversations. As Hurston saw it, so much had been written about slaving, “all these words from the seller, but not one word from the sold.” Her respectful efforts—only now being published in book form—changed all that.

# Dear Church Mouse



Dear Church Mouse,

Some months back when the choir director’s paid replacement unexpectedly took sick, a member of our choir played the organ and led the singing. She did a great job. May we know who she is, and might she stand in for Matthew on other occasions?

***Liked the Sound!***

Dear *Liked*,

Church Mouse is ashamed to admit not knowing the answer to your questions. Fortunately, the editor took pity on this mouse and obtained the following note from the parish choir director.

Dear Music-Lover,

Thank you for your message. We are extremely blessed to have such multi-talented choristers! Back in December 2017 while I was on holidays, the guest organist fell ill, and our very own Marcia Kavanagh stepped in to play organ alongside Julia Barber who conducted. Marcia has enjoyed a long career as a church musician and continues to play organ. In fact, she frequently rehearses on Tuesday mornings at Christ Church Deer Park. Despite being an incredible player, Marcia has kindly declined other opportunities to play, wishing to contribute through her gift of singing in the choir. Julia is our wonderful alto lead and will be helping to conduct and direct the new children’s choir.

Keep singing, listening to, and supporting our music ministry.

Blessings,  
Matthew

Dear Church Mouse,

**A couple of issues ago a writer asked for more information about Opening Our Sacred Space. It came out that there was an architect’s study which the parish paid for in 2014, but you said to cool it and be patient. Any idea when we’ll finally hear more?**

***Growing Impatient***

Dear *Growing*,

This mouse is mighty, but can’t move mountains. Churchwardens, please?

Dear Church Mouse,

**I like to sing sacred music, but I don’t like to clap or move around while I do, much less be told to. Are these displays now expected of everyone, and if they are, should I start looking?**

***Tall & Silent Type***

Dear *Tall & Silent*,

As one of the more reserved members of the congregation, this mouse can relate. People who are more outgoing than we mean well, but sometimes they don’t “get” our need for modesty and think we’re uptight, snobbish, or both. But the parish genuinely wants to make room for everyone, so don’t go off in a huff. Please. The good Lord made you of different spiritual stuff, so stand your ground. Don’t follow the crowd to clap or move if that’s not your thing. Do speak up, though, and make your preferences known, even if that means scrawling a note and popping it onto the offering plate during a service.



Editor:  
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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](mailto: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 Advent edition is Thursday, November 16, 2017.**

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



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