



What Are Your Plans for Lent?



By Cheryl Palmer

Observing a holy Lent has been the practice of the Church for centuries. This custom was the natural outcome of the devoted observance that the earliest Christians paid to the passion and resurrection of our Lord. The sacredness of Jesus’ death and resurrected life called for a season of preparation... thus, Lent. Therefore, each year on the first day of Lent, Ash Wednesday (March 6th this year), we are invited by the Church to observe a holy Lent “by self-examination, penitence, prayer, fasting, and almsgiving [good works] and by reading and meditating on God’s holy Word.” And to remind us of the importance of a Lenten discipline, the scriptural readings during Lent are focused on self-denial, temptation, sin, repentance, forgiveness, and the cross.

As children, we learned to “give something up” during Lent, a worthy and important practice in this season, but even then, we realised that living a holy Lent is no easy requirement. And now, as adults, we may find the effort more difficult in the face of full-time jobs, children to tend, homes to keep, ageing parents, ailing bodies that call us to attend to them more than our faith, and a host of other time and mind-consuming thoughts and tasks. But in the light of all this, how can we afford not to keep a holy Lent? It promises us refreshment, renewal, and transformation if we choose to use the time to delve deeply into the mind of God.

But how do we do this when so much of life distracts us from God? First of all, try not to attempt every Lenten discipline that the Church suggests. You will likely fail.

Why not try one thing: spend more time in prayer or develop your Christian faith through reading or begin to mend a broken relationship or invite your family to start living simpler or engage them in supporting people in need. There are innumerable ways to intentionally focus on the mind of God.

Christ Church Deer Park, like numerous other Anglican parishes, has always provided opportunities for parishioners to observe Lent faithfully. This year, we will focus on the Lenten discipline concerned with doing good works by concentrating on Outreach and Social/ Gospel Justice. Cathy Gibbs, our coordinator of Adult Education programmes, will be leading the study, “Care for God’s Creation.” In it we will explore our responsibility as stewards of the earth. At our Sunday liturgies we will have guest preachers each week in Lent focussing our attention on various needs in our city and inviting us to make them Outreach priorities.

This season of Lent in which we will soon find ourselves again is probably the most active and demanding season in the Church’s year. It urges us, the adherents of Christianity, to reflect, change, and grow. I therefore encourage you to take a deeper look at your individual and communal faith life this Lent and use those forty precious days to be open to wherever the Spirit may be leading us.

May you be blessed with a holy and fruitful Lent.

✚ Cheryl Palmer is the Incumbent at Christ Church Deer Park.

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The Remarkable Tran Family

By David Moore

The United Nations estimates that nearly 65 million people—65 million!—are displaced worldwide, and each year it commemorates the strength, courage, and perseverance of refugees on June 20th, World Refugee Day. But Christ Church Deer Park doesn’t need a special calendar day to prompt action and compassion. Our congregation has been taking practical steps to make a difference since the 1970s.

In the spring of 1978 the Tran family arrived in Toronto from Vietnam, sponsored by Christ Church Deer Park. I was to meet Hoa, Lang, Andy (4), Kiet (3), and Phong (1) at the airport. Only Lang spoke a few words of English. After customs clearance an unfortunate

accident happened. I was ahead of the family at the top of the escalator with their luggage, but when I looked back they were huddled at the bottom of this unfamiliar moving staircase. Finally, Andy took a tentative step, fell immediately, and badly gashed his chin. First stop in Canada? Emergency at the North York Hospital.

Following that inauspicious beginning, the Trans were housed in a two-bedroom apartment in north Toronto that had been rented, furnished, and provisioned by parish volunteers. Having spent considerable time in a refugee camp, the Trans’ lifestyle was pretty basic and, by necessity, crowded. So, even though there were two bedrooms, they spent the first few months together in one bed!

From that beginning this family has, because of the initial generosity of Canada and our church and most especially because of the hard work of Hoa and Lang, become a wonderful example of a successful immigrant family. Within two years they purchased the home they currently reside in and (Continued at top of page 2)



(*Moore continued*) sponsored Lang’s mother to Canada. All three children graduated from university. Andy works in London, England, for a French bank and is married. (Coincidentally, my wife, Joan, and I put him in touch with our grandson who also works in London and they have become friends.) Kiet is married with two children and works for a computer company. Phong is a martial arts instructor. Over the years, Joan and I kept in touch with the Tran family. We attended weddings and graduation ceremonies.

As almost all of the volunteers from Christ Church Deer Park have died or moved away, Joan and I continue to be the recipients of the Trans’ gratitude to our parish. I have felt remorse that I have not reported on this, our church’s first refugee family, sooner or more regularly. I was stimulated to write now because for the first time Joan and I met with the whole Tran family—children and grand-children—just prior to Christmas, and we spent an enjoyable afternoon with them in their home. Theirs is a remarkable story that should be told and retold from time to time.

I wish the same good fortune on the Alkadri family and hope that the current Refugee Support Committee will continue to keep us informed.

⊕ *David Moore is a long-time parishioner of Christ Church Deer Park and the inaugural chair of the Congregational Care Team.*

My Lenten Burden

By Genevieve Chornenki

What if this Lent you shamelessly indulged in coffee, chocolate, caviar, cognac, and camembert cheese, but took on a novel kind of penance—forgiveness? For forty days and forty nights could you deny yourself the pleasure of a long-held grudge? Better yet, could you permanently spit out your bitterness?

That is a challenge I’m considering this Lent, and I already know it’s going to be harder than the 100-mile diet until Easter.

It’s about my Uncle Bob. The one from Manitoba.

When my sister, Michele, got married Uncle Bob conveyed his approval by sending a lavish wedding present. Likewise when my brother Chris wed. But for me? A curt note. “Circumstances being what they are,” wrote Uncle Bob, “I’m unable to attend your wedding.” But days before he flew from Brandon to Ottawa to attend a Pro-Life rally. Or was it an anti pornography march?

What was it that troubled Uncle Bob so much? In what way could my marriage offend his overburdened conscience?

I was marrying “out of the faith.” My husband was—are you ready for this?—a Protestant, and we were to be married by a United Church minister in the historic temple of a Quaker sect. My choices were so grave and wrongheaded that Uncle Bob had the local bishop call me at the office to argue for my immortal soul. (My mother was complicit: she’d given out my phone number.)

Did I mention that all of this took place more than twenty-five years ago? And Uncle Bob (God rest his soul) has been dead for the last four?

You see my problem. Even now, resentment burns bright. It is stoked by the act of remembering. It flares whenever I think of Uncle Bob.

Gratifying, but hardly Christ-like.

So, if you plan to pass a prayerful Lent, and I hope you do, please spare a word for my deliverance.

⊕ *Genevieve Chornenki is the editor of Spiritus.*

Parish Visioning: Don’t Throw Out the Baby With the Bath Water

By Emily Chatten

What should Christ Church Deer Park look like 5 years from now? That’s the question we’ve been invited to consider, and as someone who is below the average age of our parishioners, I have one piece of strong advice: hold fast to Anglican liturgical rituals.

A few years ago, I researched what would keep young people at church and was interested to find that evangelical churches were losing young members to liturgical churches like ours where worship follows an established pattern. In a 2013 blog, Rachel Held Evans explained why. She said that evangelical millennials saw the churches they were leaving as too exclusive, too old-fashioned, unconcerned with social justice, unable to reconcile faith and science, and unable to tackle tough questions. When Evans made presentations to that effect to church leaders, a pastor would inevitably put up his hand and ask, “So, we need hipper worship bands?” Such church leaders consistently assume that a few “stylistic changes” are all that is needed to appease young people—edgier music, more casual services, and a pastor in skinny jeans—things that Evans dismisses as “performance.”

Instead of seeking style, Evans and others have been drawn to Catholicism, Anglicanism and even Eastern Orthodoxy. They’ve found the ancient forms of liturgy are unpretentious, unconcerned with being “cool,” and authentic. Evans writes that young people want to be challenged to live lives of holiness (not just exhorted to remain celibate) and they want to find Jesus in ways that aren’t otherwise being offered to them. Think about that: *Evans and other young Christians like her seek to live holy lives and are drawn to ancient forms of liturgy—like ours!*

There were numerous responses to Evans’s blog, some of which had useful ideas. One of the best came from a graduate student at www.religiondispatches.org who suggested that instead of asking why some young people leave, why not ask why some stay? Did you catch that? *Why not ask why some young people stay?* The student added that millennials like to say the church failed them but maybe, just maybe, millennials have failed the church.

Another young author, Andrea Palpant Dilley, wrote a blog post on the Duke Divinity website. She reflected on having grown up in a traditional Protestant church before taking some time away. She tried a hipster community church where baptized babies were urged to “live a good life, dude.” But eventually she landed in an Episcopal church. Dilley mused that she probably wasn’t the first to take this journey to traditional ritualistic worship and she probably wouldn’t be the last.

Speaking personally, I grew up going to Lutheran and Anglican churches that followed the same liturgical calendar and had similar Eucharistic practices. Even as a teenager, I was drawn to their rituals, patterns of prayer and song that I internalized. During university, I largely gave up going to church (as many do) and stayed away during my early years working contract. However, when I landed in Toronto in my late twenties, I sought out St. George the Martyr because its rector had been at my childhood parish and I was looking to recreate my past experience of Anglican worship.

In the fall of 2007, I started practising the pipe organ at Christ Church Deer Park and the then music director, Bruce Kirkpartick Hill, invited me to join the 9:15 choir in the spring of 2008. The 9:15 choristers, including Nora Dobell and Marsha Kavanaugh, adopted me and I never really looked back.

It wasn’t just the music that drew me and held me—in fact, holds me to this day. I also stay at Christ Church Deer Park for the ritual. I find the unchanging pattern of Anglican worship to be comforting and reliable. During the Eucharist, I can close my eyes and say the words, knowing that it’s all right there. No matter how things are going in my life, the ritual is solid. I’m also not doing it on my own; I’m part of a group and that’s important. Participating in Anglican liturgical worship with a community is very different from taking Communion alone at home. My mother did that after back surgery, and for me something was missing.



I learned to ask questions during my confirmation, but my sense is that we do a bad job of integrating young people into the life of the church after they’ve asked their questions and been confirmed. My research led me to writers who have devoted themselves to determining how such integration can take place. At the end of this article I provide a list of reference books. One of the most powerful ideas I learned is mentoring. That means supporting teenagers to be involved in a meaningful way in what are often considered adult activities: chalice bearing, subdeaconing, flower arranging, writing prayers of the people, offering congregational care (not to mention more secular matters like stewardship, property, and management team). If you are involved in any of these at Christ Church Deer Park, I challenge you to consider a way in which you can educate the youth of the church about your activity and find a role for a young person.

The most important lesson I learned from my research was that young people are most likely to be seeking what we already have, including our established Anglican rituals. We need to be open and welcoming to them, and *that’s* what we need to work on as a community.

Recommended Reading

Bengston, V.L., N.M. Putney, S. Harris. 2013. *Families and Faith: How Religion is Passed Down Across the Generations*.
Bergler, T.E. 2014. *From Here to Maturity: Overcoming the Juvenilization of American Christianity*
Dilley, A.P. 2012. *Faith and Other Flat Tires: A Memoir*
Evans, R.H. 2015. *Searching for Sunday: Loving, Leaving and Finding the Church*
Kinnanman, D., G. Lyons. 2007. *UnChristian: What a New Generation Really Thinks about Christianity... And Why it Matters*
Kinnamon, D., A. Hawkins. 2011. *You Lost Me: Why Young People Are Leaving Church and Rethinking Faith*
Webber, R., L. Ruth. 2012. *Evangelicals on the Canterbury Trail: Why Evangelicals are Attracted to the Liturgical Church*.

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

Gratitude: A Simple Prescription for Life



By Edna Quammie

At this time of what seems to be universal strife and uncertainty it is now more than ever important to give thanks and be grateful.

Every day is a wonderful gift—life, family, friends, nourishment of body and of mind. We are given these gifts and must use them to help us be mindful, to help us in our everyday lives, to recognize how they shape our very being. Having received so much, we must be grateful.

All we need to do is to look around and appreciate, really appreciate, what we see. Gratitude turns what we have into so much more. Being grateful for a small meal can turn it into a feast. Being grateful for a chance meeting can turn a stranger into a friend.

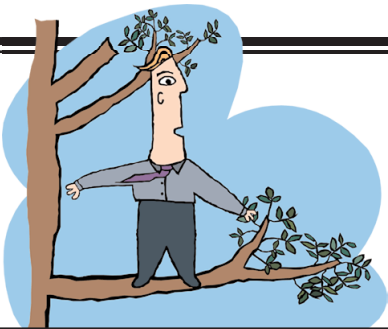
Gratitude is transformative. It extends what we have, far beyond our immediate encounters. We can be grateful for the experiences of both wonder and horror and learn from both. We can be grateful for confusion and allow it to lead us to clarity and order. A beautiful sunny day is as good as a rainy day; being grateful lets us see what each has to offer.

From a young age we are taught to say “thank you.” When we begin to feel and understand what that expression really means, we make peace with the past, live each day fully, and trust our tomorrows.

⊕ Edna Quammie is a member of the Congregational Care Team at Christ Church Deer Park.

Out on a Limb

By William Jackson



These days I’m riding a bit of a broom at Christ Church Deer Park and unless I’m restrained, I may just fly out the door. What is it with clapping or applause in the middle of Sunday worship? It grates every time I hear it.

In my opinion, a religious service is not a concert, performance, political gathering, or speech, each of which might properly warrant intermittent clapping or applause. But Sunday worship? Has it now become a form of entertainment? Do I need an admission ticket? Should I bring my selfie-stick?

From where I sit, a regular scheduled service at the church is a time for contemplation. It’s an occasion to experience the Divine and revel in the wonderment of life. It’s an opportunity to reflect on past actions, take part in fellowship, and participate in communal rituals. None of this warrants applause because no one else’s approval is the least bit relevant. And from my pew, spontaneous admiration in the form of clapping destroys and diminishes what I most hope to experience during worship. My quiet contemplation, on the other hand, disturbs no one.

Clapping! Applause! Lately, it’s been occurring more frequently—at the completion of a musical piece, at the end of a homily, before the dismissal to focus on the participation of some in the worship service.

What prompts people to do this? Our current Anglican worship services already allow for congregational participation, albeit in an orderly and ritualized way. What factors impel worshippers to interject their own subjective reactions into these established forms, or to disturb a place of respectful quiet with noise? It puts me in mind of the House of Commons during question period.

Christ overturned the tables at the temple for activities that he saw as not befitting a house of worship. Does applause fall into this category? I think a lively discussion might be held on this topic, but I know where I stand: I have a hard time reconciling my worship space with this unreserved and extroverted behavior. Do I need to look for some other space to fill my spiritual gas tank?

Anyone want to weigh in?

⊕ William Jackson is a chalice bearer and chair of the Congregational Care Team at Christ Church Deer Park.



Volunteer Spotlight: Deirdre Malone

This is a new feature, initiated by Deborah Wilkinson who explains her intentions as follows,

I cannot imagine what Christ Church Deer Park would look like without volunteers. And while I'm serving at coffee hour, I smile watching the children run up the stairs to Elliot Hall and grab cookies. They remind me of watching my daughter grow up here.

I want to celebrate some of the amazing people who share their time and talents with us, have an opportunity to get to know one another a bit better, and be inspired. If you would like to be interviewed for an upcoming issue, or want to offer someone's name, please email me at ccdpcoffee@gmail.com. – Deborah Wilkinson

How did your connection to Christ Church Deer Park begin?

I started coming to the parish thirty years ago, around 1988, and began volunteering at The Stop Food Bank in 1990 after I heard Judith Dunstan, one of its volunteers, speak to us at church on Sunday morning. Then later, when our own Churches-on-the-Hill food bank opened in 1997, I was so happy to be working in our own area and with Bea Riddell from Calvin Presbyterian Church who helped start it. John Teeter from Yorkminster Park Baptist Church was in charge of the Community Action Centre and we, with a few others, did the best we could to help people with social service needs. Sadly, John died suddenly, and Bea asked if I would take over his work. I was excited, but nervous to be asked to fill his shoes; John was such a fine diplomat. I’m still the Coordinator for the

Community Information Centre, which I love as it is giving direct help to the client on as much of an immediate basis as possible—and that’s exciting!

Why is it important to you to volunteer?

Paying it forward, I guess. It keeps me connected with activities that matter—helping. Volunteering can also really help if and when you are going through tough time. Then you realize that your own times aren’t so tough and there is always good to be found in giving. Most of my work is with the food bank and, otherwise, I try to be of help to friends and family.

Tell us a bit about yourself and your family.

I’m originally from Winnipeg and came to “tropical” Toronto in 1972. I’m not married, but am very close to my family who live in both Winnipeg

and Toronto. We have suffered four deaths in the family of late, starting June 21, 2017, when my oldest brother Bob, whom I was very close to, died. Otherwise, I have a cat named Pink who keeps me on schedule!

I read many books at one time and never finish one, of late. I enjoy what I read, though, because reading springs my imagination in so many different directions at once. “The Green Book” is a movie I’ve just seen and enjoyed for its poignant balance between the vulgar and the refined; the characters are forced to reach beyond themselves in a kind of pilgrimage.

Since you ask, my favourite ice cream flavour is vanilla, and my favourite sports team is the Winnipeg Jets—to be thoroughly loyal to my home town! And my dream vacation? To go home—wherever that is...

How do you volunteer at Christ Church Deer Park, and what impact has that had on you?

I serve as subdeacon and crucifer during our worship services. I help with outreach, including the Saturday morning Breakfast Program, and I enjoy working on the rummage sales and Holy & Holly Christmas Festival. I just started to help with the parish Visioning Process research teams, specifically connecting with the neighbourhood.

Christ Church Deer Park is my community, and that’s saying a lot for me as I tend to keep to myself a bit. The people of this parish are so lovely and of good cheer. I hope I return as much. It is a warm community here.

Words To Live By

An extract from a sermon by Peter Slater on January 30, 2019.

Luke 4:18
*‘The Spirit of the Lord is upon me,
because he has anointed me
to bring good news to the poor.
He has sent me to proclaim release to the captives
and recovery of sight to the blind,
to let the oppressed go free*

Much American news this past January included stories of Democrats wondering whom to nominate to beat President Trump. Jesus’ public ministry came at a time when Jews in Israel were wondering whom to support to deal with the Romans. Whose message was good news for whom? With hindsight, the apostles pointed to Jesus as the one fulfilling the promise anticipated by John the Baptist. The Spirit of the Lord is with him.

During my first year studying theology, I was assigned on weekends to a slum parish in downtown Montreal. The rector made me responsible for the youth group, which gathered after the morning service. There was no separate room in which to meet, just a curtained-off corner of the gymnasium. The diocesan curriculum people had assigned us a text about an airline pilot looking for Jesus. My teenagers had never been near an airport. Within minutes they were playing tag, sliding under the curtains to escape pursuit, leaving me alone with our uninspiring text.

In despair, I told my mother I was not cut out to teach teenagers. She looked with disgust at the diocesan handout and suggested that, instead, I read them a Christian classic, giving me a copy of John Bunyan’s *Pilgrim’s Progress*. The next Sunday the teenagers were spell-bound, hushing interrupters, so that they could hear whether pilgrim made it through the slough of despond. That was when I learned to appreciate why some texts are considered classics, others not.

When we look at what became classics for the Greeks and Romans, we find texts extolling Greek and Latin virtues: courage, prudence, temperance and justice. The Gospels focus on theological virtues: faith, hope, and love. For the despondent, the challenge is to give hope. The hope in the Gospel is that death and separation are not the last word. The promise is of new life on the other shore, not as wandering loners, but as fellow pilgrims, bonded by the Spirit of communion with the Christ. At baptism, Paul tells the Corinthians, we all become members of the body of Christ.

From time to time we need to be reminded: even though we have been split into different denominations, we are still all members of Christ’s body in the world.

✚ *Peter Slater is an Honourary Assistant at Christ Church Deer Park and Professor Emeritus of Theology at Trinity College.*



By Tony van Straubenzee

When I was confirmed at the age of twelve, we had to memorize the Apostles Creed. It was part of our Religious Knowledge course. With good conscience I could say that I believed in God and in Jesus, but I confess to having had difficulty with the Holy Ghost.

My imagination got the best of me. Who or what was the Holy Ghost? I had visions of something flying around in a white sheet with wings—or was that an angel? No, a fairy! I suspect that today if I were twelve years of age, I would think that Mary Poppins is the Holy Ghost. Kids today—assuming they were impressed—would say "awesome" or "cool!"

Here I am in my eighties and I still have trouble, even though a less suggestive "spirit" has replaced the "ghost." But I recently read a sermon given to me by Canon Elizabeth Morley—my talented sister-in-law—who is a kind of Mary Poppins to her grandson Edison. The sermon was written by her father Archbishop Howard Clark, and it is a classic. Let me quote from it.

The Holy Spirit is at work in nature. The Father is the Creator, but we are correct in saying that the agent of Creation is the Holy Spirit, giving to all nature life and beauty. He is at work in all people, good and bad, believers and non believers. He is the Inspirer of the artist and the musician, the teacher of the philosopher and the scientist, the guide of the statesman. The Christian sees the Holy Spirit as the enlightener of all the great souls who have lived, people like Budda and Socrates. In all history, in all people's lives, he is at work, molding them to the will of God.

In another paragraph the Archbishop says,

I can imagine many of you saying "it may be all very beautiful, but it does not reach me. God the Father I can understand. Jesus Christ I can understand. But this teaching about the Holy Spirit only confuses me. I can understand that the Spirit of Jesus could come to me as I can feel the spirit of any great person—such as Martin Luther King's spirit in combating racism. But this idea of the Holy Spirit is beyond me."

Whenever, in nature, in humans, and above all, in the Church, you see Life, Power, Order or Glory, you are seeing the Holy Spirit at work. And whenever Jesus becomes real to you, close to you, present to you, the Holy Spirit is at work in you.

All of the above is taken from a much longer sermon, and I should be criticized for only quoting a small part of it, but reading it again I think I am beginning to get it. Is it simply that the Holy Spirit is the divine force that animates everything? After eighty years!

I remember once being asked by the rector to give a talk on "Layman Sunday" about my being a Christian. I went to see Archbishop Clark for advice in framing my remarks. "Stay away from theology," he cautioned. "Stick to your personal experiences." (He would probably say the same about this article.)

Archbishop Clark was "cool." So is the Holy Spirit. Amen!

✚ *Tony van Straubenzee is a long-time parishioner of Christ Church Deer Park and a faithful contributor to Spiritus.*

Churches-on-the-Hill Food Drive Donations up by 10%!



By Ben Dibben

The Food Bank's 2018 food drive took place on November 3 and 10. Donations were collected from houses in the neighbourhood and sorted at Timothy Eaton Memorial Church. An increase of 10% was achieved in the number of items collected compared to 2017. In addition, there were many generous gifts of cash totalling just over \$21,480, some of which were donated online at info@cothfoodbank.ca.

The results were accomplished by the efforts of many people from the churches involved, and Christ Church Deer Park had a great team of 25 volunteers involving parishioners and their children and friends. In 2018 a goodly number of new volunteers contributed to the cause.

Hopefully, the good results from past drives will encourage new volunteers to come forward for 2019. **This year the food drive is being held on April 6 and April 13, 2019. If anyone has any thought of joining us, please call Ben Dibben at 416.485.6527.** The 2019 dates are different from previous years to avoid clashing (as they have recently) with drives by other organizations.

Over the months of 2018 the Churches-on-the-Hill Food Bank received a total of 616 items generously donated by our parishioners in the attractive collection box in the Atrium, run by the children of PromiseLand and YAL. Almost the same number of items were donated the year before.

The deposits in 2019 have started at almost the same level as in January of 2018. In early February, there was a very impressive donation of five jars of peanut butter which is the "special item" for this month. Each "special item" is quoted in the month's bulletin.

Sincere thanks to all who have recently contributed to the Churches-on-the-Hill Food Bank and to those who have devoted effort and time to what has turned out to be some good results. May we hope and pray that the impressive results of recent months will continue for the rest of this year and the future.

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

Should Christ Church Deer Park have a Coffee Conscience?

By William Jackson



Some parishioners have been asking what kind of coffee we serve at coffee hour on Sundays. Is it “fair trade?”

While Christ Church Deer Park did run the “Holy Grounds Café” for a while, for the most part the coffee we use is what’s on sale at any of the large retail stores in the city from time to time. (I know this as I have been doing the purchasing for a few years now.)

But recently, a question has come up as to whether, as a part of our commitment to Christian values, we should move to organic, sustainable, or free trade coffee, or some combination of these three criteria.

What do these terms mean, and what are the implications for us as a congregation?

Fair trade is trade between companies in developed countries and producers in developing countries (many of whom are small-scale farmers and farm workers) in which fair prices are paid to the producers. This assists in the development of a viable economic business for producers.

Sustainable means that products are grown in a manner that preserves the environment where the product is grown and helps maintain better living and working conditions for the producers and their employees. Shade-grown coffee, for instance, does not require tropical forests to be razed.

Organic coffee is grown without pesticides and other contaminants that would affect the flavour of coffee and, importantly, impact the growing environment.

For a few weeks starting late January 2019, we’ve been experimenting with fair-trade, sustainable coffee from ChocoSol Traders, a business and social enterprise operating in Canada since 2006 and located on St. Clair Avenue near Dufferin <https://chocosoltraders.com>. Its coffee is not certified organic because its partners are too small, but it is shade-grown without the use of harmful chemicals.

So, how does this effect coffee hour at Christ Church Deer Park?

On an annual basis, the parish currently spends about \$500 per year on ground coffee. Fair trade coffee, on the other hand, would cost 2 ½ to 4 times as much. That is, up to \$2,000.00 per year.

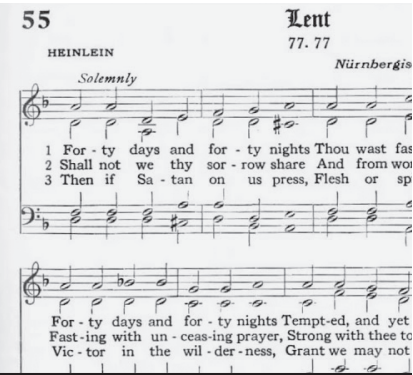
What do you think we should do? Is this an initiative that you would support? Or do we keep our eye on the bottom line? Is this an indulgence inconsistent with other, more important priorities? Or is it a moral imperative? And if we were to change our purchasing patterns, how should we go forward?

Let’s have a coffee-centred conversation.

On a related note, looking after the coffee hour is a simple easy way to get involved in a small way in parish life. There are instructions in the kitchen, all the materials are provided, and I am happy to take folks through the process in person if need be. Look for the sign-up sheet or speak to me.

☛ William Jackson is a periodic Spiritus contributor who is unable to give up coffee for Lent.

Notes From the Music Library: Forty Days and Forty Nights



By Emily Chatten

I have often joked with Matthew that I was going to write my Lenten column on the hymn “Forty Days and Forty Nights.” The joke’s on him this year because I *am* delving into “Forty Days and Forty Nights” (HEINLEIN)!

During Advent we explored James Lewis Milligan’s “There’s a Voice in the Wilderness.” “Forty Days and Forty Nights” seems the logical next hymn. It’s a devotional song that commemorates Christ’s voluntary exile in the wilderness, a time where he suffered hunger, thirst, heat, cold, wild beasts, yet was not tempted. (I think I’ve been drawn to these hymns because they create a vivid picture, and I’ve had an overactive imagination since I was a kid.)

This afternoon, I sit writing with a pot of tea while a snowstorm rages outside. Before you say it, I realize that, unlike the Christ of the hymn, we have no “burning heat throughout the day.” In the desert, where Jesus disciplined himself, the burning heat starts and doesn’t stop, dehydrating you, and before long you’re stumbling around disoriented and seeing things that aren’t there. At least that was my experience.

A snowstorm. Well that’s a different story altogether. As I’m sure you’ll remember in the poetry of Robert Service, the cold comes with its own threats and temptations. The temperature may actually have risen by the time it snows. If you’re able to melt the snow you don’t have to worry about dehydration. The question is whether you can see far enough to make it anywhere safely. On the Canadian prairie after blizzards the frozen bodies of farmers would sometimes be found in their own barnyards because they’d been become lost in the whiteout between their barn and farmhouse.

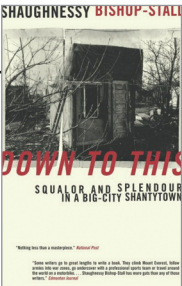
Christ’s forty-day trial may seem a thing of the past or a quaint Christian story, but it’s actually quite relevant. In recent years, wilderness out-tripping has becoming very popular as a confidence-building exercise for youth and leadership-building occasion for adults. If you’ve spent much time in the woods, you can understand why. Being out there alone can be an amazing and humbling experience. It can also be terrifying, and that’s without Satan following you around and trying to interrupt your meditation!

It’s hard to say what exactly inspired the text of “Forty Days and Forty Nights.” There is very little information about the man who wrote it, one George Hunt Smyttan. He studied at Cambridge and went into the Anglican priesthood. We know that he wrote three books of poetry. “Forty Days and Forty Nights” was first published in 1856 and has appeared in hymn books since then. Smyttan set it to the tune HEINLEIN which has a significantly longer history. HEINLEIN was written in Nuremberg by the young Lutheran pastor Martin Herbst who died of the plague in 1681 at age 27. The tune was harmonized by William Henry Monk who lived from 1823 –1889 and harmonized almost sixty hymns, many of which are still in use today.

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

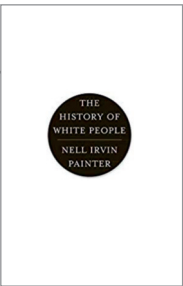
Editor’s Choice

Down to This: Squalor and Splendor in a Big-City Shantytown
Shaughnessy Bishop-Stall
(Vintage Canada, 2004)



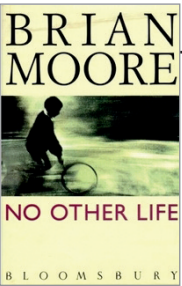
In 2001, without money, goods, or family support, Shaughnessy Bishop-Stall assumed the life of a homeless person, living with others in Toronto’s tent city that was then the largest homeless settlement in North America. His was a naïve (and courageous) undertaking that yielded profound insights about homelessness, insights not available to those of us comfortably looking in from the outside. This book is required reading for anyone moved by this year’s Social Justice Vestry motion from the Diocese of Toronto.

The History of White People
Nell Irvin Painter
(W.W. Norton & Company, 2010)



Slavery—as any Anglican should know—has a long, long history, there being numerous references to it in the Bible. But how many readers know about white slavery, specifically? That the Vikings were great slavers who plundered more than illuminated manuscripts? That Dublin was once the largest slave market of Northern European slaves? And that “Caucasians” are named after a white slave woman from the Black Sea area whose skull was part of a collection? Nell Irvin Painter sets out to dissociate “the idea of blackness with slavery,” and in the process dismantles many common notions about race and racial superiority.

No Other Life
Brian Moore
(Alfred A. Knopf Canada, 1993)



What is the relationship between Christianity and social justice? Between social justice and the Church? Between liberation theology and social justice? For some Christians these are outdated questions with clear answers. For others, not so much. In *No Other Life*, based loosely on Jean-Bertrand Aristide who became Haiti’s first democratically-elected president, Brian Moore lets readers decide for themselves as they follow the developing rhetoric of Jeannot, a priest-politician and a brilliant orator: *Brothers and Sisters, what is our mission? It is to enter the temple of privilege with swords. To drive these parasites out of our country. That is what we must do. That is the work of the People’s Church. You are the Church. You have the power. Act.*

Stewardship: Setting Our Direction

By Bob Hutchison

As Christ Church Deer Park sets its direction for the future through the exciting visioning process, the Stewardship Committee plans to continue and adapt its activities to ensure success in its fundraising and engagement mission.

As good news, the 2018 financial results for Christ Church Deer Park were positive: after taking into account fund transfers and other sources of income, we finished with a small surplus. And, while regular congregational giving was steady, it also exceeded expectation by \$50,000.

Having operated within our means for the past few years, we have a promising basis from which to plan for the future. The committee is optimistic that our congregation will meet its future financial needs, especially as we all continue to become ever-more committed stewards.

In previous communications, the Stewardship Committee noted the need to encourage more planned or legacy giving. Currently, few parishioners provide for Christ Church Deer Park in their wills or make capital gifts or donations of securities during their lifetime. In response, our committee will introduce a legacy stewardship program in 2019 to facilitate parishioners in giving in new and more impactful ways, as able.

That's not to say that parishioners don't offer such transformative support—some have, or plan to, yet we may not know of their generosity. Similarly, we have many loyal donors who give steadfastly, or at increasing levels, but don't think to let us know, in order to help Christ Church Deer Park plan accurately and strategically, to benefit its regular operations.

As part of good governance, we are pleased to announce that the committee will be revitalized with new members and leadership in 2019.

Caroline van Nostrand, a current committee member and career fundraiser will take over as Chair, and George Lewis, a retiring warden, and Christ Church Deer Park's new Treasurer, Nick Strube, will join. Carolyn Kearns and David Moore continue as members of the Stewardship Committee.

While the focus of stewardship is often financial, the committee recognizes and values the important contributions of time and talent that many parishioners generously make. This ongoing support is vital to our community, its smooth operation, and our outreach efforts. Giving of oneself through participation and engagement is often a key underpinning of financial giving. We appreciate all of the congregation's ongoing support and commitment and anticipate continued blessings and positive progress in Christ Church Deer Park's future.

⊕ Bob Hutchison is a long-time parishioner of Christ Church Deer Park, a former Warden, and past Chair of the Stewardship Committee.



GROWING HEALTHY STEWARDS

TIME, TALENT & TREASURE TO CCDP



Update: Vision Planning at Christ Church Deer Park

We have now completed two parts of the exploration phase of "Charting our Future with Christ." First, we shared thoughts on how Christ Church Deer Park has been important to us in the past. Then we identified our hopes, dreams, ideas, and concerns for the future and wrote them on arrows that were displayed on the charting-our-future pictogram. A summary of the 130 arrows was given out in Advent and appeared in the November 2018 edition of *Spiritus*. Parishioners are continuing to record their comments on the arrows and the results are being recorded.

Secondly, we explored "A Church at its Best" in 90-minute small-group sessions. We identified and reflected on inspiring images and values to guide our parish in the future. About 80 people participated in these sessions that produced a number of themes, summarized as follows,

- ▶ Tradition, by which people meant 2,000 years of history; continuity and excellence; a sense of classic faith
- ▶ An exciting journey to a new horizon, which is a contrast to tradition and included references to risk, exploration, development and change, being open to new ideas and possibilities, curiosity and a desire to learn
- ▶ A sense of family and a multi-generational community that pays attention to people of all ages and stages (infants to seniors) with sharing and fellowship, enhanced by meals together
- ▶ Community provided in ways that are appropriate to the material and spiritual needs of the larger community.

Parishioners were asked to rate how we are currently doing in relation to these images of church-at-its-best. The average rating just above 6 out of 10.

At the small-group sessions parishioners also identified key values. Most frequently mentioned was liturgy and music, followed by outreach (including everything from caring to social action). The third most-frequently mentioned value was inclusivity and diversity (including listening and being open-minded, accepting and welcoming).

Three values were mentioned less frequently: (i) innovation, exploration and questioning; (ii) emotions and attitudes such as joy, love, forgiveness, celebration and nurturing; and (iii) stability and "knowing who we are."

All good work, but we're not done yet! How will Christ Church Deer Park live out its values? What activities and attitudes will characterize the church in five years' time? How different would that be from our parish right now in 2018? These questions will receive fuller exploration at a later stage in "Charting Our Future With Christ."

Presently, the steering team is participating in three focused research projects, and members of the parish have been invited to join a group if they are interested. The groups are

- ▶ **Seeking the Seekers** (understanding the spiritual needs, aspirations and values of people who do not participate in organized religion)
- ▶ **Making a Difference in our Community** (community outreach by way of meeting organizations in the neighbourhood to understand their mandates and see if we can be supportive)
- ▶ **Our Present Reality** (resources we currently have to work with including our demographics, statistics about our church and our financial health).

Results from these projects will be shared with the congregation.

The exploration phase will conclude with a biblical examination of congregational life: what are its essential elements and how can we realized them at Christ Church Deer Park? This will happen on March 3, 2019.

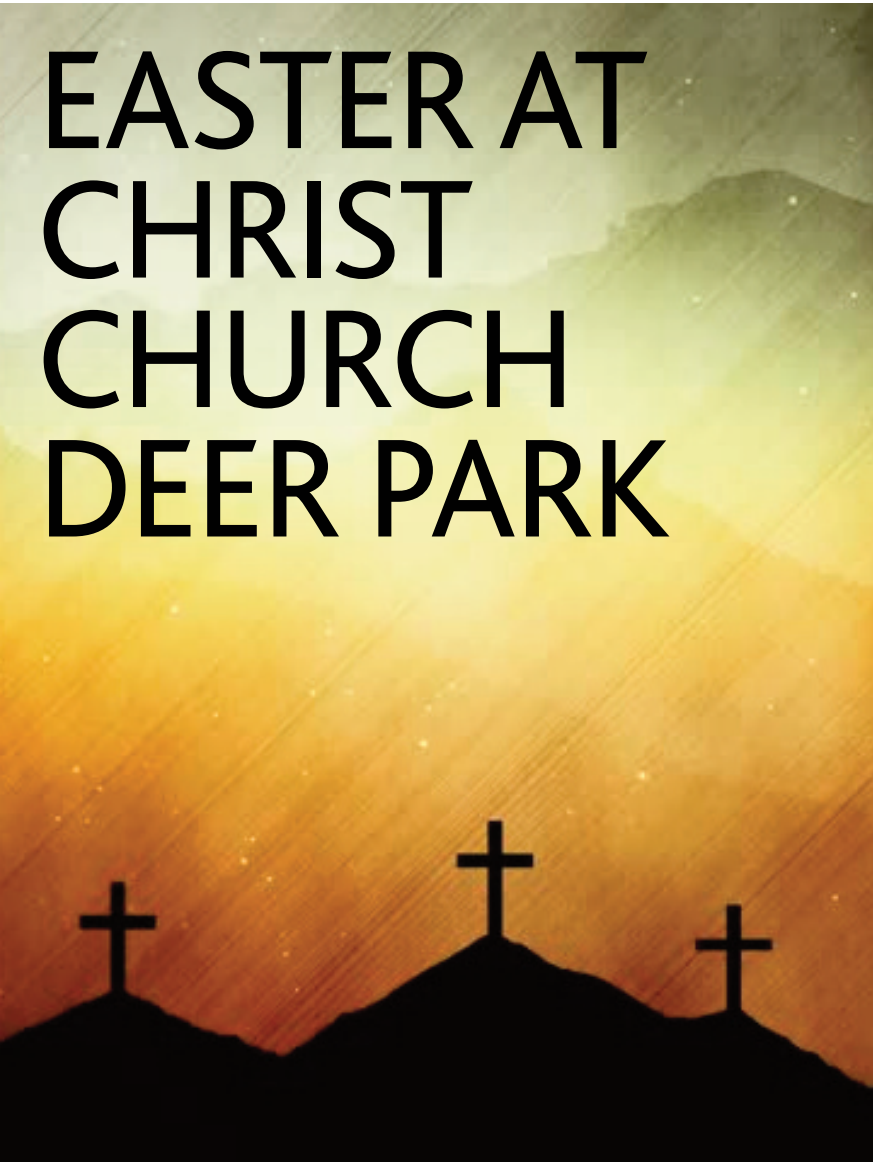
Then what? At a weekend retreat on March 29 and 30, 2019, we will bring together the results of our explorations and use them to create a vision and plan for our parish. The retreat will begin Friday evening and continue on Saturday morning and afternoon, and will be our opportunity to craft our story of faith into the future.

On Friday evening we will begin by acknowledging how Christ Church Deer Park's past expresses our story of faith to date. Then we will review what we have learned from the visioning process—our hopes and dreams, the church-at-its-best, research into our capacity and the context for ministry, and the foundational ministries of a congregation.

On Saturday we will then plan how to act out our story of faith into the future. The end result will be draft visions and goals for ministries and initiatives through which our collective image of the future will come into being. Please plan to attend this important event.

If you want further information, please contact any member of the Parish Steering Team—Walter Blackwell, Andrew Campbell, William Jackson, Barbara Johnston, Carolyn Kearns, Su Laine Varkey, George Lewis, Jill MacRae, Cheryl Palmer, Andrew Peat, Melissa Walter, Andrew van Nostrand.

⊕ Carolyn Kearns is a former churchwarden and the chair of the Parish Steering Committee for "Charting Our Future With Christ."



LENTEN SERVICES

WEDNESDAY, MARCH 6
ASH WEDNESDAY

7:30 am – Said Eucharist & imposition of ashes
6:00 pm – Sung Eucharist & imposition of ashes

SUNDAY, MARCH 10 / LENT 1

8:00 am – Said Eucharist
10:00 am – Sung Eucharist
4:30 pm – Jazz Vespers

SUNDAY, MARCH 17 / LENT 2

8:00 am – Said Eucharist
10:00 am – Sung Eucharist

FRIDAY, MARCH 22

7:00 pm – Church on Tap

SUNDAY, MARCH 24 / LENT 3

8:00 am – Said Eucharist
10:00 am – Sung Eucharist

SUNDAY, MARCH 31 / LENT 4

8:00 am – Said Eucharist
10:00 am – Sung Eucharist
4:30 pm – Jazz Vespers

SUNDAY, APRIL 7 / LENT 5

8:00 am – Said Eucharist
10:00 am – Sung Eucharist

HOLY WEEK & EASTER

SUNDAY, APRIL 14
PASSION/PALM SUNDAY

8:00 am – Holy Eucharist & Blessing of Palms
10:00 am – Sung Eucharist & Palm Procession
4:30 pm – Jazz Vespers

APRIL 16
TUESDAY IN HOLY WEEK

7:00 pm – Devotional Service at Yorkminster Park Baptist Church

APRIL 17
WEDNESDAY IN HOLY WEEK

7:30 am – Holy Eucharist

APRIL 18
MAUNDY THURSDAY

7:00 pm – Sung Eucharist with Liturgy of Foot-Washing
We will worship with clergy and members of Yorkminster Park Baptist Church

APRIL 19
GOOD FRIDAY

9:00 am – Stations of the Cross for Youth & Families
11:00 am – Solemn Liturgy of Good Friday
12:50 pm – Good Friday Walk with Churches-on-the-Hill
7:00 pm – Church on Tap

APRIL 20
HOLY SATURDAY

8:00 pm – Great Vigil of Easter with Lighting of the New Fire

APRIL 21
EASTER SUNDAY

8:00 am – Holy Eucharist with Easter Hymns
10:00 am – Sung Eucharist with Children’s Program

Guest Preachers During Lent

In response to the diocesan motion that is before us at Vestry (our Annual General Meeting) and the many concerns about the lack of Outreach dollars in our budget, we are focussing on works of outreach and justice during Lent. What would Christ Church Deer Park like to support beyond our own needs? What concerns are there in our city and beyond, that require our attention – our monetary, time and skill commitment? In an effort to spur our thoughts and our prayers concerning issues of justice and outreach, five preachers have been invited to address us during this important season of Lent, in which we commit to doing good works.

Sunday, March 10, 2019 / Lent 1

MR. JOE MIHEVIC

Joe Mihevc has served as City Councillor for the former City of York and the new City of Toronto. He is now Chair of the Board of Health. Joe has an M.A. and a Ph.D. in Theology and Social Ethics. He serves in a variety of capacities that allow him to demonstrate his concerns for social issues, as well as democratic, accessible and responsible government. As a current member of the Toronto Transit Commission, Joe has led the way on key projects, including actively supporting suicide prevention measures within the TTC. Joe’s varied and numerous community activities include championing the city’s Student Nutrition Program, advancing a local poverty reduction strategy, supporting services for women and LGBT youth, and City Council Liaison to the Scotiabank Caribbean Carnival Toronto. He has been involved with the City’s interfaith community, whose initiatives include the Faith in the City symposium, which promotes community involvement on social justice issues.

Sunday, March 17, 2019 / Lent 2

THE REV. LEIGH KERN

The Rev. Leigh Kern was ordained in 2016 and has been serving her ministry at St James Cathedral since that time. Before arriving at the Cathedral, Leigh studied theology at Yale University. In New Haven Connecticut she worked as a chaplain at the Community Soup Kitchen for two years. Leigh is the Anglican Church of Canada representative to KAIROS and is on the Vision Keepers Council of the National Church. She has an extensive history of engagement with the arts, community building, and anti-oppression organizing. At St. James, in addition to her pastoral and liturgical duties, Leigh organizes an extensive lineup of educational events and lectures alongside the Dialogues for Living Team. Recently Leigh was appointed Coordinator of Indigenous Ministries and Reconciliation Animator for the Diocese of Toronto, and will begin her new ministry March 1, 2019.

Sunday, March 24, 2019 / Lent 3

MS ELIN GOULDEN

Elin Goulden is the Social Justice & Advocacy Consultant for the Diocese of Toronto, where she supports the Diocesan and Area bishops, as well as parishes and individual Anglicans, in their public witness for social and ecological justice. With degrees in both Law and Theology, she combines experience in working with government at all three levels and teaching adult education courses with a passion for engaging God’s people in the mission of justice and creation care.

Sunday, March 31, 2019 / Lent 4

THE REV. CATHY GIBBS AND CAROL REIST

Cathy was born and raised in Toronto with the Anglican Church always being a part of her life. She taught secondary school for 32 years and during that time returned to school to study theology. She graduated from Trinity College, ordained at St. Philip Church of the Apostle, and was then chaplain of the Bishop Strachan School for 13 years. During her time there, she initiated a relationship with Flemingdon Park Ministry in which the Junior School students provide meals for family evenings where everyone gathers together. She supervised service trips to Jamaica and South America and Mexico, again focussing on being a servant and living in gratitude. She is now the Adult Education minister at Christ Church Deer Park.

Carol Reist is the Executive Director of The Dam — a community program in Mississauga for youth (13-19 years). Carol began her career working for Inter-Varsity Christian Fellowship before going to The Dam. In 2005, she took on the role of Drop-in Director, and in 2007 was appointed Executive Director. The Dam welcomes all teens, free of charge, to come to the drop-in and participate in the programs. The drop-in provides a safe, positive, healthy, encouraging and neutral turf environment that is drug-free and alcohol-free, and where teens develop long-term, caring, consistent, one on one relationships.

Sunday, April 7, 2019 / Lent 5

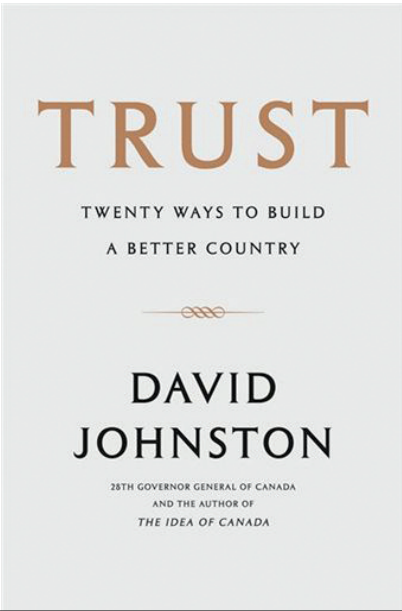
THE REV. CANON BRAD LENNON

The Rev. Canon Bradley Lennon has been an ordained cleric in the Diocese of Toronto since 1980. Most of that time he has been a parish priest in settings that have been both urban and missional. Recently he has worked (for the second time since he has retired) as acting Executive Director of the Flemingdon Park Ministry. He has been a member of the parish of Christ Church Deer Park since his retirement six years ago. His wife Elizabeth is a member of the choir.

Trust Canada to be Different

*Trust: Twenty Ways to
Build a Better Country*
David Johnston
(McClelland & Stewart, 2018)

By Andrew Harding



Former Governor General of Canada, David Johnston, said that participating in First Nations’ communities as an Anglican lay minister opened his eyes to a different, yet recognizable world. The practice of his faith was a passport to new experiences and also a way to realize his limitations and powerlessness. To Johnston, this realization is what trust looks like.

Now near the end of a long and rich life, Johnston writes that “the unstable state of trust in Canada gives me acute concern...and I hope [through reading this book] that you will gain a greater understanding of the role that trust plays in building a better country, that this book will help you become more worthy of trust and give rise to more trustworthy institutions in Canada.”

Trust is a personal reflection and a guidebook on what Canadians need to do and to be. At the core, Johnston says they need good examples of how to live generous, trusting lives. Soon after being appointed Governor General, he expanded the Canadian honours system and set up the Rideau Hall Foundation to give young people, in particular, more role models.

Trust maps out three main tasks for Canadian: becoming a trustworthy person, building trust where you live and work, and creating a trustworthy nation. Within these categories the book gives twenty ways to create, build, and expand trust.

Johnston’s book prompts two questions. First, is being a good Christian and a good Canadian one and the same thing? For instance, what happens to trust in governments and public institutions—the very places where trust is failing—when Christians publicly oppose their power and injustices?

The second and related question is how trust with roots in faith traditions can be nurtured in twenty-first-century Canada. To put it boldly, how should trust in Christ influence how Christians learn to trust and to be trusted within and beyond Canada?

Johnston explores tensions between the potential for trust building and the lack of trust in the institutions that a healthy democratic society needs. One of the most interesting answers to the source of trust in our changing society comes from research showing that immigrants have a high level of trust and optimism in Canada, acting as trust-formers. Trust is thicker and deeper than “tolerance” for different peoples and cultures. For this point alone, the book is valuable. Johnston has a message for churches: engage with the creative force of diversity to challenge the everyday boundaries of our lives—boundaries that can harden against trust. Nourishing our faith roots in an open and reflective way, and connecting with people new to Canada can open us to trusting others. The call to “honour our teachers” and recognize contributions from people in all parts of society is a good place to start.

One a point that could have strengthened the book is that trust doesn’t come easily. The perseverance to do a hard, tedious, and sometimes thankless task well is often how trust is earned. That said, *Trust* invites us on a journey of faith that does not result in a brittle self-confidence.

⊕ Andrew Harding and his young family recently joined Christ Church Deer Park and look forward to becoming more involved,

Dear Church Mouse



Dear Church Mouse,

When a member of the parish asked me for spiritual guidance I suggested they contact clergy. But, no, they wanted me. Why me? I don’t have a degree in theology.

Skittish

Dear *Skittish*,

Please! Get up off your knees and straighten that curved Christian spine of yours. Stop thinking with the wrong organ. Start living more like Christ. When the woman with a hemorrhage touched his robe (Luke 5:30), Christ didn’t look around for his diploma. He let his compassion flow into her, and she was healed. He connected one-on-one.

Pour a cup of tea for the person who sought your help. Then hear them out. If you really pay attention you’ll realize that spiritual support can indeed be offered by we who aren’t “credentialed” Christians or clergy.

Dear Church Mouse,

At coffee hour I heard someone say we had to become an “attractional” church. I thought they meant “attractive” but had accidentally used the wrong word, so I didn’t correct them. Later at the parish I came across the word again. “Attractional” is not in my dictionary. Is this some sort of advertising jargon?

Cynical

Dear *Cynical*,

“Attractional” does sound like a cheese shop giving away crackers so a mouse will come inside to pay for cheddar. But from what I can tell, it has more to do with farming. An attractional church aims to “harvest” souls from the surrounding “fields” and gather them into its barn, i.e. place of worship.

Hey! You brought this up, not me.

Editor’s Note: Before forming any firm opinions, Church Mouse and others might want to track down The Attractional Church: Growth through a Relevant, Relational, and Refreshing Church Experience by Bill Hornsby. “Attraction church” has its supporters as well as its detractors.

Cee-Cee on CBC!

On a recent episode of Working Moms on CBC, Christ Church Deer Park’s Cee-Cee the Churchmouse made an appearance. Well, at least his costume did! Cee-Cee says he was flattered that his likeness was featured on one of his favourite shows and looks foward to helping everybody cheer on the runners during the Sporting Life 10K on Sunday, May 12, 2019.



Editor:
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Creative Design:
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**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 edition is Thursday, August 15, 2019.**

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



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