



What Might God Be Up To?

by Canon Kevin Robertson

From January 11–15, 2016, the thirty-eight Primates of the Anglican Communion gathered at Canterbury Cathedral. As you may have heard, they decided that this is not the time to embrace the possibility that God can call two people of the same gender into marriage in the Church. Not only did they reassert the traditional teaching of marriage as a union between a man and a woman, but they imposed “consequences” on the Episcopal Church of the United States for its recent adoption of marriage equality. The Anglican Church of Canada was not disciplined in the same way, because we have not yet had our vote on same-sex marriage in the Church. But that day is coming — next July, in fact — when our Church will gather at General Synod to vote on this very motion.

In my opinion, the Anglican Primates did not get it right. Their particular interpretation of Scripture and the tradition, their fears about the break-up of the global Communion, and their nervousness about our ecumenical relationships dampened their awareness of where the spirit of God may be moving. Clearly, for some of those bishops, the marriage of gay and lesbian people in their own dioceses is inconceivable. But what might God be up to in other parts of the Church? Is God not calling LGBTQ people out of their fear and into the experience of authentic, life-giving, Godly love? When the overflowing abundance of Christ is apparent in the love between two people of the same gender, can we not affirm that this is of God?

Michael Curry, the Presiding Bishop of the Episcopal Church, wrote a pastoral letter to his people in answer to the discipline. In part, he wrote:

Our commitment to be an inclusive church is not based on a social theory or capitulation to the ways of the culture, but on our belief that the outstretched arms of Jesus on the cross are a sign of the very love of God reaching out to us all. While I understand that many disagree with us, our decision regarding marriage is based on the belief that the words of the Apostle Paul to the Galatians are true for the church today: “All who have been baptized into Christ have put on Christ. There is no longer Jew or Gentile, slave or free, male or female, for all are one in Christ.”

Many of us are disappointed by the events in Canterbury last week. Yet, we are a people of hope. God is on the move, and our prayer is to be faithful in discerning that movement so that we can respond with faithfulness and courage to the God in whom all things are possible.

✚ Canon Kevin Robertson is the Incumbent of Christ Church Deer Park. He is also a member of the Council of the General Synod of the Anglican Church of Canada.

EDITOR’S NOTE: For more information on the Council of General Synod visit <http://www.anglican.ca/about/ccg/cogs> and for the Commission on the Marriage Canon visit <http://www.anglican.ca/about/ccg/cogs/cmc/submissions>

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Time With Vivien Jenkinson

by Rebecca Wells-Jopling

When Vivien M. Jenkinson first visited Christ Church Deer Park during a 1951–52 nursing scholarship, the Upper Canada College boy’s choir sang choral matins from the front pews. In 1971, Vivien moved to Toronto and, since then, has seen a lot of parish life. Parishioners used to wear hats to church, without fail. Women wore skirts and men trousers. The Anglican Church Women had groups of knitters, a sewing circle, a quilting circle, and craft specialists, and, Vivien says, “a number of parishioners were into amateur theatricals in a big way.”

This year marks Vivien’s forty-fifth year as a parishioner at Christ Church Deer Park, and I spoke to her recently about her interests, her faith, and her life’s trajectory.

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A Spiritus Interview with Chris Byers, Chair of the Natural Church Development Team

Thank you for taking on this leadership role. Can you tell us something about yourself?
I am blessed to be married to Julie, and we have two girls, Bridget and Libby, who love attending PromiseLand. I spent my childhood at Christ Church Deer Park in Sunday School, the choir, and as a server. Getting involved with the Natural Church Development process (“NCD”) is a chance for me to deepen my involvement and give back. It’s also been a privilege to work with the

NCD team: Anita Chung, Barbara Johnston, Carolyn Kearns, Tony van Straubenzee, and Kevin Robertson.

What is your best hope for this process?
The big win will be to find some means of growing our church in a meaningful way, not simply in terms of the number of people attending our services but in terms of the quality characteristics of healthy, growing, and resilient churches.

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Born in South London in Penge, Vivien graduated from the University of London in 1936 and worked as an assistant nurse at St. George’s Hospital, next to Buckingham Palace. She treated victims of Dunkirk and the blitzkrieg of London. One week in July 1943, Vivien went home to East Grinstead to study for her nursing exams. Within days, an air raid caused the largest wartime loss of life in Sussex. The Whitehall Cinema — filled with children enjoying Hopalong Cassidy at a Saturday matinee — was hit.

Motivated “to learn more of nursing than gunshot and shrapnel wounds,” Vivien studied at the Royal College of Nursing and graduated in 1948. For 25 years, she served at St. George’s Hospital where she conducted research and began to see that in a hospital “structure serves function.” Vivien researched how to optimize nursing teams and how to improve the learning experience of student nurses. Her name and talents got around and, eventually, she was head-hunted to Liverpool where she worked as a systems analyst in the city hospitals.

In 1969, a colleague invited Vivien to join her on a research project in New Brunswick. They visited the province for ten days, and Vivien wrote a paper on the pros and cons of early discharge from hospital. It was then that she also decided to move to Canada. As Vivien remembers it, “We had been all up and down the St. Johns River looking at all the hospitals, and they were all so clean, neat, tidy, so highly organized, and Liverpool at that time was a scruffy area. We used to go for morning coffee, and they’d still be cleaning the café from the night before... And I said what on EARTH am I doing stuck in this muddy, dirty place, when I could be wearing a nice white uniform and shoes?”

Vivien’s first Canadian job was at Baycrest Geriatric Hospital. Later, she worked on a research team at the Hospital for Sick Children, measuring the quality of nursing care. Her work was published in 1975. She retired from Sick Kids at the age of 64.

Retirement for Vivien was a time to continue investigating how “structure serves function,” but not in a nursing context! She became a master gardener, a birdwatcher, a quilter, and a watercolourist of botanical themes. Two of her watercolours hang in the parish office.

Vivien’s philosophy of painting is, not surprisingly, very practical: “You decide what you want. What you want the finished thing to look like, then you arrange it so that the best bits are showing and the worst are concealed. I outline leaves first and then paint them in second. A lot of people do the opposite.” How does she know when a painting is finished? “Usually when time runs out.”

When I ask Vivien what Christianity is and means for her, she said simply, “a philosophy to live by.” “That’s it?” I ask. “That’s it,” she says. Concise, honest, and encompassing all the important stuff.

It would be difficult to spend time with a systems analyst who worked with people and places that so impact life, without asking about the milieu that you both currently share. What suggestions would Vivien make for Christ Church Deer Park at this time? “I think it does an absolutely marvelous, fantastic job of making a whole series of activities available. You’d be hard pressed not to find some activity that you’d like,” she notes, but adds that she’d prefer to see the *Book of Alternative Services* used more often. She also doesn’t enjoy sight reading and would appreciate having the coming Sunday’s music posted on the website so she could practise ahead of time. (Parishioners who sit near Vivien during Sunday worship see that she brings her own hymnal with “Vivien’s Hymn Book” done in needlepoint on the cover.) Vivien would also like to have the opportunity to attend an Evensong from time to time at Christ Church Deer Park. Pragmatically, though, she concludes her consideration of the topic, “but I can always go to Evensong at St. James Cathedral if I want to, so I’m not entirely deprived!”

✚ Vivien Jenkinson remains an active member of Christ Church Deer Park and handcrafts commemorative banners for presentation to baptismal candidates.
Rebecca Wells-Jopling also participates in the community and worships regularly at Christ Church Deer Park.

Give us a thumb-nail sketch of Natural Church Development.
The premise of NCD is that healthy, growing churches share eight characteristics,

1. Gift-based ministry
2. Passionate spirituality
3. Effective structures
4. Empowering leadership
5. Inspiring worship service
6. Holistic small groups
7. Need-oriented evangelism; and
8. Loving relationships.

NCD measures these characteristics relative to other churches in order to identify opportunities for growth. The characteristic that receives the lowest rating — in our case *Passionate spirituality* — becomes the focus of attention.

What did the survey results show?
The results show that a number of the quality characteristics, such as *Gift-based ministry*, *Empowering leadership*, and *Inspiring worship service*, come quite naturally to us. Others, such as *Passionate spirituality* and *Need-oriented evangelism*, do not come as naturally to us. Interested parishioners can see the results on the parish website at http://www.christchurchdeerpark.org/parish_meetings.htm

And based on the survey results...?
NCD uses the analogy of a water barrel: it will only hold as much water as the shortest stave (see illustration below). By lengthening the shortest stave, the barrel will hold more water.

From the survey results, our parish’s shortest stave — its least developed quality characteristic — is *Passionate spirituality*. In interpreting the survey results, the NCD team is trying to find reasonable ways to heighten our consciousness of prayer and of our own personal experience of Jesus. Hence, our focus at the Parish Forum and going forward on **Growing our faith through Jesus with prayer**.

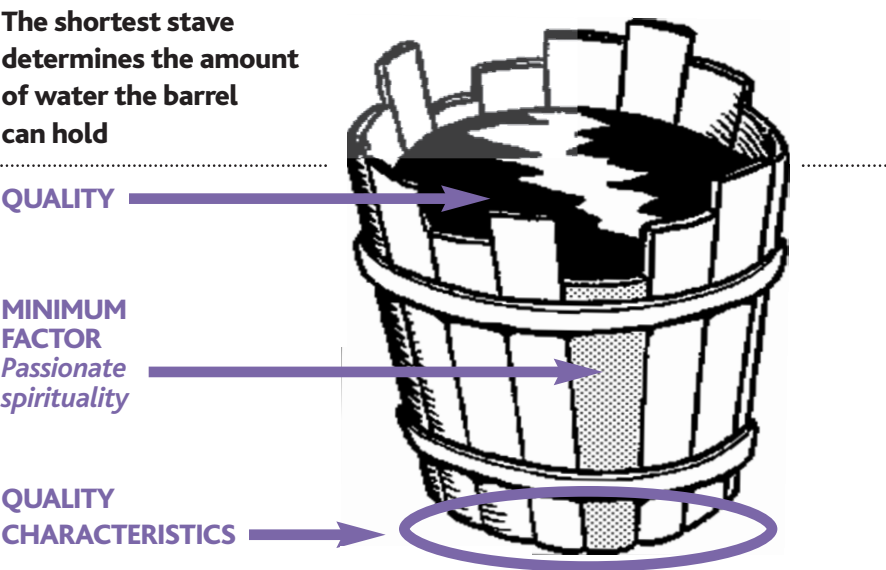
The first stage of the process was the initial survey taken by a subset of parishioners in November 2015. That gave us a “snapshot” or profile of the parish, using the eight characteristics. From there, the process is about interpreting the results and looking for opportunities for improvement or growth. That was the purpose of the recent Parish Forum: to engage the broader parish, discuss the results, and solicit ideas.

That said, the NCD team is not the sole source of good ideas. All parishioners are invited to review the survey results and to share their interpretations and/or suggestions in relation to *Passionate spirituality* or any other aspect of the process.

A recurring theme at Christ Church Deer Park is money and, in particular, operating deficits. Will Natural Church Development help there?

Ideally, by sticking with NCD as a long term, strategic process, the outcome will be a healthy, growing parish. And while NCD is focused more on the quality of a church’s growth than on quantity, there’s a reasonable expectation that we may be able to grow the size of the parish as well. The hope is that by strengthening the quality characteristics where we are weaker, parishioners will see the value and feel further engaged and committed to the work of Christ Church Deer Park. These outcomes may help alleviate our struggles with the current deficit and assist with parish fundraising.

THE MINIMUM FACTOR STRATEGY



PromiseLand & YAL Report

by Hilary Keachie

What a joy the Advent and Christmas seasons were this year! I would like to extend a huge thank you to everyone who contributed to the Christmas and Epiphany pageants. The positive feedback I received was overwhelming;
I loved watching Joseph play peek-a-boo.
The duet was spectacular.
What adorable sheep!
The cast was so professional.
Definitely the best year yet.

Thank you for your dedication, enthusiasm, and teamwork!

This January, we are doing a special focus on the Eucharist. One week, we baked Communion bread and the following week, our associate priest Andrea Christensen joined us downstairs in PromiseLand to explore the components of the service and

to celebrate the Eucharist in our very own Chapel of St. Nicholas. This gave the children the opportunity to participate in the preparation, ask questions about why we do things the way we do, touch and set up the “Holy Hardware,” and worship together.

In Lent, we will use *Godly Play* stories to prepare and get ready for the Mystery of Easter. We will explore the stories of Christ — birth, baptism, temptation, healing, and Last Supper — all part of his journey toward the cross and resurrection. We will also make clay prayer pots to take home, and the children will be encouraged to add symbols each week with their families as a reminder of how to live out our faith.



Our Young Anglican Leaders continue to learn and serve together — and we also have quite a lot of fun! In December, we had what will hopefully be the first of many MasterChef competitions. The teens teamed up to prepare a meal with their challenge ingredients and immensely enjoying trying all the creations. We also had a few movie nights and a lively Christmas party filled with a trivia game and skating.

During Lent, our teens will be invited to participate in “40acts” a Lenten campaign by *Stewardship* (a UK NGO) which includes daily emails encouraging simple acts of generosity. We will round this out by doing some community acts, including sending care packages to the teens in our parish who are away at University.

During the Easter season, we will also offer a six-week confirmation preparation for teens. Together with a group from Grace Church-on-the-Hill, we will explore the baptismal promises and their meaning for our daily lives. On Sunday, June 5, 2016, we will celebrate Confirmation at Christ Church Deer Park with Archbishop Colin Johnson presiding.

As we journey through Lent, grant us patience, humility, and most of all, a generous spirit.

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



Responsible Ministry

by Andrea Christensen and Barbara Johnston

Our parish spent the last year gaining a deeper understanding of the **Screening in Faith** program of the Diocese of Toronto. An incredible amount of work has been accomplished and we are excited to get everyone on board.

Ministry is a privilege, and we are all called to minister with our varied gifts. When we offer ourselves in service, we are willing to be trained, mentored, and possibly reassigned, as required. In addition, those in positions of power and trust must be selected, trained, and supported so that their ministry is life-giving.

Last year, Edna Quammie became our Screening in Faith Officer. She did a magnificent job of asking parishioners in high risk volunteer positions to update their training and police checks, and she created a database with secure files. With Barbara Johnston, Edna also organized the Sexual Misconduct Training sessions. If you responded to

correspondence from Edna and updated your training and police check — thank you!

We are now implementing the next phase of the diocesan program with screening standards and training for volunteers. A “job description” has been prepared for volunteer leaders and committee members, and these will be shared with leaders to ensure appropriateness and accuracy. After that, committee leaders will be trained to implement the standards for new volunteers in medium and high risk settings. Screening does not end when the individual is accepted for a ministry. Ongoing training, supervision, and evaluation will continue. By way of example, the chair of a high risk ministry such as Pastoral Care would ask a new volunteer to:

1. Fill out an application form
2. Attend an interview

3. Provide references
4. Review a copy of the ministry job description
5. Take appropriate training
6. Meet regularly with the chair for support, feedback, mentoring, and information
7. Authorize a police check through the diocesan background checking service (at the start and every three years thereafter); and
8. Attend Sexual Misconduct Training.

If you have yet to complete your training and police checks — it’s not too late. Get it done!

Our next Sexual Misconduct Training will be Sunday, February 21, 2016, following the 10 am service. To register, call the parish office at 416.920.5211 x 22.

Let’s keep working to ensure that Christ Church Deer Park offers safe and healthy ministry to all of God’s people!

⊕ Andrea Christensen is the Associate Priest at Christ Church Deer Park and Barbara Johnston serves as Deputy Warden.

Gardeners Needed!



by Kathleen Lindsey

Please don’t look outside.... It is cold and dull, but spring will be on our doorstep before we know it.

Are there gardeners out there willing to give some time to the gardens at Christ Church Deer Park?

Last year, the front garden beds were out of control. This past fall, Emily Chatten and I wrestled the flowerbed by the parking lot into shape. But they all will need regular tending over the spring and summer so that our parish grounds remain beautiful and inviting for parishioners, guests, and passersby. Christ Church Deer Park occupies a privileged location: it is the only Anglican church on Yonge Street south of Highway 401.

Ben Dibben and I are willing to put together a roster of gardeners to help maintain these beds so that we can work together and share the load. To this end, we invite any interested parishioner to join us in the stewardship of our parish grounds. To take part, even on a one-time or occasional basis, please contact me, Kathleen Lindsey, at kmlmoose@sympatico.ca.

I look forward to a season of green thumbs.

⊕ Kathleen Lindsey is an active member of Christ Church Deer Park and serves as Chair of the Property Committee.

Churches-on-the-Hill Food Bank

by Ben Dibben



Two major activities at Christ Church Deer Park contributed significantly to the success of the Churches-on-the-Hill (COTH) Food Bank in 2015.

In early November, the 2015 Food Drive took place with donations collected from houses in the neighbourhood and sorted at Timothy Eaton Memorial Church.

About 220 crates were collected — the highest in any year to date. There were also many generous cash gifts, totalling just over \$15,000.

These results were accomplished by the efforts of many volunteers from the churches involved. Christ Church Deer Park was represented by a great team of thirty-three involving parishioners and their children and friends.

Many had been involved in the drive in previous years, but in 2015 a goodly number of new volunteers contributed to the cause.

In 2015, the COTH Food Bank also received 504 items generously donated by Christ Church Deer Park parishioners in the atrium collection box. The box is run by the children of PromiseLand-YAL under the guidance and leadership of Hilary Keachie

In the last three months of the year, donations numbered an impressive 226. This recent generosity is most noteworthy and hopefully augurs well for the future.

Heartfelt thanks are due to each and every one of those involved in these two activities. Their efforts represent due recognition of the plights of the Food Bank clients who are among those living in our neighbourhood and who are in need of its help.

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

LENT STUDIES 2016



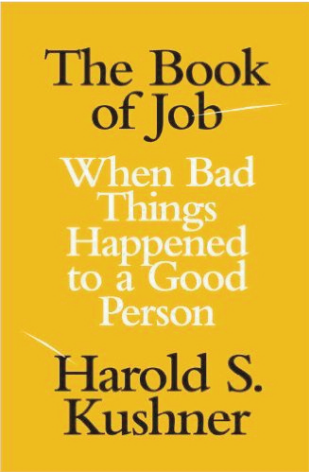
by Andrea Christensen

This Lent, Christ Church Deer Park is offering two study opportunities, one on Tuesday evening and one on Tuesday afternoon. Everyone is welcome to attend one or both, as they are able.

TUESDAY EVENING:

What kind of God permits bad things to happen to good people? Why does God test loyal followers?

Join us for a 5-week Lenten Study on ***The Book of Job: When Bad Things Happened to a Good Person*** by Harold S. Kushner.



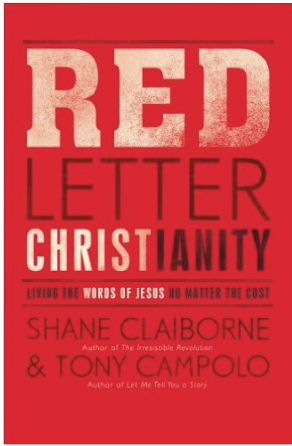
The story of Job is one of unjust things happening to a good man. After losing everything, Job — though confused, angry, and questioning God — refuses to reject his faith although he challenges some central aspects of it. Rabbi Harold S. Kushner examines the questions raised by Job's experience, questions that have challenged wisdom seekers and worshippers for centuries. Taking lessons from historical and personal tragedy, Kushner teaches us about what can and cannot be controlled, about the power of faith when all seems dark, and our ability to find God.

Our first session will take place on Tuesday, February 16, 2016 at 7 pm. Interested? Please speak to Rev. Andrea by Sunday, January 31, 2016 in order to register and order your book in advance.

TUESDAY AFTERNOON:

This is an ACW Lenten Study. Everyone is welcome to join the ACW team as they study ***The Red Letter Christians: The Words of Jesus for Today's World*** by Colin McCartney and Tony Campolo.

This 5-week Lenten Study adventure begins on Tuesday, February 16, 2016 at 12:30 pm in the Arthur Smith Room.



EDITOR'S NOTE: Parishioners who are interested in the Book of Job may wish to read the text in advance of the Lenten Study. One option is a recent and highly accessible translation by Stephen Mitchell; see <http://stephenmitchellbooks.com/translations-adaptations/the-book-of-job/>

Lent 2016 – Dish This Out!

by Genevieve Chornenki

When Lent comes, I don't give things up. Instead, I take things on. For Lent 2016, I plan to replicate my 2015 practice: from Ash Wednesday until Easter Saturday, my husband and I lived on the Ontario social assistance food allowance. After deducting the cost of a basic phone line and a limited number of trips on public transit, we had \$95.84 on a week-by-week basis (\$13.69 per day) for groceries and toiletries. Not each, but to share.

With that, a few imperatives quickly emerged. No casual coffee with friends nor lunch or dinner out, ever — unless someone else was paying. No hundred-mile, seasonal diet. We ate whatever produce was marked down in price and tied up in a plastic bag that I didn't need or want. And organic food and toiletries were pretty well out of the question.

Gone were the \$7.50 loaves of bread from Blackbird Baking Co., the artisanal cheese from Ruth Khlassen, the Lois Lake salmon, the Palestinian olive oil at \$20 per litre, and the dry cider made in Beaver Valley from heritage apples. Did I mention the sodium-lauryl-sulfate-free toothpaste at \$6 per tube and the hand-crafted, all-Canadian deodorant at \$30 a jar? I know. I know.

Drinking, smoking, movies, plays, book buying, and other forms of recreation were off limits, even if we were so inclined.

Portion control wasn't optional; one needed to know how far a jar of peanut butter could go, and God forbid that a hungry university student should come home for the weekend or — egad — for reading week.

Unit prices counted: brown rice from Loblaws was 39 cents per gram versus 17 cents at No Frills. Specials or bulk buying could drive down unit prices, except that there wasn't enough cash on a weekly basis to permit stockpiling. And since I drew that line at purchasing supermarket meat and fish, knowing how to cook grains and dried pulses was a definite asset, but only because I had ready access to an oven or stovetop, and pots.

After a while, the tedium of computing units and costs began to wear on us and on anyone else within hearing range. The constraints were unrelenting, even though the exercise was entirely voluntary and fictitious; other aspects of daily life continued unabated — a house, a car, a computer, a health care plan, and so forth. Having to stick to such a stringent routine could also strain a relationship, save for the fact that my husband started to enjoy the fact that his clothes fit better.

So I commend this practice to others, why? Because it focuses the mind and trivializes the bulk of our complaints. For me, living on a restricted budget was not a way of play-acting poverty, making a political statement, or conducting ostensible research into social policy. Rather, it became an interlude or pause, a vantage point from which to put my life into perspective. It reinforced a conviction that I've long entertained — that the abundance we take for granted borders on obscene, that regular, daily life in my household is blessed all out of proportion to my needs, entitlements, or merits. On this point my husband and I are in complete agreement: ours is a life lived in Paradise. And what makes it particularly poignant is that it is utterly unearned.

⊕ *Genevieve Chornenki is the volunteer editor of Spiritus.*



Photos: Bob Shea

Re: What on Earth?

Last issue we invited parishioners to identify the little beauties pictured at left. Two people answered.

by John N. Symons and Maggie Symons

Definitely on Earth — in fact right in the nave or body of the church. The photos depict the top of the staffs of office of the churchwardens, and they are attached to the aisle ends of the seventh pew from the front. The top picture shows the rector's staff in the form of a mitre,

representative of spiritual authority. The lower picture of the crown represents secular authority and reminds us, perhaps, that the monarch is head of the Anglican Church.

As regards their use, the staffs serve to mark what have conventionally been called the wardens' pews — reserved for the Rector's Warden on the right side of the congregation and the People's Warden on the left. This has little significance nowadays, since the wardens are not required to attend any particular Sunday service time on a regular basis and, in any event, many parishioners — including those raised in other denominations

— do not know what the staffs signify.

The staffs may be carried in a procession, following the clergy, for example, on Palm Sunday when we are invited to process around the church loudly proclaiming "All glory laud and honour to Thee, Redeemer King." A long-time friend and priest also suggested that they might be carried in procession when a bishop — or archbishop — is participating in our worship.

⊕ *John N. Symons and Maggie Symons are active and long-time parishioners of Christ Church Deer Park. John served as churchwarden from 1995–1997 and again from 1999–2000, and Maggie served as churchwarden from 2005–2008.*

The Power of Prayer

by Elsa A. Jones

**Give ear to my words O Lord,
consider my meditation. (Psalm 5:1)**

The power of our prayers comes from our loving God who hears and answers us.

Choosing to develop and maintain a positive prayer life puts us in contact with God and helps us to see things and circumstances in different ways. We cannot control situations or people, but we have a choice as to how we behave or respond. Prayer and strong faith give us the opportunity to change negative situations, as God has promised to give us strength in our daily walk. Prayer is taking responsibility to move forward, to make a difference in the world.

Prayer is our personal conversation with God. We are reminded that our prayers, offered regularly and with humility, can make a difference in the world, for our God is still on the throne and He hears and answers us. Prayer lightens our darkness, relieves our fears, and enriches our lives.

When we do not see God's power or when we feel the absence of the Holy Spirit, we tend to slip into negative behaviour that affects our relationship with God and each other. If things do not seem to go our way, we tend to grumble and complain. To help us in these times, God calls us to seek Him and build a firm relationship with Him through prayer, trusting that we will be changed for the better.

When we pray, our prayers should be of spiritual benefit to God, to others, and to ourselves. In all things we are called to pray with confidence and in faith. Paul reminds us that no matter what difficulties come our way, our attitude and our response should be "Christ like." As Brothers and Sisters, part of our prayer life is to ask to be made whole in the renewing of our minds, and to persevere in faith and draw closer to God and each other.

As we approach the Lenten season, may we set aside time to meditate and pray. May God give us the will to be kind, to extend a hand of friendship to the lonely, and to offer help to the marginalized of our society. May God help each of us to set aside time for Him, so that we may receive the blessings of His Grace. Let us pray that our attitude be one of forgiveness, humility, and thankfulness.

May each of us be enriched by our Lenten journey, so that we will fully enjoy and rejoice in the Glory of His Resurrection.

⊕ Elsa A. Jones is a member of the team that writes and reads the Prayers of the People for the 10 am Sunday Eucharist at Christ Church Deer Park.

What Maundy Thursday Means to Me



by William Jackson

Of all the meaningful days in the church calendar, Maundy Thursday is the one that has become the most significant to me. The re-enactment of the Last Supper and the specialness of the feet washing completely captivate me. It is during these rituals that I feel the most connected to something larger than myself.

At the Last Supper, Christ instructs us as to our primary duties and responsibilities — to follow his commandments. He asks us to be of service to others and to consider their needs before thinking about ourselves. He shows us how to do this by example — washing the feet of his companions, not as their superior or leader or even their peer, but as their humble servant.

The washing of the feet that is replicated on Maundy Thursday by the clergy and the people holds deep significance and meaning for me. To volunteer, as I have done, to have your feet washed makes one vulnerable but at the same time accentuates the positions of privilege that we normally enjoy. It emphasizes the act

of service. It also reminds me that in addition to being grateful for what I have received, I have a responsibility to pass this on to others.

The Maundy Thursday service is also about the sharing of the bread and wine — Holy Communion, a special meal that is shared with other members of my community. This act of sharing takes on an added, even mystical, significance because it replicates the Last Supper where Jesus was trying to convey the real meaning of our actions, the importance of voluntary service, and the cost that such service might exact from us. It is awe inspiring.

For me, the Maundy Thursday meal signifies the community that I belong to and the importance of being a part of something larger than myself, a real connection that extends in ever-widening circles out into the universe.

On Maundy Thursday, in both the washing of feet and the Eucharist there is a sacredness that makes me grateful and humble, and calls me to action in the service of others.

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

Why the Parish?

by Tony van Straubenzee

Sitting at my desk, I am reading the December issue of the *Anglican Journal*. I come upon a supplement section headed "Gifts for Mission." There are twenty-four charities mentioned — all worthwhile causes — but it's a puzzle for me to figure out to which I should contribute. Retired and living on a fixed income, my donations are limited so I need to be discerning. I've done volunteer work for the national church and for the diocese and have supported Our Faith-Our Hope, Faithworks (I am a Patron), and the Primates World Relief Fund. But one thing is clear: my primary loyalty is to Christ Church Deer Park, the parish that I love.

When I was a young man, I once complained about the rector of the parish to my father-in-law, Archbishop Howard Clark. Archbishop Clark took me into the chancel and told me to look around carefully. Then he explained that what I saw and felt in the church belonged to me as a parishioner and that it was I, not someone else, who was responsible for the church. Clergy come and clergy go, he said, but this is your church.

All these years later, I am grateful to my father-in-law for that advice. I took it to heart and can now say unequivocally that Christ Church Deer Park is my parish. That is where my children were baptized, my daughters married, where Mary and I were wardens, and where our funerals will be held.

Am I selfish to look at my own needs? Should I tap in to Maslow's hierarchy of needs? When I do, I find that I count on my parish to be there for me. Christ Church Deer Park is where I pray, where I enjoy the service, and where there is peace for an hour and a half every Sunday — no cell phones, computers, or emails. For these reasons, I choose to make it my priority to support my own parish by means of regular financial contributions. To paraphrase John F. Kennedy: "Ask not what the parish can do for you, ask what you can do for your parish."

And besides, my dog Tommy gets blessed there once a year.

⊕ Tony van Straubenzee has been a parishioner of Christ Church Deer Park for fifty years.

Stewardship Committee Update

by Bob Hutchison and Innes Van Nostrand

At the end of 2015, the Stewardship Committee actively worked to eliminate the 2015 deficit, and we can now report “top-up” contributions of \$59,995. This amount will increase by United Way gifts to Christ Church Deer Park made in 2015 but booked in 2016.

This is terrific news. It shows that we do have the ability to address the financial needs of our parish.

When the audited financial statements are available in February we will know with more precision how we did in 2015. In advance of Vestry, a Financial Forum will be held on Sunday, February 14, 2016, and more information will be available then about the extent to which we avoided or reduced our projected deficit.

In the meantime, a big shout out to the willing and effective efforts of the assigned committee members — David Moore, Pat Butler, and Pam Taylor — plus volunteers Tony van Straubenzee, Bob Reeves, Carolyn Kearns, and Kevin Robertson. All of them pitched in, making calls, reporting and, in all cases, leading by example with their own stewardship commitments. They prove that we have a talented and dedicated pool of parishioners who are committed to enhancing our stewardship efforts and that a focused and orderly campaign can make a difference.

The overall objective of parish leadership — not alone but in collaboration with all members of the parish — must be to stabilize and secure our longer-term financial position. Financial stability in a modern congregation like ours requires that stewardship be “top of mind, all the time,” and we plan to build on our recent efforts to make that so. Of course, there are real challenges — including a weak economy — but finances ought not to be the biggest challenge facing a congregation like Christ Church Deer Park.

On a go-forward basis, the priorities of the stewardship committee include the following. We need to increase the number of contributors using pre-authorized bank debit. Credit cards are an expensive way to give, and periodic envelope gifts — while traditional and always welcome — are inefficient and unreliable. More regular and effective communication

as to stewardship in the parish is also required, so you will hear more from the committee in the future. You will also learn about other, more contemporary means of supporting the parish financially, as well as ways for planned giving.

The stewardship committee plans to be busy in 2016. We want to stabilize where we are in funding our current programs and be ready to fund the new and exciting programs that are possible. The committee members — Michael Baker, Pat Butler, Bob Hutchison, Innes van Nostrand, David Moore, Pam Taylor, and Richard Varkey — are always available to discuss stewardship with you and welcome any help and contribution to the committee’s work that you can offer.

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

The Elephant in the Room – Our 2015 Deficit

by Bob Shea

In popular parlance, “the elephant in the room” refers to large issues that are not recognized or spoken about. Such issues exist in our parish family too, and our ongoing operating deficit is one example. Rather than directly addressing and openly discussing the deficit, we have relied on one-time gifts, bequests, and other diversions to give the appearance of a solution. Thus, we have successfully ignored the big invisible issue so that no one is offended and life carries on smoothly, as usual.

We have an amazing parish family at Christ Church Deer Park, with a dedicated team of clergy and volunteers whose efforts enable us to enjoy a very high standard of praise and worship at our services. Our parish family participates in worship services befitting the finest liturgical standards available in our diocese. Our music, our preaching, our environment are a credit to the entire team.

2016 has the potential to be another great year as the parish sponsors a refugee family from Syria and our congregation volunteers money and services to provide the family with a genuine welcome. I understand that our congregation promptly and generously pledged funds to help these new Canadians. Laudable as this is, our wardens must be somewhat perplexed that the same parish family has, once again, failed to donate enough to the parish to pay for the general routine operations of the church.

Enter the elephant in the room. Has the time arrived to openly discuss how as a church family we either cut our suit to fit the cloth or step up financial contributions to meet the costs of operations? We all need to consider how our financial commitment matches the level of religious services that we have come to expect. To my eye, we are a declining, aging congregation and this alone may dictate a rethink of how our family expresses itself as a religious family.

The budget shortfall should be viewed as a positive signal to generate new opportunities and to rethink how we function as a small community in the heart of a big city like Toronto. Possibly a root and branch review of our whole set-up would be a useful first step. No subject can be “off limits.” Perhaps there are useful lessons to be learned from other churches also experiencing the fundamental changes affecting religious communities world-wide.

Deficits are a positive signal or alert for our parish family. I believe that supported by the power of prayer, this family can survive the current financial difficulties with vigor and build a strong base for our future church life.

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

2015 – A Successful Year!



by Canon Kevin Robertson

A new year provides opportunities for reflection on the past and plans for the future. Before we leave 2015 behind entirely, I want to remind you of some of the important successes in the life of our parish over the past year.

We Welcomed — with five different services on a regular basis, we had new people coming to each of them. New members of our community have enriched us in ways that we cannot measure. We are an open and inclusive community.

We Helped — the Refugee Sponsorship initiative that was launched in September has galvanized our parish, and we look forward to welcoming a Syrian refugee family in the near future. Other outreach ministries — the Community Breakfast program, the Food Bank, our development work in Uganda — continued to bear fruit in the lives of people in need.

We Planned — the process of Natural Church Development took hold at Christ Church Deer Park in 2015, and is providing us with a framework for renewed growth and vision.

We Prayed — in addition to our regular worship services, the past year witnessed the creation of our first small-group ministry, which met for six weeks for study and prayer.

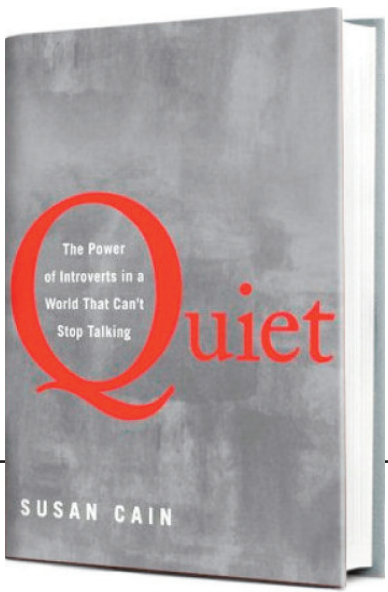
We Engaged — with the world, with our neighbouring churches in the community, and with strangers at the corner of Yonge and Heath.

We Risked — in undertaking new ventures that are not certain to succeed.

In the coming year, may we build on these strengths, and be authentic and effective in our service to God and God’s people.

⊕ *Canon Kevin Robertson is the Incumbent at Christ Church Deer Park.*

Book Review



by Ward Lindsey

QUIET: The Power of Introverts in a World That Can't Stop Talking
by Susan Cain (Crown Publishers 2012)

An introvert is a person whose essential stimulation is from within — the inner world of thoughts and reflections. An extrovert is a person whose essential stimulation is from the environment — the outer world of people and things.

Susan Cain is an American who has taken her lifetime experience as an introvert to become the writer and lecturer that she is today. That is not to say that she has become an extrovert. Rather, she has recognized the introvert’s traits of sensitivity and contemplation that are so often buried by a value system hinged on what she calls the Extrovert Ideal. Between one third and one half of Americans are introverts, so everyday relationships include introverts who are hidden even to themselves.

Susan anchors her book through extensive research and outlines the transition of values from character to personality, without us “realizing that we had sacrificed something meaningful along the way.” Using her strengths as an introvert, she took seven years to write this book with the result that it provides meaningful wisdom for both introverts and extroverts.

Exposing the Extrovert Ideal is the focus of an early chapter titled “The Myth of Charismatic Leadership.” To this end, Susan attended a Tony Robbins seminar to experience the unleashing of the “Power Within.” She questions the equation that leadership equals hyper-extroversion. Following on, Susan visited the campus of the Harvard Business School. Here she discussed with students her purpose of being on campus and was informed that Harvard has been referred to as the “Spiritual Capital of Extroversion.”

Within a chapter titled “Soft Power,” Susan explores the precept put forth by Mahatma Gandhi that “In a gentle way, you can shake the world.” Cupertino, California is the location where she discovers how the Asian-American culture is “insulated from the worst excesses of the Extrovert Ideal”.

For Susan Cain, the dynamics of a relationship is found in the interface between extroverts and introverts, and she provides a wealth of insights as they relate to childhood talent through to job placement and communication between couples. It’s a book of relevant thought and application for our times.

⊕ *Ward Lindsey is a parishioner and volunteer chorister at Christ Church Deer Park. He is also an introvert!.*

EDITOR’S NOTE: Susan Cain’s TED talk about introversion can be found at <http://www.quietrev.com/ted-talk/>

Farewell With Love

by Jenny Rieger

It is with mixed feelings that I write this farewell to my Christ Church Deer Park family. In January 2016, I am fulfilling a dream and moving to Haliburton to open a Bed & Breakfast called *Arching Pines*.

I take with me many fond memories of the parish. One of my earliest memories is of preparing to have my daughter Katie baptized, when Canon Ron Davidson said, “going to church is just getting in the habit.” It is habit that I have loved for thirty-three years.

Over the years, free parking, free child care, and a chance to give my hopes and concerns to God have enriched me, as did the inspirational preaching, thoughtful prayers, and beautiful music from a variety of rectors, associates, and music directors!

In the past thirty years, my faith has deepened enormously along with amazing opportunities for personal growth. I have been invited to sit on or chair committees and to represent Christ Church Deer Park as a member of Synod. My time as a warden was amazing. I have also been privileged to be one of the Archbishop’s representatives on Diocesan Council.

Christ Church Deer Park, you have made me the person I am and quietly supported me through difficult times just by being who you are. Every time I walk into a Sunday service, I feel a flood of power and support from all of you — friends and acquaintances alike. This is such a rich and generous parish, and I will miss being a part of it. I look forward to my new parish in Haliburton, but Christ Church Deer Park will still be my home when I am in Toronto.

I wish you all the best. You will all be in my prayers with grateful thoughts

⊕ *Jenny Rieger was a churchwarden and active member of Christ Church Deer Park whose presence and participation will be missed.*

Notes from the Music Library

By Emily Chatten

We’ve been talking hymns just recently, and not so long ago I received a question about a particular hymn in the *Book of Common Praise*. I don’t know if you’ve ever noticed, but hymns in books like that one come with a series of identifiers. Usually, these identifiers are at the end of the hymn or the bottom of the page, which ever come first. They may include, a composer, the name of a hymn tune such as BEACH SPRING, a source such as *Sacred Harp*, and a meter such as 87 87D.

The question I received was about “Lord, Whose Love in Humble Service,” a hymn sung in the fall (#585 in Common Praise) that originated from the *Sacred Harp*. What is the *Sacred Harp*? I was asked. An excellent question.

The first thing to know about the *Sacred Harp* is that it uses a method known as shape-note singing that looks something like this:



This method was developed in the 18th and 19th centuries by ministers in New England who had become concerned at the state of congregational singing. The work of this group of ministers eventually developed into travelling singing schools and many song books, the best known being the *Sacred Harp*. That hymn book was first published in the mid-19th century using shape-notes, with the most recent edition in 1991.

Shape-note songs are often known as “White Spirituals” and these include “Wondrous Love” and “Amazing Grace.” The technique was widely used in New England, throughout the Appalachians, and the US South. For readers interested in learning more, the Toronto Public Library has recordings of shape-note singing, and there is a shape-note singing group that meets monthly in Toronto.

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

More About Money...

by Genevieve Chornenki

Twenty years ago, I arrived at Christ Church Deer Park as a discerning consumer. From Sunday to Sunday, I tested to see whether the liturgy was to my liking, the sermon was relevant, the hymns inspirational, and the interior sufficiently evocative. At the end of the service when my personal needs had been met, I would sigh, “Now, that was just perfect!” My little Sunday bubble was so precious that I resented the least disruption, including people talking during the Eucharist or changes in timing, wording, or personnel.

My family contributed financially, but I never related what I “used” to what I “paid.” After all, wasn’t it a church? Shouldn’t it be there for me? I considered “stewardship” to be a curious, genteel word for fundraising, and when the stewardship chair told us one Sunday that we should

make Christ Church Deer Park our primary charity, I was indignant. How dare he!

That was then. Little by little my attitude changed, and nothing contributed more to this evolution than serving as Rector’s Warden.

As a churchwarden, I was obliged to concern myself with parish finances, and I gained an acute awareness of the cash flow requirements that correspond to the facilities and services at Christ Church Deer Park. Several times a month, I signed a folder of cheques to suppliers and creditors, including but not limited to winter snow shoveling services, floral material for the weekly flower arrangements, supplies for the community breakfast, organ tuning, heating system maintenance, accounting and auditing fees, and payments to choral leads and jazz musicians. I began to see that although

there is a reluctance to say so, in the parish there is a cost attributable to each of us in relation to our use of the church. Moreover, stewardship isn’t a euphemism: it’s what becomes necessary when we don’t pay our way.

I don’t know the figures for fiscal 2015, but in fiscal 2014, it cost \$3,120 per giver to operate the church on an annual basis. Obviously, givers have to calibrate their regular financial contributions according to their means: as a self-employed person with a fluctuating income, I understand this all too well. Nevertheless, this cast figure is a useful benchmark to assess one’s annual financial contribution to the parish.

As meaningful and necessary as it is to participate in parish life by volunteering our services — taking a turn at coffee hour, polishing the silver, singing or playing a musical instrument, sorting goods for the rummage sale, chairing a committee meeting, formatting the newsletter — monetary contributions are also an incident of parish life. And saying so shouldn’t be considered indelicate.

⊕ *Genevieve Chornenki served as Rector’s Warden at Christ Church Deer Park from 2013–2015.*

Vestments, Candles, and Incense

by Andrea Christensen

Why do priests wear gowns and robes? Why do we feel worshipful when the servers light the candles? In the Anglican church that stresses liturgy and sacrament, the symbols have an important function that we need to recognize. They communicate to us on a non-verbal level.

Throughout history, people have worn special clothing for formal and public ceremonies such as the black robe you may have worn on graduation day. Similarly, in the church we have special clothing for public services. The priest's robes and other special clothing are called "vestments." Vestments have two main purposes. First, they are uniforms that indicate the role of the person within the worship service. The celebrant, for instance, is dressed differently from the sub deacon or choir members. Second, vestments underline the solemn importance of religious feelings during the moments of worship. Silently and without words, they communicate to those gathered, "I am not Kevin or Andrea, the person you see every day. I am presiding over the service." Or, "I am proclaiming the gospel, and the important thing to notice is the gospel, not me." Vestments draw one's attention away from the priest's humanness or earthiness, and up toward the heavens.

Candles also play a symbolic role in worship, and light is a recurring metaphor in our sacred texts and rituals. The candle-led processional indicates that a solemn service of worship has begun or ended. In his gospel, John calls Jesus, "the light of the world." We also associate light with enlightenment, and darkness with confusion and ignorance. On a psychological level, we also understand that a flame can focus our full attention.

The use of incense, which some churches use in worship, has roots in Judaism as well as in other Mediterranean cultures. It was used to show honour to the bishop, and was an offering to God when spread about the altar. Even today, we think of the item being sensed as being made holy to God.

If we allow these symbols to affect us on a visceral level, over and above their literal meaning or everyday uses, they retain the power to move us and to deepen our spiritual experiences. Every gesture, image, or association in the service can help us enter into it and become active and engaged participants in worship. Thanks be to God!

✉ Andrea Christensen is the Associate Priest at Christ Church Deer Park.



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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.

Dear Church Mouse



Dear Church Mouse,

Recently, I was part of a conversation where some parishioners were making fun of Management Team. One person called the name an "affectation" and another added that the "traditional" term, Corporation, should continue to be used. Everybody looked at me for agreement. As a fairly new member of the parish, I was honoured to be included in the conversation and took it as an indication that I'd finally been accepted. But, at the same time, I felt uncomfortable since I don't know a thing about parish history. So tell me: What is the answer?

Uncomfortable

Dear *Uncomfortable*,

Church Mouse regrets that you were made to feel uncomfortable, but congratulates you for bringing this out into the open. Welcome to parish life! Now, what is the question here? You seem to be raising two of them. One is about the appropriateness of the conversation. The other is about its content. Church Mouse will weigh in on these one at a time.

Your inner compass correctly registered the conversation as gossip, one of those casual exchanges that bind people together and seduce them into a sort of community. In the humble opinion of Church Mouse — who hears a lot of things at carpet level — that's not real community and it isn't Christian either. Gossip undermines the parish and, in this case, the parish leadership as well. Your feelings at the time were telegraphing that something was amiss, and Church Mouse can imagine how hard it would have been for you to independently turn the conversation in a more constructive direction.

Uncomfortable, you remind us that we all need to take care how we talk about one another, especially when the object of our conversation isn't present. And hey! What better time than Lent to practise that form of Christian charity.

The answer to what things are called at Christ Church Deer Park is much easier to address. This was explained in last year's Vestry report, which Church Mouse was able to track down on the parish website http://www.christchurchdeerpark.org/reports/Vestry_Report_2014.pdf. Look at page 12.

Management team is the group of lay volunteers and clergy that works collaboratively to look after the secular affairs of the parish. Under the canons of the Anglican Diocese of Toronto, the Incumbent, rector's warden, and people's warden—sometimes referred to at Christ Church Deer Park as "corporation"—have ultimate legal authority, but management team is broader than that. In 2014, other team members were the treasurer, deputy-warden, associate priest, and director of parish operations. Management team members have complementary skills and experience, and work in a collegial way for a common goal, namely the best interests of the parish as a whole.

As far as Church Mouse is concerned, that is a pretty complete explanation. Managing a parish the size of Christ Church Deer Park is a big responsibility. Why not share it around and use a team approach? No matter what you call it, that particular group of volunteers and staff wants and needs everyone's continued support. So, Church Mouse says Kudos to them — and to you!

Sincerely yours,

Church Mouse

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 Friday, September 9, 2016.

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



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