

# SPIRITUS

## The Meaning of Advent

By Robert Gorham

The word ADVENT means “coming or arrival.”

The focus of the entire season is preparation to celebrate the birth of Jesus the Christ in his first Advent and the anticipation of the return of Christ the King in his Second Advent. Thus, Advent is far more than simply marking a 2,000-year-old event in history. It is celebrating a truth about God, the revelation of God in Christ whereby all of creation might be reconciled to God.

Advent also symbolizes the spiritual journey of individuals and a congregation as they affirm that Christ has come, that He is present in the world today, and that He will come again in power. Advent is marked by a spirit of expectation, of anticipation, of preparation, of longing.

The season of Advent was at one time considered a time of fasting and penitence for sins, similar to the season of Lent.



However, a different emphasis for the season of Advent has gradually unfolded.

The season of Advent has come to be celebrated more in terms of expectation or anticipation. Rather than a time of mourning and fasting, Advent is celebrated as a time of joy and happiness as we await the coming of the King.

The spirit of Advent is expressed well in the parable of the bridesmaids who are anxiously awaiting the coming of the bridegroom (Matt 25: 1-13). There is a profound joy at the bridegroom’s expected coming. And yet, a warning of the need for preparation echoes through the parable. But even then, the prayer of Advent is still

Come, O Come, Emmanuel  
And ransom captive Israel!

May you have a blessed and meaningful Advent season.

✚ Robert Gorham is the Interim Associate Priest at Christ Church Deer Park.

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## Advent Lessons from Mary and Joseph

By Wendy Finlay

**It seems that God** had plans for Mary and Joseph. We know from Scripture that they were betrothed and that each was visited by an agent of God, confirming that Mary was pregnant with the Son of God. The undercurrent in the narrative is their uncertainty that their families and community would accept Mary’s out-of-wedlock pregnancy.

To me, the grace of Mary and Joseph is that, despite the circumstances—their bewilderment, their fears, the very real risk of being ostracized—they moved forward, accepting the path that was determined and having faith in what God provided to them.

All of life is based in uncertainty, but through acceptance, faith, and prayer, all have access to the steadying hand of God. That is what the story of Mary and Joseph encourages us to do. It is healing and comforting to simply listen, pray, and accept that God has a plan for all people, a plan that is purposeful and meaningful, however obscure it might seem to us. Faith is what holds us up and gives us the courage to accept that God knows what we need in life to be whole. All that is necessary is acceptance and a tolerance for uncertainty.

Mary and Joseph’s grace—and their lesson for us—was their acceptance of God’s plan and their ability to go along with it. It can be unsettling to follow the path God has laid before us. Our acceptance and openness to accept the challenges of life makes room for the courage to walk our own path in faith.

Advent is a glorious time of hope and renewal for all people.

✚ Wendy Finlay is a lay reader and chalice bearer at Christ Church Deer Park.

## Serving on the Parish Selection Committee – A First-Hand Perspective

By Carolyn Kearns

Parish Profile prepared by the PSC



During the past year, I was a member of Christ Church Deer Park’s parish selection committee and was privileged to serve as committee chair. As the congregation now knows, on the committee’s recommendation Bishop Robertson appointed Canon Cheryl C. Palmer as our new rector, and she will join us in January. More information about Cheryl is available on our website, [www.christchurchdeerpark.org](http://www.christchurchdeerpark.org).

In thinking about my experience on the selection committee, it occurred to me that it might be helpful and informative for parishioners if I were to share some of my personal reflections and views.

At first glance, serving on the committee was a daunting task—working with seven other parishioners, meeting every two weeks for 2-hour sessions from January to August, following a prescribed process given to us by the Diocese, completing research or writing homework assignments, and being responsible to recommend an Incumbent for the Bishop to appoint. At all times, I was conscious of the weight of our responsibilities as well the privilege inherent in the role that we had accepted. However, the good news is that I can honestly say the parish selection committee was one of the best volunteer committees that I have ever been on, and over the years there have been many in various contexts—horticultural, sports, academic, church. (Continued at top of page 2)



Why was the experience so positive? Simply stated, here are some of the reasons

- We on the committee were a diverse group of individuals who each came to Christ Church Deer Park—and to the selection process—with a different perspective. A full range of views was present during our discussions, making our deliberations and our decision-making process a rich one. In addition, we learned about one another as well as about our parish.
- Despite our differences, there was respect for the views of everyone and, most importantly, an ability to have conversations that were open and honest. We did not necessarily agree with one another at the beginning, but through discussions, we came to a common viewpoint. It was rewarding and instructive to be part of this process; it helped me to improve my ability to deal with differences in a constructive way.
- Everyone on the committee was engaged and committed to the process. No one “dialed it in” or was MIA. We really felt like a team, and we began to enjoy our bi-weekly meetings.
- We were required to follow a process set out by the Diocese of Toronto, and although cumbersome at times, that process provided clear guidance about

what was expected of us as a committee and the deliverables we were tasked to produce. As a result, our work felt purposeful and very worthwhile.

- The parish was supporting us. At times, we felt discouraged by the task of finding a new rector. Knowing that every week the congregation was praying for us and our work was a huge support and made a strong impact on our work.

I am sure that there are many other points to be made about the experience of serving on the parish selection committee, and I encourage parishioners to speak with other committee members to learn about their experiences and to hear their views on the process.

At the same time, I strongly encourage you to think about the value of getting involved in the work of Christ Church Deer Park. There are many opportunities and ways to match your interests and aptitudes to parish activities, and you will be richly rewarded when you take the initiative and do so. There is no question in my mind that I got far more out of my work on the parish selection committee than I ever thought possible, and I value the friendships I have made with my fellow committee members.

☛ Carolyn Kearns served as Rector’s Warden from 2015–2016 and is a member of the parish Stewardship Committee

# Notes from the Music Library: “Lo How a Rose E’er Blooming” – A Long and Varied Past

By Emily Chatten



Hugo Distler

**This is a continuation** of our Reformation discussion in the last issue of *Spiritus*. Somewhere, back in the depths, I knew that “Lo How a Rose” (ES IST EIN’ ROS) had Lutheran roots, but that was about it. So, we are going to take a romp through history to learn a little more.

The original was a 19-stanza Catholic hymn, published in Germany sometime between 1582 and 1588. Its roots went back to the 14th century when it was believed that a Catholic monk found a rose blooming on Christmas Eve, took the rose, put it in a vase, and placed it on an altar before the Virgin Mary. Here the Biblical comparison was to Song of Solomon 2:1—*I am the rose of Sharon and the lily of the valleys*.

Next, the hymn was adopted by Protestants in 1609. They changed the focus from Mary to Jesus, citing Isaiah 11:1—*A shoot will come up from the stump of Jesse; from his roots, a Branch will bear fruit*. In Medieval iconography, the tree of Jesse was often depicted as a rose plant.

Michael Praetorius is sometimes mistaken as the composer of “Lo How a Rose E’er Blooming.” Praetorius was

a staunch Lutheran who produced a prodigious amount of music over his career, including many well-known Lutheran hymns, but he did not compose this particular hymn. He did provide the harmonization that we are most familiar with today, including the one appearing in most modern hymn books. Other harmonizations have been written, perhaps most notably by Johannes Brahms in 1896. Brahms’s harmonization has the characteristics of a Renaissance madrigal that some say invites performance by an unaccompanied choir.

When our choir sings “Lo, How a Rose E’er Blooming” for Advent Lessons and Carols we will be singing a 20th century setting by a German, Hugo Distler. Distler was in the early years of what might have proved to be a very successful career when World War II broke out. In early 1942, he was appointed Conductor of the State and Cathedral Choir in Berlin. But he was dead by his own hand before the end of the year. Some say he couldn’t serve both God and the Nazis. A sad note on which to observe his glorious version of this favourite Advent hymn.

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

# Pageants & Wreaths: The Season of Preparation

By Hilary Keachie

The season of preparation, waiting, and joyful expectation is upon us. It is a magical and wonderful time of the year, and I am excited to mark this special season with the children, youth, and families of our church.

First on my mind is our annual Christmas Pageant. We have just started rehearsals and are really looking forward to sharing this most holy story with the rest of the congregation on Sunday, December 17, 2017, during the 10 am service. We decided last year to move our rehearsed pageant from Christmas Eve to during Advent because we found that so many of our families are away or have other commitments on Christmas Eve and were therefore not able to be part of this wonderful tradition. This year, Matthew Otto has been working with the children and teens to learn and rehearse new music that will weave its way through the pageant in a very beautiful way. We will also be incorporating some of the musical talents of our teens, including having one play the piano for “Silent Night” and two others sing “Mary, Did You Know?” as a duet. The pageant promises to be a wonderful, fun, and energetic retelling, and I hope that you will all join us for it!

For the Christmas Eve 7 pm Family Service, we also have something special planned. We will have an impromptu pageant, inviting all the children, including any visiting ones, to come forward for an informal telling of the Christmas story with costumes, props, and likely a bit of chaos! It will be a really fun and meaningful way to include all the young people who are worshipping with us on Christmas Eve, and we look forward to sharing this experience with you on December 24th.

Lastly, as we begin Advent, we invite all families, and really anyone who wishes, to join us for an evening of crafting, worship, and a shared meal. We will gather on Sunday December 3, 2017, from 4:30-6:30 pm to make Advent wreaths that each family will then be invited to take home and use throughout the Advent and Christmas season. Matthew will lead us in an informal time of music and prayer, and then we will share a potluck dinner. It is our hope that this helps us to mark the beginning of the new season together, as well as to provide concrete objects and ideas for celebrating the season at home.

Advent and Christmas Blessings to each and every one of you!

☛ Hilary Keachie is the Director of Children and Youth Ministry at Christ Church Deer Park.

# Advent & Christmas Services



- Sunday, December 3 (Advent 1)**  
8:00 am – Holy Communion  
10:00 am – Advent Lessons & Carols
- Sunday, December 10 (Advent 2)**  
8:00 am – Holy Communion  
10:00 am – Sung Eucharist
- Sunday, December 17 (Advent 3)**  
8:00 am – Holy Communion  
10:00 am – Christmas Pageant for Children with Sung Eucharist

- Sunday, December 24 (Advent 4)**  
8:00 am – Holy Communion  
10:00 am – Sung Eucharist
- Sunday, December 24 (Christmas Eve)**  
7:00 pm – Family Eucharist with Christmas Pageant for Children  
10:30 pm – Christmas Carol Sing  
11:00 pm – Traditional Midnight Mass
- Monday, December 25 (Christmas Day)**  
8:00 am – Holy Communion with Carols  
10:00 am – Sung Eucharist

- Sunday, December 31 (Christmas 1)**  
8:00 am – Holy Communion  
10:00 am – Meditation on the Nativity of Christ & Sung Eucharist
- Sunday, January 7 (Epiphany of the Lord)**  
**CANON CHERYL PALMER’S FIRST SUNDAY AT CHRIST CHURCH DEER PARK!**  
8:00 am – Holy Communion  
10:00 am – Sung Eucharist





# Another Successful Food Drive!

By Ben Dibben

The annual Food Drive of the Churches-on-the-Hill Food Bank has just taken place with results that were, as always, very encouraging.



The drive involved going from house to house in the neighbourhood on October 28 to distribute flyers about the drive and, a week later on November 4, returning to those houses to collect any food items that were being donated. **This year, about 20% more items were collected than in 2016 when 232 crates were collected.**

In some cases, cash donations and, on occasion, cheques for monetary donations were received. Some payments have still to be processed, but those already finalized total just over \$17,500 which was the amount collected last year.

Five churches, including ours, are involved in the Food Bank operations. For the Food Drive, Christ Church Deer Park is involved with activities on five routes in our neighbourhood.

Twenty-three people were involved in the two activities of the 2017 Drive, accompanied in some cases by their children, and the following people actively participated in both 2016 and 2017: Jocelyn Bloomfield, Mary Bredin, Penny and George Elliott, Elizabeth Joy, Deirdre Malone, Ellen Lesiuk, Joan and David Moore, Rob Morrow, Jennifer Roblin, Robert Scott, Peter Slater, and Martha Wilder.

Sincere and heartfelt thanks are in order for their efforts. We look forward to others joining them in next year's drive and even improving this year's good results.

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The Collection Box in the Atrium continues to attract contributions each week from parishioners and, so far this year, just over 500 items have been collected and promptly taken off to the Food Bank in Timothy Eaton. Sometimes, the load being taken there has been truly heavy!

Thanks again to those who have left items in the Collection Box. May 2018 be a good year, too.

✪ Ben Dibben is an active and involved parishioner who volunteers at the Food Bank. With family members, he participated in the 2016 and 2017 food drives, together with the people mentioned above.

# Go Home Dirty: Gleaning in the Church Garden

By Julia



On Sunday, October 29, 2017, the children of Christ Church Deer Park were invited to glean at the vegetable and fruit garden at the south side of the church. It's in a sunny spot, ideal for growing. The garden had been made in the spring, and also at that same time of year, blessed by Reverend Andrea. The children have since enjoyed planting, weeding, and harvesting in it. During the session, we learned what "gleaning" means: a second cleanup harvest. I was lighting a candle for a family friend when my sister, Lauren, who's eight, who had gone to the garden before me came and said, "Come, we found carrots!"

I ran out after her into the chilly air and saw the garden, majorly leafy. I started looking for the little beauties in the tomato patch. But I soon lost interest, seeing the little tomatoes were all green. Not a lot of people like green tomatoes, except Ed, the gardening volunteer who was teaching us about the plants while we gleaned. Ed had a neighbor who happened to like these little green tomatoes, especially not-your-first-choice ones, so he said to leave them just for now. After we gleaned, he would skillfully uproot all the plants in the garden.

We also found a lot of bizarrely coloured things that at first I didn't know were eggplants, because they are normally purple. The ones in the garden were a little smaller, and they were yellow and white, although there were a few purple ones we discovered later. In total, everyone found tons of eggplants. The stems were prickly, but the eggplants were really cool.

Lauren, Hannah, Joanna, and Sophia were there, along with Hilary and Ed. Everyone found something special. Hilary found a gigantic eggplant! Hannah and Joanna found quite a few green peppers, and Sophia uprooted some carrots. That made me think about how when we eat carrots, we never think of them as being connected to the rest of the plant, so it was cool that I could see both. Ed also helped us find some green peppers. I think of them as "camouflage masters," because they blend in so well with the leaves. So you have to look well. We took some great photos of the gleaning session. One was of me picking green peppers. We also found strawberries that my sister discovered at the back of the garden in planter pots. These were late strawberries, too, Hilary told me. We left the garden happy and grimy. For the kids at Christ Church Deer Park, it was a chilly fun-filled day.

✪ Julia is a budding author and a member of PromiseLand. Welcome to Spiritus, Julia!

# Away With Words!

By Genevieve Chornenki

**THIS PAST FALL**, my husband and I visited mainland Portugal and three islands in the Azores archipelago where the people are explicitly and unashamedly religious. More than one person told us so. "We're very religious people," said a complete stranger from Lisbon who happened to be visiting the same museum as we were. "Do you believe? We certainly do."

Sacred images and buildings were everywhere — paintings, sculptures, wayside shrines, Santos Spiritus houses, and an endless assortment of chapels, churches and cathedrals, all ornately decorated. The sacred presented itself at every turn, and I enjoyed testing Roman Catholic iconography and hagiography in each new setting. "No, that's not Joseph, the father of Jesus," I would correct my husband as we stood beneath a statue. "That's St. Anthony with the Baby Jesus in his arms. See. He always has the Baby Jesus there." And, "No, that's not the Virgin Mary. That's Teresa of Avila. Yes, I know there's a dove fluttering around her head, but I'm pretty sure that her." And so, it got a little routine.

As our trip progressed, I also noticed recurring images of the suffering Jesus, either battered and bruised, faltering on the way to Calvary, or outright dead in his mother's arms. How interesting, I thought, that the central figure of Christianity is depicted in this way. Not a victor. Not a king. Not a resurrected, triumphant being. But a defeated,

bloodied captor. What did this say about Christianity? I wasn't looking for an explanation or asking for a history lesson. I was just wondering what these images communicated to me and other Christians.

And then I visited the Convent of Nossa Senhora da Conceicao in Ponta Delgada on the island of Sao Miguel. I tracked this convent down because I specifically wanted to see its famous icon, the "Resplendor," reputed to be the most valuable work of sacred art in the Iberian Peninsula. The guide book said the Resplendor weighed over 4 kilograms and contained 6,842 natural stones—diamonds, topazes, emeralds, and sapphires—embedded in a support of precious metals. Something told me that I had to see this icon, though I can neither say nor recall what that something was. I wasn't attracted to its reported opulence, and I wasn't enticed by its mystique because I didn't know it had any. Nor did I realize the Resplendor's proper title was "Sehnor Santo Cristo dos Milagres" or "Lord Holy Christ of the Miracles."

At the convent, the Resplendor wasn't easy to get a look at. He was positioned many feet away from the seating area, behind a lattice-like grill, and numerous devotees who stood or knelt before the grill blocked my view. When a few of them surrendered their spots, I stepped forward. There he was again—*Ecce Homo*. That most Central of Figures, hands and arms bound in ropes, crown of thorns on his head, dripping blood, doleful countenance. And yet, resplendent. Resplendent, indeed. He wore a heavily embroidered, bejeweled cape plus medallions and other decorations, and the ropes on his wrists were of glistening silver. But these incidents were not what I saw or took account of. What I saw was the essence of Christianity. A marvelous figure, at once captor and king. And so much more besides. What F.C. Happold would

describe as "The Royal Road of the Holy Cross, a way of utter self-loss, self-love, of the abandonment of everything, even one's own selfhood." The Resplendor was very thing that Christianity and Christians have to offer the world, if only we could get past the rhetoric, dogma, and petty divisions. If only we could dispense with mandatory belief and respect direct experience.

The Resplendor spoke to me without the need for religious instruction, interpretation, or scriptural references. After all, an icon that needs explanation has lost its potency. In the case of the Resplendor, the juxtaposition of suffering and regalness said it all. Wordlessly. In an instant, I understood what was being conveyed, and I didn't need to look at him any longer.

"I'm glad I didn't miss that one." I said as I stumbled out onto the sidewalk. Now all I have to do is keep that wordless understanding alive.

✪ Genevieve Chornenki is the volunteer editor of Spiritus. She recently returned from walking the Portuguese Camino.



Sehnor Santo Cristo dos Milagres



# Sex Abuse in the Corporate World: Everything Old is New Again

By Tony van Straubenzee



**How quickly it became tiresome** for the lead-off story in the news to be about Donald Trump. We longed for something more interesting. And then the opposite happened—an avalanche of accusations about sexual abuse against so many other men in so many other sectors. Not a pretty story.

This unhappy avalanche brought back memories of the 1970s in the financial business on Bay Street. In those years, I was an executive with responsibility for human resources in one such company, and I regret to say that it was not uncommon to hear stories about abuse. Alcohol, which was so acceptable in those days (lengthy, boozy lunches), was usually also involved in these situations. There were three cases that I had to deal with, but I suspect there were many more we didn't hear about.

The first case involved a senior male executive and his assistant, a young woman. She complained to my assistant, afraid to talk to me, a man. After interviewing the assistant, we took the case to the CEO of the company, but to our dismay, he refused to take any action, essentially endorsing the abuse.

The second case involved a bond trader and a woman in his department. This time, the woman took her complaint directly to the Human Rights Commission—

a great wake-up call for the company, as we received a visit from the Commission. As a result, I was able to call a management meeting to inform all managers about the seriousness of the issue. The trader lost his bonuses for the year and, seeing the writing on the wall, resigned.

The third case came along shortly thereafter, and the victim came to see me directly. By now, the company was getting the message, and the perpetrator was fired instantly. Corporate culture, fortunately, was beginning to change, but it took five years from the time of the first incident to the time of the third one.

When I look back, I am disappointed with my lack of action in confronting these perpetrators more aggressively. It has taken altogether too long for corporate culture, society at large, and men in particular, to recognize and respect moral boundaries and to act responsibly.

Best not to complain about Donald Trump on the news! He is hardly the role model for today, but it is distressing to recognize how many men like him still thrive in the business world.

Ⓢ Tony van Straubenzee is a regular contributor to Spiritus.

## Growing Healthy Stewards: Nurturing Our Tree in Winter!

### GROWING HEALTHY STEWARDS

TIME, TALENT & TREASURE TO CCDP

**In 2018, we'll launch our third year of Growing Healthy Stewards** (GHS), a year-round, disciplined and integrated approach to stewardship. Last year we adopted a horticultural theme—**Keeping the Tree Growing**—to convey how stewardship will help the parish grow. But what does this mean during the fall and winter when nature sleeps? The answer is that recurring seasons, taken together, contribute to growth and flourishing, just as they do in nature.

GHS is a long-term initiative, and the key to year-round success—even in winter!—is to link stewardship to our Christian spiritual calendar. Advent is a time of hope with a sense of a new beginning. Advent is also a time to consider anew how we can contribute and uphold our personal stewardship duties during the season of giving and into the coming year. Continuity of effort is especially important; we've had a year of transition and now have an additional incentive to support our new Incumbent, Cheryl Palmer. She is sure to arrive with new ideas and energy, and we want to be in a position to act on them as much as possible.

So, think about how you can pitch in, much like making a New Year's resolution!

When parishioners contribute their time, talents, and treasure, Christ Church Deer Park will grow and fulfill its mission. On September 24, 2017, the Discovery Fair was a forum of parish committees and groups to let parishioners know where they can contribute time and talent according to their interests, God-given abilities, and availability. While modest, results from the fair were encouraging. At our next Discovery Fair, we'll focus where volunteers are most needed and showcase select options so that interested parishioners can learn and engage in more depth.

On November 5, 2017, Commitment Sunday focused on our community's financial contribution to the parish, a key component of GHS. Similar to our first Commitment Sunday in 2016, many parishioners were away or have been otherwise unable to return their commitment forms. The Stewardship Committee plans to follow up, but with limited resources, it's not possible to contact everyone individually. Thus, we encourage you to take the initiative and return your form, indicating what you plan to give or whether you commit to a new level or method of giving. Your response will let management team assess our parish's financial position and plan (and act) accordingly.

We can celebrate the fact that more of our members are setting up pre-authorized, paperless giving, which is the most convenient and cost-effective means to give and also supports better financial planning. **Pre-authorized giving is easy and one of the most viable ways to contribute and become a mindful steward.** If you haven't yet signed up, please do. For help, connect with a committee member or Paul Marritt in the office.

### THE VISION FOR GHS 2018

**So, what should we do in 2018 as part of GHS that is new and important? We invite you to share your suggestions!**

A legacy-giving program is one example of an initiative that we can launch to address the needs of those who wish to support the parish but have a limited ability to make financial contributions at this time. Some parishioners may wish to give from assets, as opposed to cash flow. For them, options include estate planning, gifts of securities, insurance, and other products tailored to individual needs. If a legacy-giving program interests you, please let the stewardship committee or management team know. We'd especially appreciate hearing from knowledgeable parishioners (accountants, lawyers, financial planners) who can help develop and implement such a program.

We look forward to continuing to involve you in our efforts to grow stewardship and to maintain the health and reach of Christ Church Deer Park, now and into the future. Thank you for your contributions of time, talent, and treasure.

*Your Stewardship Committee*  
*Bob Hutchison, Carolyn Kearns,*  
*David Moore, Caroline van Nostrand,*  
*and Rick Varkey*





# Holy & Holly a Huge Hit!

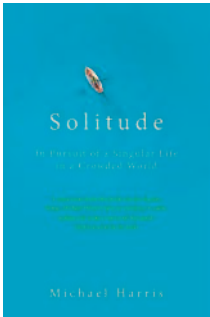
From carols to crafts, puppets to pottery wheels, wise man to winning tickets—the whole community had wonder-filled day to help kick off the season. Thanks to all who came and all who volunteered to help make our second annual Holy & Holly Community Christmas Festival a success. See you next year!



## Editor's Choice

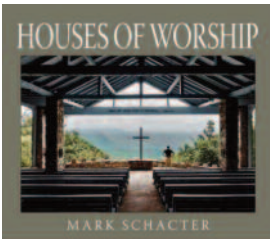
*Solitude: A Singular Life  
in a Crowded World*  
Michael Harris  
(Penguin/Random House publisher 2017)

**Tired of the intrusion that electronic devices have made into your life in the last 10 years?** Less than thrilled about social media? Concerned about how easy it is to disappear down a rabbit hole called the Internet? Thirty-six-year-old author Michael Harris shares your concerns and points out that we're unwittingly surrendering our solitude to commercial interests that make social networking both compulsory and compulsive. "Solitude," writes Harris, "has become a resource. Like all resources, it can be harvested and hoarded, taken up by powerful forces without permission or inquiry, and then transformed into private wealth, until the fields of empty space we once took for granted first dwindle, then disappear. Ultimately, we lose the capacity to develop a rich interior life." If you ever wonder why you're short of prayer time, *Solitude* will help you understand why.



*Houses of Worship*  
Mark Schacter  
(Fifth House publisher 2013)

**I stumbled across this book in the public library one day and couldn't put it down.** Ottawa photographer Mark Schacter travelled through Canada and parts of the United States, photographing churches, mosques, synagogues, temples and gurdwaras—plus sweat lodges in Canada's federal prisons. His photographs are both evocative and informative, but what really pulled me in was Schacter's personalized introduction to the book. Raised a member of the Jewish community in North Bay, Ontario, Schacter describes the impact of a story his father told him about a stone being thrown through a window of the synagogue one night. Schacter currently adheres to no religion and rejects the notion of a personal God, yet his approach throughout is respectful and inquisitive. "You don't have to be religious, or adhere to any faith," he writes "to see that houses of worship are visible signs of universal human needs for certainty, a sense of purpose and a connection to something that outlasts an earthly lifetime."



*Human Flow*  
directed by Ai Weiwei  
140 minutes  
Release Date: 2017

**If you haven't yet seen Ai Weiwei's documentary *Human Flow*, run, don't walk to the cinema.** My husband, William, and I went the day that the film opened in Toronto, and it's a good thing I came with a pocket full of tissues; within minutes, the tears were streaming down my face. How many children, how many heavily-pregnant women can be lifted from an overloaded boat in the Mediterranean? How many men can comprise a crowd of migrants on the wrong side of a fence being patrolled by the Hungarian military? How many bombs could have landed on the apartment building in Aleppo where chandeliers still hang precariously from bedroom ceilings and textured cushions still sit on sofas? Answer? Too many. Ai Weiwei's documentary show the millions who have the misfortune to participate in the greatest displacement of people since World War II. And when 90 minutes into the film, you tire of the excess of suffering, remember, that's the point.





# Book Review

by Ward Lindsey

*THE MEMORY ILLUSION*  
*Why You May Not Be Who You Think You Are*  
by Dr. Julia Shaw  
(Doubleday Canada publisher 2016)

I have reached that stage of life where my memory is not as agile as it used to be. I'm not too concerned because most of my peers seem to be in the same boat. Perhaps where my concern should lie, however, is how authentic my memories are. So much of who we perceive ourselves to be and how we interact with others is based on our cumulative memories.

Dr. Julia Shaw, a forensic psychologist and memory expert, sets out in *The Memory Illusion* to investigate how memory works. Her book is not based on pseudoscience and is well referenced to current scientific papers. A prime thesis of her work is that “time is not objective, so it is open to the same subjective biases as everything else.” Her revelations can leave one living in the shadow of a fallible memory that contains “perceptual flaws and inaccuracies.”

As a senior university lecturer, Julia Shaw has become adept in the presentation, explanation, and substantiation of facts. This lends a level of authority to her writing, and she is aware of her public audience. She acknowledges her readership by stating that “if you don't want to find yourself knee-deep in animal studies, biochemistry, and the history of memory theory” you can skip Chapter 3, “Dancing With Bees”. The value of the rest of her book is that it is anchored in up-to-date research and case studies. Consecutive chapters

discuss the realities of a photographic memory “a life-selfie,” the scope of subliminal memories, and the relationship between the law, accuracy, and confidence. The influence of social media is looked at from the perspective of developing “digital amnesia.” She asks the question “If you have a party and no one Facebook's it, did it really happen?”

Informative as the book is, a hard edge of reality is furthered when the author states that she can be a “memory hacker” using the methods of “simple social psychology.” The entrenchment of false memories is a reality that can be unnerving. To the positive, however, knowledge of the workings of memory allows us to face the existence of fiction in our life. Julia Shaw leaves us at the present moment where today is the tomorrow you thought about yesterday.

⊕ Ward Lindsey is a parishioner and volunteer chorister at Christ Church Deer Park. He is also an avid reader with a wide-ranging curiosity about human beings and how they make sense of the world.

# Dear Church Mouse



Dear Church Mouse,

Recently when out running errands, I stood on the west side of Yonge Street and watched some strangers try to enter Christ Church Deer Park through the front entrance. They tried every door, but no luck. Eventually, they shrugged their shoulders and walked away.

I'd like to know why our church building is always locked up like a bank vault. What happened to the money and the talk about “opening up” our space?

*Still Waiting*

Dear *Still*,

It interests Church Mouse that you and others feel more comfortable asking a mere mouse than directly approaching your lay leadership with your concerns. Why do you suppose that is?

As far as the front entrance is concerned, Church Mouse agrees; our parish looks closed in on itself. Not a good image. Church Mouse also remembers talk of altering the front to make it more welcoming, using money from the Our Faith Our Hope fundraising drive. The parish website mentions a working group (Opening Our Sacred Space) and an Allocations Committee, both going back to 2012, but after that the trail goes cold. No doubt there's an explanation; Church Mouse surmises that other parish initiatives intervened. Perhaps now that the parish selection committee has done its work and a new incumbent is on the way, you and like-minded parishioners can revive the idea of renovating the entrance.

Oh, and *Still*? Did the traffic light at Yonge and Heath change too quickly for you to cross the road and direct the strangers to the Heath Street entrance?

*EDITOR'S NOTE: Church Mouse remembers correctly. On behalf of the parish and using funds from the Our Faith Our Hope campaign, the working group, chaired by Henry Zaluski and Bob Hutchison, commissioned Black and Moffat Architects to conduct a design feasibility study. The architects issued a 54-page report dated December 24, 2014, that contains many tantalizing options for our church at Yonge and Heath streets. But, as Church Mouse suggests, perhaps we should take a cue from our new incumbent's leadership when she arrives in January 2018.*

Dear Church Mouse,

Please help me out. Sunday after Sunday I sit in the pews and hear stories about slavery, misogyny, adultery, rape, abduction, cruelty, tribalism, warfare, and gloating over military victories. At the end, I repeat “Thanks be to God” with everyone else, but I don't mean it. The stories are distasteful and out-of-date. Why do we persist in reading them?

*Modern Guy*

Hey, *Modern Guy*.

I hear you. I'm still scratching my head over the one where Jacob didn't realize (or care) that he was about to do it with the wrong woman. Perhaps you'd best ask the clergy for an explanation; I'm just a mouse. All I can say is that your list of complaints sounds like an extract from the daily news. Could it be that the stories aren't so out-of-date after all?

*EDITOR'S NOTE: Church Mouse and Modern Guy should pick up a copy of David Howell's sermon from November 26, 2017, that explains why and how we need to “edit” the Bible as we read.*



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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](mailto:spiritus@christchurchdeerpark.org)

Submissions should be 250 words long and in Word format, and all submissions will be subject to edit. **Copy deadline for the Lent edition is Thursday, January 25, 2018.**

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



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