

# SPIRITUS

## The Many Facets of Darkness

by Cheryl Palmer

**W**hen I was growing up in Jamaica, the three-hour Good Friday service was the most well attended liturgy of the year. If you did not arrive early, you would be standing on the pavement looking in through the windows or doors. The place was packed. Thus, I was stunned when I arrived in Canada and attended my first Good Friday liturgy and saw very few people in church. I began to cry. Was this not one of the most important, if not the most important day in the life of the church? Where were the people?

Some years later I got my answer. As a priest, I asked people why they did not attend church on Good Friday. The answers were consistent: too depressing, too dark, too dreary, too much about death. But for the people of Jamaica, the day was not depressing at all. On the contrary, the day was life.

Our liturgical Lenten journey can be dark, but so were Jesus's forty days in the wilderness. Darker still was that first Good Friday. But darkness need not translate to depressing and dreary. In *Ray of Darkness*, former Archbishop of Canterbury Rowan Williams calls Christ himself a "ray of darkness that interrupts, disturbs and remakes the world" (p. 103).

Epiphany, the season of light has faded, and the Transfiguration (Luke 9:28-36) bridges us to the Passion. We no sooner see the radiant face and dazzling clothes of Jesus shining like the sun, than a cloud comes in. Darkness is not far off, and Transfiguration points to dark days ahead.

But God's presence in the darkness is the hidden truth of the Transfiguration. There is nothing to fear. Though a cloud descends, putting fear into the disciples, the voice of God slices through that darkness: "This is my Son, my Chosen; listen to him."

Welsh poet Henry Vaughn recognised this awesome darkness: "There is in God, some say, a deep but dazzling darkness." Centuries before him the psalmist wrote: "Even the darkness is not dark to you; The night is as bright as the day, for darkness is as light to you." (139: 11-12)

While we often think of God as light, life, love, and radiance, there is also a rich biblical tradition that speaks of God in

darkness; clouds and darkness are symbolic of God's presence—signs of the very glory of God. In the second book of Samuel after God speaks to David, David says, "Thick darkness was under his feet," and "he made darkness around him a canopy" (2 Samuel 22:10-14). Isaiah, who wrote a lot about light, tells us "I will give you treasures of darkness and riches hidden in secret places, so that you may know that it is I, the Lord, the God of Israel, who call you by name" (Isaiah 45:3).

Jesus and his companions ventured deeper into the darkness. Their cloud never really lifted; according to Luke, after the Transfiguration, it was downhill all the way to Jerusalem and the cross. Their Transfiguration experience prepared them for those days. It encouraged them to "befriend the darkness," and, as Brad A. Binau wrote in *We Need the Darkness Too*, "to enter expectantly into the cloud."

Journeying into the unknown, into the dark, can transform us and bring us insight and truth because God is in the darkness. We need only accept that fact. As the author of the *Cloud of Unknowing* wrote, "set yourself to rest in this darkness as long as you can, always crying out after him whom you love. For if you are to experience him or to see him at all, insofar as it is possible here, it must always be in this cloud and in this darkness."

If you travel through Lent to the Passion and Resurrection, you will note that darkness is everywhere—even on the first Easter when the women went to the tomb before sunrise. Lent draws us into the darkness, so we may listen patiently and attentively for God's voice in order to be enlivened, for ministry. In our Church that exists because of the Resurrection, "the darkness of the cross is a promise of love beyond failure and death" (Williams, p. 103). Therefore, do not be afraid. In the words of T.S. Elliot, "Let the darkness come upon you, which is the darkness of God." Or in the words of John Donne: "He brought light out of darkness, not out of a lesser light. He can bring thy summer out of winter though thou have no spring."

✠ The Rev. Canon Cheryl Palmer is the Incumbent of Christ Church Deer Park.

INSIDE	
<i>The Many Facets of Darkness</i>	1
<i>Refugees from an Island Prison</i>	2
<i>World Day of Prayer</i>	2
<i>Triple Whammy</i>	3
<i>Joan's Passing</i>	3
<i>The Third Collect of Evensong— Lighten Our Darkness</i>	3
<i>Notes from the Music Library: "Abide With Me"</i>	4
<i>The Lasting Legacies of Archbishop Desmond Tutu</i>	4
<i>Joyful Giving</i>	5
<i>Wanted: a truly inclusive Lent</i>	5
<i>In the Midst of Us</i>	6
<i>Dear Church Mouse</i>	6
<i>Thank you, Henry!</i>	6

## HOLY WEEK & EASTER 2022

Christ Church Deer Park

Unless indicated otherwise, all liturgies are in-person at Christ Church Deer Park

**APRIL 10 PASSION/PALM SUNDAY**  
9:15 am Contemporary Worship on Zoom – ideal for young families

10:30 am Sung Eucharist with Liturgy of the Palms

**APRIL 13 WEDNESDAY IN HOLY WEEK**  
7:30 am Holy Eucharist

**APRIL 14 MAUNDY THURSDAY**  
7:00 pm Sung Eucharist with Stripping of the Altar

8:00 pm Gethsemane Watch (Silent vigil in the Chapel)

**APRIL 15 GOOD FRIDAY**  
10:00 am Arrive early for worship and walk the Stations of the Cross led by Children and Youth

10:30 am Solemn Liturgy of Good Friday with simultaneous service for Children and Youth

7:00 pm Church-on-Tap on Zoom

**APRIL 16 HOLY SATURDAY**  
8:00 pm Great Vigil of Easter with Lighting of the New Fire

**APRIL 17 EASTER SUNDAY**  
8:00 am Holy Eucharist

9:15 am Contemporary Eucharist

10:30 am Sung Eucharist with Brass Quartet  
Easter Egg Hunt immediately following the service

# Refugees from an Island Prison

by Andrew Harding

On a warm summer's day, maggots were on the plate for refugees confined to an Alternative Place of Detention in Melbourne, Australia.<sup>1</sup> They had been transferred for medical treatment from Nauru, a small island over 3,000 kilometres from Australia. Some, like Mehdi Ali, were suffering from post-traumatic stress. At the age of fifteen, he had been put by his family on a boat from Iran. That was nearly ten years ago. And counting. Mehdi mourns the loss of a youth wasted without a future. "I'm in the middle of the city and I cannot leave," he said. "It's like being hungry and watching someone eat in front of you. Sometimes I wish I died in the ocean."

The official line from Australia is that people like Mehdi Ali and those on Manus and Nauru are free to leave if they can find a country to take them.

I am part of a resettlement team for Ads Up Canada in Toronto, a group of Australian expats and Canadians concerned about the indefinite detention of refugees in Australia's offshore processing centres

<sup>1</sup> As reported in various media, including *The Financial Times*, on January 13, 2022.

(<https://www.adsupcanada.org/>.) Through Mosaic, we are sponsoring Mathi, a 27-year-old man from Sri Lanka who is a Roman Catholic. He has been held on Nauru since 2014 when barely out of his teens. Progress on Mathi's refugee claim is painfully slow with all the pandemic delays, but he did have a long-awaited visa interview in January 2022 to assess his eligibility for the private sponsorship program. We wait in hope for good news, without knowing if the decision will take weeks or months or what the outcome will be. Thankfully, seven people from Nauru and Manus arrived in Canada in December 2021, so there is progress once again.

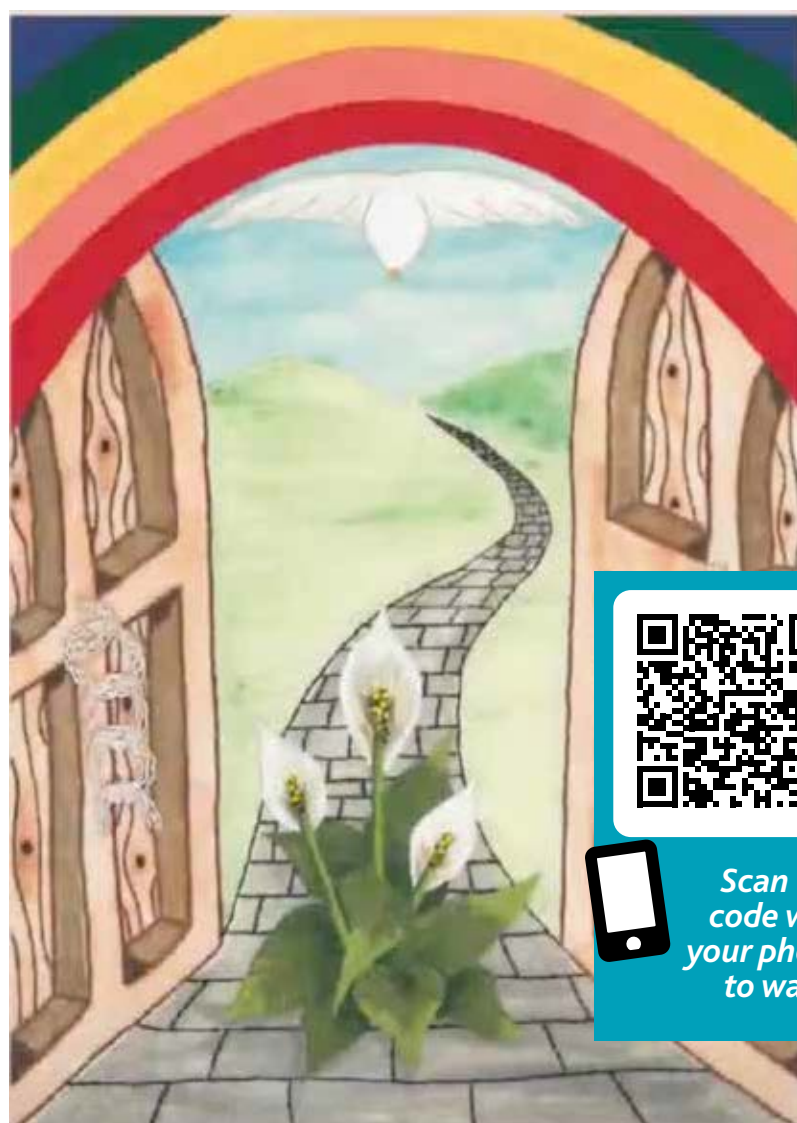
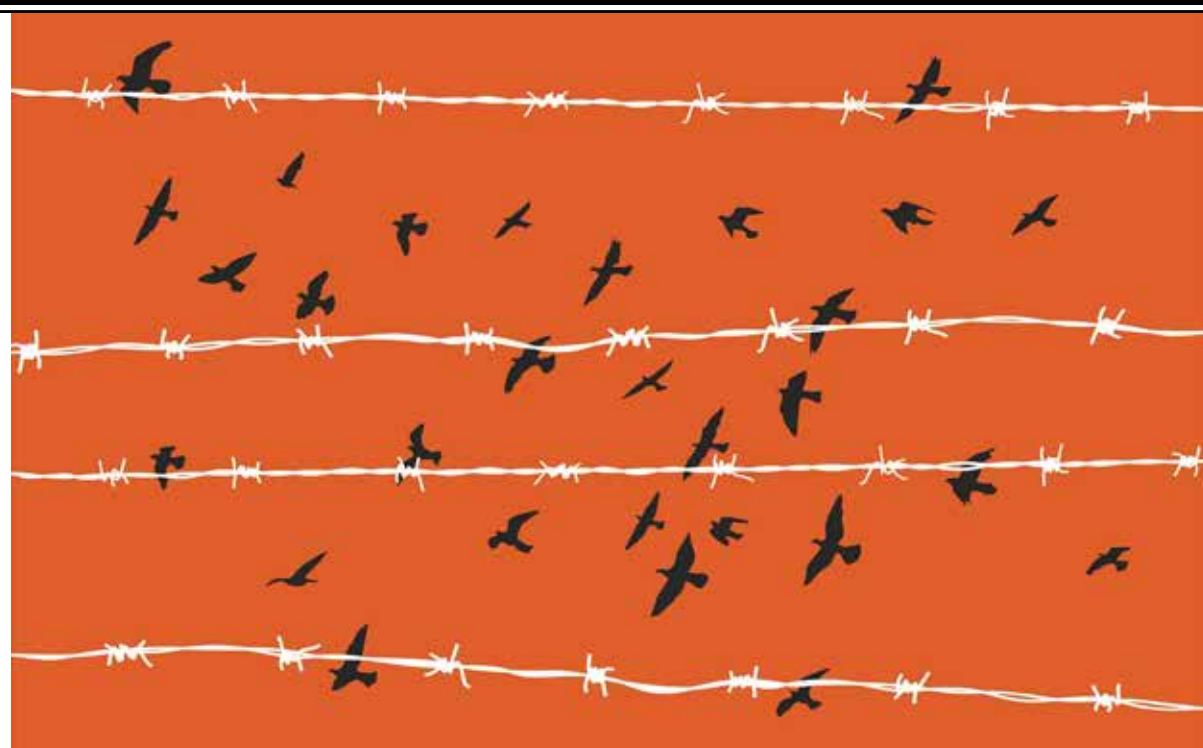
Mathi has three sisters and his mother in Sri Lanka. He has access to a cellphone, though there have been threats from the authorities of confiscating phones, and our team communicates with him via email and WhatsApp. While in detention, he has been working at a power generation and manufacturing plant on the island. Work is very helpful, but the mental exhaustion and depression from complete uncertainty over his future is harder to bear than we can fully understand. We help to give him some hope to stay strong. It

seems the only certainty in the situation is that the Australian Government flatly refuses to let refugees settle there.

I don't want to make light of the anxiety and uncertainty many of us feel after two years of pandemic; indeed, one of our resettlement team members had to return to Australia for the sake of the mental health of her teenage children. And yet, the pandemic-induced deprivation, anxiety, trauma, and uncertainty about when it will end can be a way to understand just a little of what has become a long-term way of life for the asylum seekers detained by Australia.

As of the beginning of February 2022, we wait with Mathi for news about the decision of his visa interview. In the meantime, we prepare a place for Mathi at our tables in hope and expectation of his arrival to Canada.

✦ *Andrew Harding is an Australian expat. He serves as chair of Christ Church Deer Park's Property Committee.*



Scan the code with your phone to watch

## World Day of Prayer —March 4, 2022

by Elizabeth Joy

Due to health guidelines, this year we are encouraged to visit <https://wicc.org/world-day-of-prayer-2022-service-video/> to view an amazing 55 minute video!

World Day of Prayer (WDP) is a global ecumenical movement led by Christian women who welcome all to participate. Over 170 countries join in prayer and action for peace and justice affecting women and children. All regions share in offerings, with consideration given to the greatest in need. In Canada, WDP is coordinated by the Women's Inter-Church Council of Canada.

This year the World Day of Prayer service has been written by the women of England, Wales, and Northern Ireland. The theme is "I Know the Plans I Have for You" based on Jeremiah 29:1-14. Due to health guidelines, we are encouraged to watch the service on a video which was made in Canada. The video incorporates scenes and artists across the country. Panoramic views of the UK are woven throughout. There is even a children's section. Watch alone or with friends, at your convenience, as you witness God's will unfold.

If you want to donate in support of the World Day of Prayer, you can do so at [wicc.org](http://wicc.org) or by mailing a cheque to: W.I.C.C., 47 Queens Park Crescent East, Toronto, Ontario, M5S 2C3

✦ *Elizabeth Joy is a devoted member of Christ Church Deer Park who, for many years, has coordinated the arrangement and presentation of flowers in the chancel.*

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# Triple Whammy

by Tony van Straubenzee

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**T**hey were all wardens of Christ Church Deer Park at one time, three wonderful men who brought so much to our parish. They died within a month and a half of each other.

**Arthur Huycke** was one of the youngest men to achieve the rank of a Lt. Colonel in WW2. He was a staunch Liberal when I was a Conservative. Once I took down the portrait of Sir Wilfred Laurier that hung in his vestibule and replaced it with a picture of Sir John A. MacDonald. I also sent him Christmas cards "With Kindest Regards" from Stephen Harper and Brian Mulroney. We argued about politics but it was never rancorous.

Arthur did a fabulous job as chair of the parish building committee. He could be a little crusty at times but never impolite. He and his wife, Joan, hosted a Christmas party every year, and it was always a highlight for us.

**Ed Saunders** was a highly respected Judge on the Superior Court of Ontario. He claimed to be independent from politics but, like Arthur, was a staunch Liberal.

For years, my wife, Mary, and I played tennis after church with Ed and his wife, Louise. In early July, we went to Stratford. Our ritual was to watch Wimbledon in the morning, go to a play in the afternoon, and have a superb dinner in the evening.

Ed was a warden a year before me, and he delighted in calling me his "Junior Warden." We were roommates once on a retreat, and an energetic young couple next door woke Ed from his snoring. We both got the giggles and the next morning gave the couple a standing ovation when they arrived for breakfast.

Ed enjoyed his cocktails. One time at my cottage when we'd all been into the booze, he retreated to a wing chair and recited Shakespeare's "Henry V" by heart. He fell asleep before the ending but woke up and carried on from where he left off.

In his later years Ed played bridge with our group at the York Club, and we kept in touch by phone once a week. He was a true gentleman.

**Bob Reeves** and I were friends for about sixty years. We were wardens together in the 70s and organized a number of successful financial campaigns. One Sunday morning, a parishioner asked a sidesman if she could speak to the warden. The sidesman got me, but when I walked back to speak with the woman she turned to the sidesman and said, "Oh, no. I wanted the handsome one."

In the spring of 1976, an artsy parishioner named Sheila Griffith organized a musical production as a fundraiser. She insisted that Bob and I perform, and he said yes on the condition that I perform too. Sheila was a perfectionist who gave us dance and singing lessons. I was made to sing "Bad, bad Leroy Brown" à la Elvis Presley, but Bob stole the show performing "Rhinestone Cowboy" in drag.

When Bob's wife, Jane, died four years ago, Bob lost his very best friend. But he had the support of so many of us. During COVID we chatted daily as he was in lockdown at the Dunfield Residence. He never lost his interest in other people, and his rolodex was the size of a Ferris wheel. His network of friends was astonishing.



The bond which I had with these men was a gift from heaven. My life was enriched beyond words, and I loved these guys. It is hard to imagine life without them. May they save me a seat in the bar up in heaven where they no doubt are exchanging stories of their times down here. The parish played a major role in their lives. May they rest in peace.

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

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## Joan's Passing

by Genevieve Chornenki

*A single leaf from the sycamore tree  
soundless and gilt, let go and drifted down  
to the leaf-littered soil that let it be.  
No mite was moved, no tremor stirred the ground  
the moment that it touched, no blade deposed  
by such a minor nudge. It lay at ease.  
And others dropped down equally composed,  
their unrecorded falls a mute reprise.  
They too moved not a mite nor tremor stirred  
as they made contact with the ready earth  
where essence is surrendered and transferred  
to mystery, rid of sighs or needless words.  
The tree paid scant attention though more bare,  
hummed to itself, crooked elbows in the air.*

The father of a colleague died recently. His obituary, which ran in the papers for two weeks, listed his academic and professional credentials and traced his progression through various businesses. It detailed his social connections, association memberships, recreational past times and, of course, his family.

In the same month, a member of this parish quietly slipped away just as one of the congregational care team members entered her room in a retirement residence. Although I scanned the newspapers for weeks afterwards, no obituary appeared, and her funeral was a short online affair conducted by the funeral home. No spouse, children, or friends seemed to be present, and the participants could have been counted on the fingers of one hand.

The above sonnet is for our parishioner and for countless others who leave the earthly realm without others noticing.

❖ Genevieve Chornenki has been the editor of Spiritus since 2015.



## The Third Collect of Evensong —Lighten Our Darkness

by Ward Lindsey

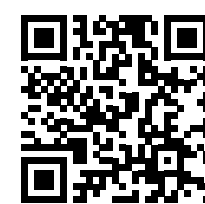
**W**ithin the 1959 Book of Common Prayer there is the service of Evensong. Within that service there are three Collects that are prayed. The first is the Collect of The Day, the second is the Collect for Peace, and the third is the Collect for Aid against all Perils.

The Third Collect reads as follows: *Lighten our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour Jesus Christ. Amen*

As a young lad I read the first word of this Collect as "light in" and not "lighten." However, there is a difference in meaning because the former wording is a noun and the latter is a verb. This observation has come about due to the passing of adult years. Also, with the passing of years I have come to see the word "darkness" as an analogy for troubled times and the words "this night" as an analogy for our human life.

As we experience this season of Lent we can anticipate light in our darkness at dawn. My latest virtual prayer is titled *Dawn Darkness*. Here is a link to that prayer: <https://youtu.be/JShCCFa2L20>

❖ Ward Lindsey is one of Christ Church Deer Park's volunteer choristers.



Scan the code with your phone to watch

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## Notes from the Music Library:

# “Abide With Me”

by Emily Chatten

**F**or many, singing in a church choir is where spirituality and music meet. This meeting can be a profound experience whether you are a chorister or a member of the congregation, and hymn singing is at the centre of that experience. Hymns come in all forms and lengths, but there is something profound in the simplicity of many of our lasting hymns.

When the choir had its first online gathering with our interim music director Nicholas Wanstall recently, he shared a favourite hymn, and he explained that its simplicity was one of the things that drew him to it. That hymn was “Abide with Me.”

According to the American website Hymnary.org, “Abide with Me” has been printed in just over 1,500 hymnals around the world since its original publication. Henry Francis Lyte, who wrote the text, was an orphan who managed to get an education and enter ministry in the Anglican church, first in Ireland and later in Devonshire, England. He worked hard, in particular organizing a Sunday School for eight hundred children when there was no other school. Eventually, the stress of it was too much and he developed tuberculosis. For a few years, he spent winters in the Riviera and came home to his parish in summer, until he died in Nice in September 1847. Now we know Lyte for his having written the texts to the hymns “Abide with Me” and “Praise, My Soul, The King of Heaven.”

While today we see “Abide with Me” placed in different categories in hymn books, church historian Albert Edward Bailey wrote of it in 1950: “The hymn is wholly about death.” Its end-of-day imagery is a metaphor for the end of life that Bailey himself was facing through TB.

We sing these hymns of Sunday morning, put the hymn book away and never think more about them. I encourage you to take some time with Lyte’s “Abide with Me” text. You might be surprised what you find (and by the way, it is linked to at least five New Testament lessons and three Psalms).

William Henry Monk wrote the tune EVENTIDE for “Abide with Me” and, according to Bailey, Monk wrote the music in ten minutes in 1861. Not bad for a hymn that remains a favourite 160 years later.

My research also showed that for over forty years “Abide with Me” was one of a number of songs used at FA Cup final games as part of a community singing initiative sponsored by the Daily Express. Community singing was abandoned in 1971 because younger fans felt it was dated, but for years it had been part of a national love affair with singing. It marked the beginning of the community choir movement. The inclusion of “Abide with Me” was at the request of King George V, so if “Abide with Me” is a favourite of yours, you are in good company!

❖ *Emily Chatten helps to maintain the parish music library. She is a regular contributor to Spiritus.*

### References:

Abide With Me (EVENTIDE 10,10,10,10 Monk, text: Lyte)

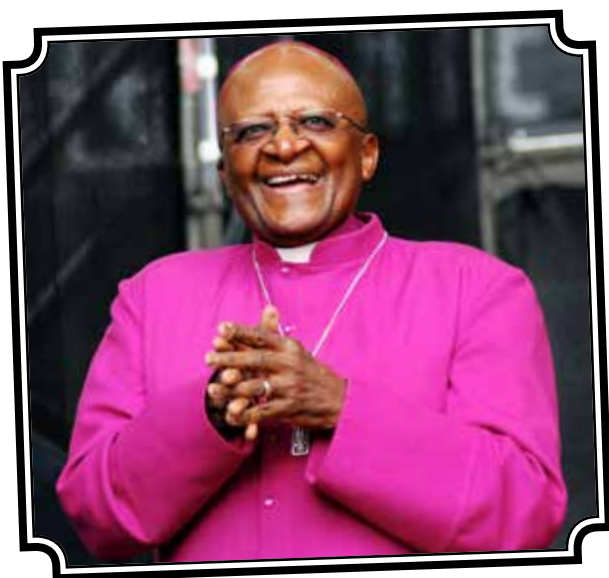
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## The Lasting Legacies of Archbishop Desmond Tutu

by Bradley Lennon

**A**rchbishop Desmond Tutu was a groundbreaking leader in many ways. He became the first Black Anglican bishop of the diocese of Cape Town, then archbishop of the diocese of Johannesburg. He championed non-violent opposition and moral ostracism to combat apartheid. He risked arrest for treason by urging economic sanctions against South Africa. He called Ronald Reagan, Margaret Thatcher, and Helmut Kohl hypocrites for their support of his country’s racist government.

A firm believer in restorative rather than retributive justice, Tutu chaired South Africa’s Truth and Reconciliation Commission, which became the model for Canada’s own Truth and Reconciliation Commission. Both commissions listened and learned from the voices of those who had experienced injustices.

Tutu promoted the ordination of women, and when it was approved, quickly appointed the Rev. Wilma Jakobsen as his chaplain. He called for an end to AIDS denialism in South Africa and wore an “HIV Positive” T-shirt to de-stigmatize people living with HIV.

In recent years, Tutu became the most high-profile African—if not global—religious leader to support lesbian and gay rights. Theologically, he founded his allyship with LGBTQ people on the African Ubuntu spirituality which he had integrated into his daily life of contemplative prayer from Christian monastic tradition. “A person is a person through other people.” “I am because we are.” He fought relentlessly for the rights of gays and lesbians to be included in South Africa’s Bill of Rights and for them to be welcomed at the Eucharist and married in the Anglican Church.

Desmond Tutu called for an anti-apartheid-style boycott and disinvestment campaign against the fossil fuel industry and, in 2019, he called the climate crisis the “apartheid of our times”.

Even in death, he was at the forefront of change. He wanted an unostentatious funeral so, instead of an ornate casket, his remains lay in a simple pine casket. He had also requested aquamation (alkaline hydrolysis) rather than cremation by flame. His body was liquefied under pressure and his bones dried to dusty ashes in an oven.

Aquamation, a water-based process, is part of a growing “green burial” movement that avoids non-biodegradable materials and promotes natural decomposition as an alternative to cremation by fire, which emits greenhouse gases. According to the Cremation Association of North America, aquamation has an overall lower carbon footprint than either traditional cremation or burial. Although aquamation is available as a service across central and southern Ontario, only three funeral homes are currently licensed by the province to perform it.

In southern Ontario there are also four green or natural burial grounds within conventional cemeteries. These seek to minimize the environmental impact of cemeteries by means that include digging graves by hand. You can find more information about this last alternative in the October 25, 2021, edition of the Toronto Star at <https://www.thestar.com/opinion/contributors/2021/10/25/going-out-green-consider-your-options-for-eco-friendly-burials.html>. Having in place a written plan that express your funeral wishes, lessens the burdens of stress-filled decision making for loved ones at an already emotional time.

When he chose a simple funeral and aquamation, Archbishop Tutu left a moving example, consistent with how he lived his entire life, doing his part to the fullest to serve his people, his country, and all of humanity. He bequeathed a legacy that we may all leave our friends and family—how, even once we have died, we can continue to care for future generations and for our planet.

❖ *Brad Lennon is a member of the Climate Action Group and the Property Committee of Christ Church Deer Park.*

# Wanted: a truly inclusive Lent

by Andrew Harding



**I**magine this: into our culture of wellness and self-care, battered by the pandemic, we proclaimed for Lent that there is no health in us. Imagine confessing with the psalmist that there is no soundness in my flesh because of thy indignation; there is no health in my bones because of my sin (Psalm 38:3). What could be worse for a church wanting to be open and inclusive, than offering such a confession? Surely the Gospel is about new life, abundant life, and building the Kingdom of God where all are included. Isn't Christ Church Deer Park "diverse, energetic and open to all on their spiritual journey?"

Lent, like it or not, can be the time to focus on one of the most challenging things about Christianity—learning and acknowledging our faults and weaknesses. This is not an end in itself, but I think it opens the way towards a deeper form of inclusiveness.<sup>1</sup> That's what I am searching for this Lent. All have sinned and fall short of the righteousness of God. Me too. But where is the hope in that? What sort of equality is that?

A deeper form of inclusiveness means seeing that the people we might want to liberate and protect are just as prone to faults and weaknesses as those who have inflicted suffering and all forms of exclusion: prisoners become prison guards and victims become victimizers. A deeper form of inclusiveness also means seeing that for all that we have recognized our socioeconomic privileges, repented for the wrongs of residential schools, and redoubled our efforts to include people of all genders, class and race, we remain just as much in need of repentance and redemption as everyone else. To claim otherwise is self-righteousness.

These deeply woven but inconvenient truths in the Christian tradition tend to surface during Lent. Faced with them, it's tempting to take refuge in abstractions like diversity, inclusion, and equality. Such abstractions beckon us—me too at times—to a form of faith that makes it a bit too easy for all of us to judge but not be judged. Pride, self-deception, and self-satisfaction are ready and waiting for all, including me.

Paul's epistle to the Romans makes for bracing yet reassuring reading at this point (especially chapter 3:22-24 and 11:32). Speaking about the new Christian movement and its relation to God's justice for Jewish and non-Jewish communities, we read: "there is no distinction since all have sinned and fall short of the glory of God; they are now justified by his grace as a gift, through the redemption that is in Jesus Christ." I now find Paul's words remarkable, though I recoiled from it when I was younger. Nobody is beyond reproach, nobody has immunity by birth, upbringing, or inclusive policies, and everyone needs what only God can give. Further along in Romans (11:32) Paul makes the point even more strongly: "For God has imprisoned all in disobedience so that he may be merciful to all." If you've ever failed to keep New Year's resolutions, ever broken a promise or let down someone you loved, you're included. All have sinned and are justified by the gift of grace. Now *that* is true diversity, equality, and inclusion—and good news this Lent.

❖ *Andrew Harding and his family joined Christ Church Deer Park in 2019. He has since become a regular contributor to Spiritus.*

<sup>1</sup> For more on this notion, read Fleming Rutledge at

<https://generousorthodoxy.org/discourses/true-inclusiveness-according-to-the-word-of-god/>

## Joyful Giving

by Caroline van Nostrand on behalf of the Stewardship Committee

*Command them to do good, to be extravagant in good deeds, and to be generous and willing to share. In this way they will lay up treasure for themselves as a firm foundation for the coming age, so that they may take hold of the life that is truly life.*

—1 Timothy 6:18-19

**W**e are in the third year Joyful Giving at Christ Church Deer Park and thank all parishioners for financially supporting our parish's mission. 2021 was characterized by extraordinary generosity: the Moore Family Challenge raised \$256,000 for physical and operational needs.

Joyful Giving, a framework pioneered by the Anglican Diocese of Toronto, has four key components: **giving, planning, proportionality, and sacrifice.** Lent, a season of reflection, is an opportunity to reflect on God's sacrificial gift and how we respond with our own gifts.

We can celebrate our financial support as a **gift** to the church, one that brings us the same—or even greater—joy than giving a special gift to our

partner, parent, child, or anyone close to us. So, our Joyful Giving journey begins with the simple yet profound step—recognition of all we have been given.

Just as God has a **plan** for us, we should have a plan for God's church. By committing our financial support through pre-authorized giving (if able to do so), we each help sustain Christ Church Deer Park and ensure that the wonderful gifts of ministry, music, education, and outreach continue, whether or not we're present weekly.

The church calendar's milestones can prompt us to revisit, even adjust, our giving plan for the parish. Just as we may moderate consumption during Lent and deny ourselves pleasures, we can also consider increasing our regular parish giving.

The third Joyful Giving concept is **proportionality**—which means consistently giving a specific percentage of one's financial resources: the percentage stays constant even if our income or financial capacity varies. In the case of financial support of the church, the constant element is

the basis for tithing. Historically, when the church was the spiritual and sociological centre for most people, the "tithe" was 10% of one's income. Whatever percentage is appropriate for you, proportionality is key, especially during Lent. Does your percentage truly reflect the centrality of God and the parish in your life?

The final element of Joyful Giving is a **sacrificial giving**—but how does one know when that level is achieved? Until it "hurts?" How is that a joyful experience? Paul's letter to Timothy suggests the joy of being "extravagantly generous" in support of the church, and the 2021 Moore Family Challenge exemplifies this.

Does giving to our parish reflect the foundational nature of God and God's church in our lives? Many of us are able to use God's gifts to support worthy causes beyond Christ Church Deer Park. For those fortunate enough to do that, a good measure may be to assess whether our parish ranks among our top three charitable commitments. Perhaps there's an opportunity to make

*Paul's letter to Timothy suggests the joy of being "extravagantly generous" in support of the church*

a special Easter gift or to increase our level of regular giving in 2022, to "take hold of the life that is truly life."

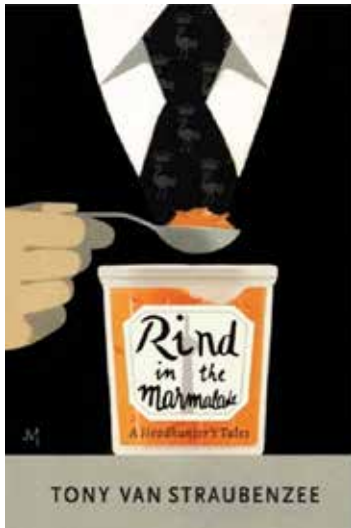
Christ Church Deer Park's Stewardship Committee is so grateful for the kind and committed giving that enables us to update and transform our sacred and surrounding spaces. We also thank everyone who responded to our Advent outreach, demonstrating the breadth of legacy giving within our parish (about which we will be in touch at a later date with more information.)

We wish you all a blessed Lenten season and a Happy Easter.

❖ *Caroline van Nostrand serves as chair of Christ Church Deer Park's Stewardship Committee.*

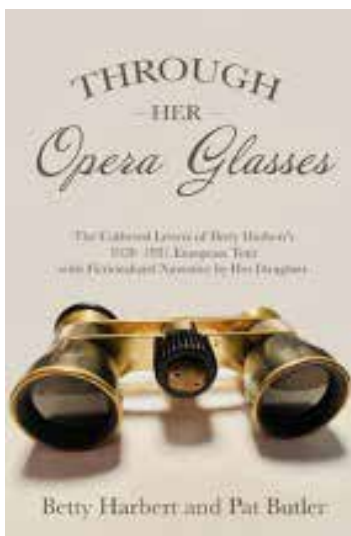
## In the Midst of Us

Readers may know that several members of Christ Church Deer Park are published authors. Here is a sampling of their work which can be ordered from Book City Yonge & St. Clair, our local indie bookstore, or online.



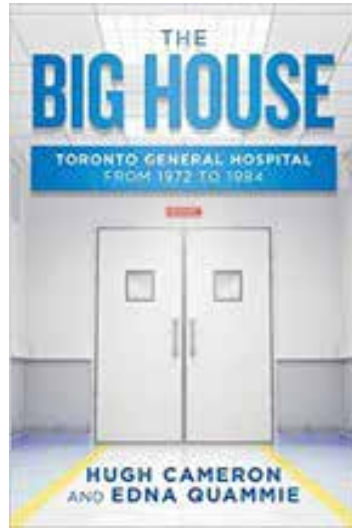
**Rind in the Marmalade: A Headhunter's Tales**  
Tony van Straubenzee  
(Words Indeed, 2016)

Tony van Straubenzee worked in human resources on Toronto's Bay Street, interviewing every personality type and witnessing the range of human behaviour. *Rind in the Marmalade* is full of scrumptious, bite-sized tales — lively and colourful, a few heart-breaking, many screamingly funny — based on his experiences.



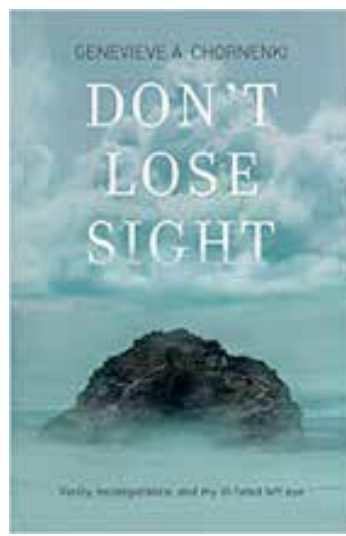
**Through Her Opera Glasses: The Collected Letters of Betty Harbert's 1930-1931 European Tour with Fictionalized Narrative by Her Daughter**  
Pat Butler (and Betty Harbert)  
(Iguana Books, 2021)

Twenty-four-year-old Betty Harbert sails from Montreal with her wealthy Aunt Barbie and cousin Win, attends a Parisian finishing school, tours Europe twice, and spreads joie-de-vivre wherever she goes. *Through Her Opera Glasses* is based on letters written by the author's mother during her year abroad.



**The Big House: Toronto General Hospital from 1972 to 1984**  
Edna Quammie (with Hugh Cameron)  
(Xlibris Us, 2019)

Edna Quammie, an OR nurse, and Hugh Cameron, an orthopedic surgeon, worked in the operating room in Toronto General Hospital in the seventies and eighties. *The Big House* tells of the thrills and spills—sometimes funny, sometimes sad—about life in the OR at that time.



**Don't Lose Sight: Vanity, incompetence, and my ill-fated left eye**  
Genevieve A. Chornenki  
(Iguana Books, 2021)

When Genevieve Chornenki escapes a brush with blindness, things never looked better—city pigeons, people, stainless steel pots. But questions linger. With a newborn baby and a background in dispute resolution, Genevieve sets her sights on answers. The results aren't always what she went looking for.

## Dear Church Mouse



Dear Church Mouse,

What's the correct etiquette for Zoom worship services? Am I supposed to leave my camera off or on? I don't always want to be looked at, but it seems rude to turn off my camera. I also don't like the idea of people checking out my house.

Uncertain User

Dear Uncertain,

This mouse can't identify one "correct" etiquette. During community Zoom worship, the clergy has expressed a preference for cameras on so that participants can see each other and simulate (insofar as possible) an in-person gathering. But that preference is a suggestion and a request, not a command. In addition, not everyone is able to connect to Zoom worship by means of video. Some need to connect by phone. And some who have computers may not have cameras. So, it depends.

You should be guided by your own level of comfort. If you're troubled by bed head, keep your camera off. If you're self-conscious about your living environment, try a virtual background—or temporarily take the Jean Paul Riopelle off the wall.

## THANK YOU, Henry!



Since *Spiritus* started in 2015, Henry Zaluski did the creative design work for this newsletter. Despite his busy job as Associate Creative Director at Scott Thornley + Company, he faithfully and cheerfully laid out the text, added appropriate (often witty) visual images, and made each issue look appealing. And not only that. For many years, Henry made himself available to design cards, notices, and posters for other groups and initiatives in the parish, including the narrative budget that was introduced when he and I were churchwardens together. I can only imagine the value of the professional time that Henry donated to Christ Church Deer Park! But now, his many commitments no longer allow him to continue with the design of *Spiritus*.

On my own behalf as editor of *Spiritus* and on behalf of the entire parish I want to thank Henry for his longstanding generosity. We have benefitted enormously from his gifts.

Genevieve Chornenki

## SPIRITUS



Editor:  
Genevieve A. Chornenki

Creative Design: Henry Zaluski  
Layout: Anders Carlén

## 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 to 500 words in length and in Word format, and all submissions will be subject to edit.

Copy deadline for the next issue is Monday, August 29, 2022.

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

## Christ Church Deer Park

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