



Where Has the Prairie Gone?

by Bradley Lennon

Growing up on a farm in the midwestern United States, I slept with my bedroom window open on a hot summer day so I could waken to the sound of meadowlarks singing in the fields. Returning to that countryside today, one finds no meadowlarks. The Eastern Meadowlark belongs to the group of grassland bird species that have experienced widespread decline over the past 50 years.

Climate warming is not the only thing that threatens meadowlarks and so many others; land use changes by us human beings has caused the loss of their habitat. The tall grass prairie in which Eastern Meadowlark once bred so abundantly has become one of many imperilled ecosystems in North America. Up to 10 % of Southern Ontario was once covered in tall grass prairie, oak and pine savannah, grassy wetland fringe habitat and meadows. These prairie areas now are so rare that less than 3% remains.

The earliest European explorers to visit this part of the world would today find themselves amazed at the transformation of the landscape they had seen. Pastures and hayfields replaced the native vegetation, and farms became more mechanized with larger, corporate farms planted in corn and soybeans. The native grassland species of plants and animals declined as their habitat shrank and disappeared.

Twenty percent of plants designated as rare in Ontario grow in the prairie. Butterflies and night-flying moths require “host plants” to provide nourishment to their larvae on their way to adulthood. For example, the milkweed supplies such resources to the monarch butterfly.

Without host plants, the butterflies and the dozen species of bumblebees found in southern Ontario cannot thrive. Insects not only pollinate native plants and our crops, but they themselves are a food source for a great number of the birds and animals. Some of these species, such as the northern bobwhite, are now in danger of disappearing entirely from Canada.

Ontario’s Indigenous people learned from close observation of nature that intentionally and strategically setting fires could help vegetation and wildlife to flourish. Now conservation authorities use prescribed burns to try to restore lost meadowlands. Visitors to Bob Hunter Memorial Park in Markham or the Jack Darling Memorial Park in Mississauga will find there restored traces of the tall grass prairie.

Despite efforts such as these, loss of biodiversity is a worldwide crisis. This decline worsens as we continue in business-as-usual scenarios. In early December 2022, the UN Biodiversity Conference¹ (COP 15) will meet in Montreal to implement a plan of broad-based action to bring about a transformation in human society’s relationship with biodiversity.

When God created the various plants and animals, God saw that they were good, not because they would be useful to human beings. They were good in and of themselves, and that is why God delighted in them. God directed Noah to build a boat, not just so a few humans could survive but to rescue breeding pairs of every “kind” in the Ark.



A remnant of tallgrass prairie about 5 miles from the farm in Minnesota where Bradley Lennon grew up. The common grasses in that ecosystem are little bluestem, big bluestem Indiangrass, and switchgrass.

How can we at Christ Church Deer Park attend to the preservation of biodiversity and care for creation? What can we be doing as individual members to clean our local waterways and to protect our city’s ravines from invasive plants? What are we doing to plant trees and to allow our church yard and other spaces to grow wild in order to encourage biodiversity? One important way is for us to participate in the Season of Creation that runs from September 1st to October 4th. Please see the inset.

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

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SEASON OF CREATION

SEPTEMBER 1- OCTOBER 4

General Synod in 2019 passed a resolution to adopt the **Season of Creation** observed from **September 1 to October 4** every year in our Anglican Church of Canada as a time of **prayer, education and action** in our dioceses and parishes. Thus we Canadian Anglicans now join other Christians around the world in giving particular attention to praying and caring for God's creation as part of the global Season of Creation.

For details and more suggestions for meaningful participation visit <https://www.anglican.ca/publicwitness/season-of-creation/>.

1 <https://www.unep.org/un-biodiversity-conference-cop-15>

Land Care Has Deep Roots in the Bible

by Andrew Harding

What is the common thread between the displacement of First Nations people, the climate crisis and increasing inequality? In all three cases, I think it is the poor use of the land that feeds and waters us. Thus we create economic injustice and environmental despoilation. Land care is a vital part of our relationship with God and each other. I know this is a rather big claim. But it's one I've discovered while establishing a vegetable garden on my hot, sometimes windy, third floor roof extension. Whether you have 200 square feet or 200 acres, the opportunities and challenges are much the same.

Just as living soil nourishes healthy and nutritious plants, so the soil of the Old Testament nourishes a healthy relationship with the land, with each other and with God. The first step is to see that all use of land and all agriculture has an ethical core. Again, this is a big claim and one that is illuminatingly dealt with by Ron Sider as the foundation for his book *Rich Christians in an Age of Hunger*. What especially caught my eye was how Snider showed the commandments given to the farming communities of ancient Israel were the foundation of land care and social care—the health of the land and that of the people on it went hand in

hand. To love your neighbour as yourself was to forgive debts owed to you by neighbours; if you purchased farming rights from neighbours who in hardship had to sell, then every 50 years you returned the land to the original families. That was called a jubilee. Even more importantly, the land was “owned” by God by whose providence it could be distributed among the clans for their use under the covenant God had established with Israel.

It is this direct connection between care of land and care of people that is known as “agrarian.” Ellen Davis in her book *Scripture, Culture, and Agriculture: An Agrarian Reading of the Bible* shows that agrarian thinking was predominant among biblical authors whose writing was guided by a sense that the moral actions of the people and the health of the land were closely related. Davis draws out the emphasis across the Old Testament on the use of the land (and the consequences of abuse) rather than the possession of the land. Land care was life and death, not as an end in itself but to show how the relationship between Israelites, who represent all of humanity, and the material sources of life were vital parts of living in the

presence of God. Such living is about the nourishing of new hope and vision for restoring the land, our relationship with it, and with each other. Davis draws on agrarian writers like Wendel Berry to help us to rediscover the land-centredness of the Old Testament and give us fresh insight into the moral and theological sources of the ecological and crises.

Today we can see how many of the practices of land clearing and industrialization that threatened the way of life of First Nations people now threaten the life of all of us. As Wendel Berry stated, it is a contradiction to love your neighbours and despise the great inheritance on which their life depends.

Even if, with eight billion people on earth, it feels like we are living on the last frontier, we must look to Israel's Scripture for our hope in sustaining the soil and water on which all life depends. All creatures drink from the same cup.

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





Scan the code with your phone to see more of the kneelers by Joyce Hamilton

Warm Words and Wishes

by Joyce Hamilton

I don't know how many of the present congregation will remember me; it has been many years since I have been able to attend services regularly at Christ Church Deer Park.

When my family moved into the area in the early 70s, the parish quickly became an integral part of our lives. We hardly had a choice! — the Rector, Ron Davidson, spotted us at our first coffee hour, chatted us up, and asked about our interests. When I said I liked to sing, he immediately took me over to meet the Choir Master (Wayne Strongman at that time). By the following Thursday, I was at my first choir rehearsal.

My partner Ian was tapped for a committee and introduced to its members. Subsequently, he served on parish council and became a warden. I also edited the Herald for many years and designed the new kneelers. Our children, Sandy and Ailis, were baptized, attended Sunday School and other activities.

A move to downtown and Ian's failing health ended up keeping us away, the children moved on, and since then, so many of our old friends have also moved or passed, away.

But life can come full circle, and it has been a joy for me to see my daughter, Ailis, renewing an involvement with Christ Church Deer Park. She has, I'm told, been of tremendous help at recent bazaars, while renewing old contacts and making new ones. A hint...someone should tap her for the Truth and Reconciliation working group; she works for Indspire.

❖ *Joyce Hamilton, a graduate of the Ontario College of Art, used her skills to design the Benedicite Kneelers that are still in use today. For many years, Joyce was also the editor of Christ Church Deer Park's newsletter..*

God Bless Her! May She Rest in Peace

by Tony van Straubenzee

On February 6, 2022, I was thinking about Queen Elizabeth II as she celebrated her Platinum Jubilee—seventy years on the throne, a long time presiding over a country that had seen many changes and leading a family that was subject to much public scrutiny. God bless her, I thought. She was Head of the Commonwealth and also bore the titles Defender of the Faith and Supreme Governor of the Church of England. Now, she is gone after a life of devoted service to humanity. I wish that I had had an opportunity to meet her. Apparently, she had a wicked sense of humour.

While I was the President of the Empire Club of Canada, it was my pleasure to meet a number of members of the royal family.

The Queen’s consort, the Duke of Edinburgh, visited Canada often, and we chatted a number of times. He too had a wicked sense of humour. On one occasion after we had seen each other the previous evening, he said, “Haven’t you got something better to do than hang around with me?”

Princess Anne inherited that sense of humour. She asked me if I was re-

lated to Sir William van Straubenzee in England. I replied, “Yes.” “Pity,” she said. “He smokes those dreadful cigars.”

The Queen appointed Sir William the Second Estates Commissioner. This is a position given to an elected member of parliament to be a link between the British parliament and the state Church. Sir William also administered the property assets of the Church of England. He had a small apartment in the Lambeth Palace, the residence of the Archbishop of Canterbury. He told me how wonderful the Queen was and how devoted she was to the church.



Photo: Joel Rouse/ Ministry of Defence

I also met Prince Andrew who was no stranger to Canada. At a luncheon I told him he went to the wrong school (Lakefield – I went to Trinity College School). He threw his napkin at me.

Sadly, I did not meet the Queen. But I had a wonderful experience of her. On one of her visits to the Queen’s Plate at Woodbine, my wife Mary and I were sitting in a box. Behind us and slightly higher up was another box. Unbeknownst to us, Her Majesty had left the Royal box to sit in different spots so more people could see her. We happened to turn around, and there she

was, not more than two feet away! We were flabbergasted, and I bowed slightly. She nodded and gave us the warmest and most radiant smile imaginable. We were struck by her lovely complexion and beauty. When we turned back around, I had a frog in my throat.

We thank Elizabeth II for her seventy years as our devoted Queen. May she rest in peace.

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

A Christian’s Conundrum

by Emily Chatten

I've *been reflecting* on a difficult encounter I had recently and asking myself some questions. Why it is so difficult to connect people to basic, humane services? Can anything be done about public policies that leave needy individuals without timely help? And what is my role as a Christian and an ordinary human being?

I have a background in environmental public policy, but I took some social work courses, enough that over the years I’ve been able to steer coworkers to appropriate resources when they experienced various family crises. I’ve often joked that “Intro to Social Work” should be a course requirement for everyone.

On a summer day in the vicinity of Christ Church Deer Park, I met a man whom I’ll call “M”. He had come to Toronto from outside of the GTA for cancer treatment at Sunnybrook. M’s bag was stolen with his cell phone and clothes. He explained that the social worker at Sunnybrook directed him

to the shelter at the former Novotel hotel downtown, “treating me as if I am homeless.” M had stayed there, but I could tell he was scared to death. Without a phone he was unable to contact his family outside of Toronto or to make plans to get home. On seeking help from the social workers at Sunnybrook, he had been informed that they could only assist him once. As he had been treated there previously and used their services, they were unable to help him.

After hearing about M’s situation, I brainstormed everything I could think of and tried to connect him with a service or two that would help in the neighbourhood, only to have him be told “you need to make an appointment and come on a week day.” Finally M thanked me for my help and told me to go home.

As I walked home I thought about this bereft human being who had been in front of me. His was a horrible and humbling experience. I tried to think

what I could or should have done differently—buy him a new phone or a transit ticket home? Why had I been so focused on getting him help? Maybe I should have just handed him my phone and let him make the phone calls he needed? Should I have prayed with him? He was a man of some religion who had been praying, but was now questioning his faith, asking if his predicament was God’s idea of a joke.

In the Book of Job God proposes Job to the Devil for an experiment, and Job is often raised when people experience misfortune. For the suffering person, however, the reference is little comfort, especially when the Leviathan is bureaucratic.

For months we’ve all heard about the healthcare crisis in our province. That doesn’t mean we face the crisis as equals. Many communities have difficulty accessing healthcare, especially those in rural, industrial, and northern communities. Despite providing the food and resources that

I close my eyes and see a man spiritually broken, then the flowchart that created his nightmare.

keep us humming along in the city, these folks are often forced to travel long distances for healthcare—like M. Sadly, I’m familiar with the policy process that generates “solutions” without taking into account the burdens they impose on the travelling sick.

I close my eyes and see a man spiritually broken, then the flowchart that created his nightmare. Unfortunately, it’s a nightmare I’m no closer to fixing.

✦ *Emily Chatten is volunteer chorister and a regular contributor to Spiritus.*

Betting on the Future When It's Scary

by Pat Butler

I am no historian; no high school history teacher ignited in me a passion for the past. Thankfully, my attitude about it has shifted. Maturity has its advantages.

Retirement gave me the chance to join tour groups, including one to Juno Beach in France where Canadians landed on D-Day, an event which ultimately led to Nazi defeat. Learning about that WW II turning point was especially profound because I was born exactly a year later—June 6, 1945. That means my parents, who were then living in Montreal, likely made a conscious decision to conceive a third child in September 1944 when the war was still underway.

I'm unable to estimate the total number of military and civilian deaths happening around the world each day in September 1944, but I'm sure it was significant. I wonder if Mum and Dad paid attention to the daily death toll. In contrast to today's instant communication, 1940's casualties took weeks to be tallied and reported via newspapers and radio broadcasts.

From 1939 to 1945 my immediate family experienced wartime repercussions, including food and gasoline rationing, school-age cousins arriving from England to live with relatives, and two uncles serving in the Canadian Navy. My church-going parents heard the minister read names of parishioners whose deaths had been reported the previous week. The war must have been pressing on their hearts all the time, yet they went ahead and brought me into the world.

On October 5, 1970, James Cross, a British diplomat, was kidnapped by the Front de libération du Québec (FLQ), a Marxist–Leninist and Quebec separatist guerrilla group. One week later, Canadian Forces were deployed to assist the police under provisions of the *National Defence Act*. Military helicopters flew overhead during a McGill football game I attended, and armed military patrolled the city. I was eight-months pregnant with my first child.

A few days later, my husband and I went to our cottage in Vermont. It had been broken into. Intruders had taken items like radios and space heaters. Candle wax that they had dripped confirmed our feeling of being violated. My hormones were out of whack with the impending birth, but I recall moaning, “What kind of world are we bringing this baby into? We’ve left the city full of militia with guns, and even our cottage by a lake isn’t crime free.”

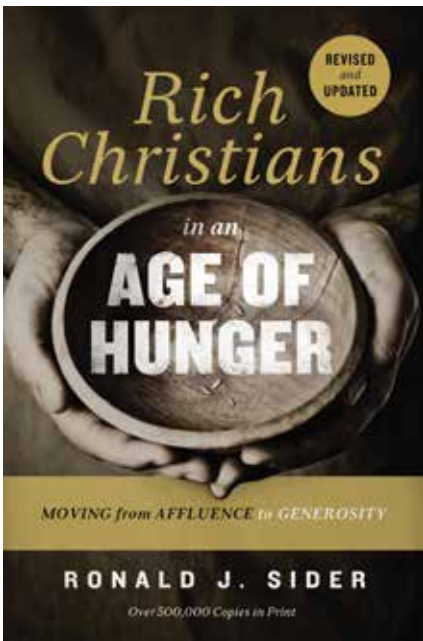
Russia’s invasion of Ukraine has cast a pall of distress over the world; journalists have pointed out similarities between Putin’s expansionist plans and Hitler’s invasion of neighbouring countries. Millions of Ukrainians have fled their homeland, so babies are being born to refugee mothers far from the peaceful country where they were conceived. What effect has the war in Ukraine had on humans’ desire to conceive and bring up a child?

In 2020, when the COVID-19 pandemic created world-wide uncertainty, how did prospective parents feel about having a baby? It takes an optimistic outlook to take on parenthood at the best of times. What happens during the worst of times?

When considering these questions, I bless my parents for agreeing on something like, “Nobody knows how long the war will continue and who will win it, but let’s take a risk and have a baby.”

Today at church, we prayed, “Eternal God, help us be open to unbelievable things.” Unbelievable things—a valid definition of faith, I think. When people believe in the unbelievable (like the return of peace and calm) and take a big step, outstanding outcomes often follow.

❖ Pat Bultler is a parishioner of Christ Church Deer Park.



He Hungered for Justice: Ronald J. Sider (1939-2022)

by Andrew Harding

At a time when the term evangelical might appear as the opposite of Christianity¹ and in a world of vast inequality, Ron Sider was a bridge builder. His book, *Rich Christians in an Age of Hunger: Moving from Affluence to Generosity*, was a witness to his life's work to stir the conscience of evangelical Christians. For more than 50 years, he partnered with people whose lack of money fostered a resourcefulness and care for others that he saw lacking in too many affluent Christians. More than anything, Sider's life bore witness to his love of Jesus through helping people who were poor and marginalized to build a better life. “Jesus offers true joy,” he once said, “not through getting, but through giving. Happiness comes as a by-product as we give ourselves to others.”

Sider grew up on a 275 acre farm in Fort Erie, Ontario. His father was a pastor in their anabaptist/Mennonite church in which Sider was raised. After doctoral work at Yale, he taught in Philadelphia for the rest of his life. It was a life lived as he professed. In both Yale and Philadelphia he moved his young family into poor black neighbourhoods, helping with voter registration and mourning with them the death of Martin Luther King, Jr.

From the time *Rich Christians in an Age of Hunger* appeared in 1978, it has influenced young evangelical Christians who were not content with the contrasting realities of affluent yet complacent Christians and impoverished yet entrepreneurial people in many parts of the world. Despite the growing problems within evangelical Christianity in America, Sider was proud of his evangelical heritage and saw it for what it was—the good news of the Gospel for rich and poor alike.

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

EDITOR'S NOTE:
INTERESTED READERS CAN FIND
RONALD J. SIDER'S OBITUARY IN
THE NEW YORK TIMES HERE
<https://www.nytimes.com/2022/08/05/books/ronald-j-sider-dead.html>

¹ <https://www.christianitytoday.com/ct/2022/august-web-only/body-christ-keeps-score-spiritual-trauma-sbc-church-abuse.html>



How Christ Church Deer Park is Re-Imagining Rummage!

by Mary Bredin

April 23, 2022, was a big day at the church! It was Earth week, and we were keen to do our part to help the planet. Reusing clothing helps the climate crisis, and raising money by selling donated clothing is a long tradition at our parish. I remember going to rummage sales as a child, and this time my niece and nephew took part!

Many volunteers spent many hours of work sorting the clothing and ensuring everything was ready. As you can see from the pics, not all the work is glamorous! On sale day, young and old helped in different areas: general women's clothing, the women's and men's boutiques, and jewellery. We were busy from the minute the doors opened at 9 a.m. till we closed at noon. The mood was so good. It was the first real parish event since COVID, and everyone was happy to be back.

Each part of the event was amazing, including the quality of the donated clothing. Nicholas played organ music, and the Youth Ministry held a very successful bake sale. We intentionally placed our traffic flow so that shoppers walked through the sanctuary to get to the bake sale in the Yonge Street narthex. Our plan was to introduce new people to the whole church. And of course, the boutique was packed and the men's room consistently busy. The photos that I took give

you a taste of the preparation and the event, but cannot really capture the energy.

What was left after the sell-off period was donated to *Cornerstone to Recovery*¹. The clothes are sold through the Talize thrift stores and the revenue helps fund addiction recovery programs as well as provide employment.

About \$5,500.00 was raised from the clothing and bake sales, and \$500.00 was donated to the *Suzuki Foundation* to show our commitment to Earth Week.

Thanks go to all who helped make this happen, including a big shout out to the parish staff. Everyone pitched in. Thank you all!

To make things more manageable, we planned to have a clothing sale on one date and a White Elephant/Rummage sale on another. The White Elephant/Rummage sale, originally scheduled for June 11th, was rescheduled to September 17 from 10 to 3. It was held out on the lawn with a BBQ and will be subject to a report at a later date. Once again, thank you to all who made it happen.

✦ *Mary Bredin has been a parishioner at Christ Church Deer Park since the age of 8. She is one of the enthusiastic leaders of the parish's sales.*

¹ <https://www.recyclingrewards.com>



REIMAGINE RUMMAGE TEAM

Going forward, our hope is to host a single sale every year. We haven't decided whether that will be Spring or Fall, or maybe get switched up. We will intake donations for one month, and that is all. However, we do plan to begin our online store this fall where we will sell higher-end donations on our social media, and we plan to have a small room downstairs as the pick-up location for the online shop. The room can also be used for ACW-ish get togethers, book clubs, a place to read a book, have a private visit...

Don't worry. With all the creativity in this parish, we plan for this to grow...and we would love to have you join us! Please get in touch to get involved: marybredin@gmail.com



Left:
Maggie Symons working hard.
(March 2022)

Right:
Bagged and ready to leave the building –
Sharon, Mary and Hunter



Rummage Team get together June 2022:
Jayne, Judith, Ali, Sharon, Abigail, Kim,
Dora, Sue, Mary (Missing: Marcus, Laura,
Maxine, Pat, Pamela, Reenie)



Left & center:
The first sale date focused on clothes

Right:
The White Elephant Sidewalk sale
happened in September



Left:
Planning meetings to get organised
happened fall 2021

Right:
Mary Bredin's nephew among the shoes!

Notes from the Music Library:

“Breathe on Me,
Breath of God (#649)”

by Emily Chatten

I've been working in the garden a lot in recent days. If one finds a bit of shade the work is more bearable, but generally it's been hot and sticky and even the wind has blown hot. I can't help it; I find it difficult not to see that as a metaphor for someone breathing on me. The result: "Breathe on Me, Breath of God" has been in my heart and on my lips. It's a hymn familiar to me, as it was assigned to me the first summer I took organ lessons. But, Robert Jackson's tune TRENTHAM, best known in North America to this text, is rarely sung these days.

One description I read of Jackson's tune called it "nondescript" but went on to explain it was representative of the chromatic harmonic tradition during the late nineteenth century. Unlike that commentator, I experience TRENTHAM more as lullaby or a meditation when I play it. It is one of a handful of hymns I return to when I'm angry, upset, or anxious. I am always amazed the calming effect it has for me.

The text was written by the Canon Edwin Hatch, and it has a Toronto connection. Hatch was associated with Oxford for most of his life, including when he wrote "Breathe on Me, Breath of God," but he spent a handful of years here at Trinity College. In the mid-nineteenth century, Hatch was considered the world's authority on the organization of the Early Christian Churches. Despite Hatch's expertise and experience, his theological opinions were at odds with the Trinity College authorities, and he returned to England after only three years.

The hymn text's four stanzas are built on John 20:22. "And with that he breathed on them and said, 'Receive the Holy Spirit.'" According to Albert Edward Bailey's interpretation of the text, we can pray via these four stanzas that God will extend the gift of his breath to us because, in Bailey's words:

1. What God's Spirit accomplishes in us is to unify our desires and activities with our own.
2. In particular it purifies our desires and gives our wills a divine direction and permanence.
3. It sanctifies us: spiritualizes our animal nature and gives a splendor which, though finite, is like God's.
4. Only so we can share God's perfections and His eternity.

According to Bailey, the theology behind these stanzas takes us through Genesis, Job, the Psalms, and Isaiah, to the John quote and Acts. That's quite a journey for a such an unassuming text.

Some people find hymns like this one out of date. You may be one of them, but if you're up to it, I have a challenge. Above I have laid out the context of the hymn. A single verse (stanza) is four lines, each of the four lines are nine syllables (beats) each. Can you write modern words for this hymn?

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

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The Gardens at
Christ Church
Deer Park

By Walter Blackwell

Most of you have probably walked or driven past Christ Church Deer Park and admired the beautiful landscaping around the property. This does not happen magically!

We are extremely fortunate to have a friendly neighbour who had an under-utilized green thumb. ED GRADY lives nearby and is an enthusiastic gardener. A few years ago, he asked if could start a small vegetable garden on the church property. He then saw that our landscaping needed some tender loving care. Although not being a parishioner, he volunteered his services.

Since then, with little help from others, Ed has put an enormous amount of effort and resources into keeping our grounds attractive. In the spring you will see him on his hands and knees digging and planting. During the summer he is watering and replacing seasonal plants. In the fall he is cleaning up the flower beds. Walkers in the neighbourhood are now admiring the abundance of flowers along Yonge, Heath and the path alongside the playground behind the church. By some, the latter is referred to as the Path to Paradise.

Ed does most of the work himself and supplies most of the materials as well. If there are any parishioners who are prepared to help Ed, I know that he would welcome assistance. Enthusiasm is a more important prerequisite than experience.

I'm sure that some encouraging comments as you pass the church would be greatly appreciated by Ed. He is a wonderful person and is putting a great amount of work into keeping our church looking attractive. We all owe him a huge expression of thanks.

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Parish Property Update

by Andrew Harding

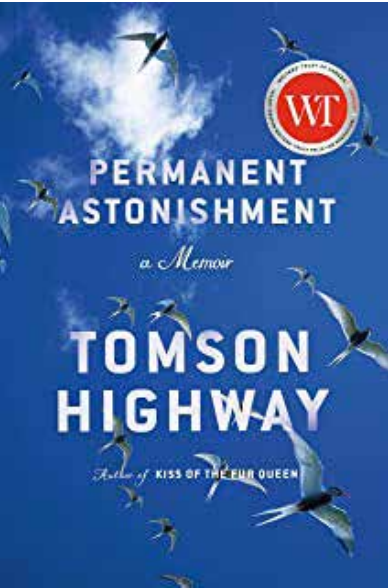
At this time of the year we are thankful for the work of our very generous neighbour Ed Grady who does all the gardening around the church building. Read Walter Blackwell's article for full details. Ed loves the work, is hugely generous, and if you see him at work, stop to thank him.

There are two groups of projects that are being worked on. First, essential maintenance, which has included removing fallen tree branches and dealing with a leak from a rooftop air conditioner that damaged the ceiling above the main stairwell. Second, there are longer term improvements for which we are getting quotes. These include:

- » **IMPROVING ENERGY EFFICIENCY** in the winter by replacing the ceiling fans in the sanctuary and closing off the ceiling vents
- » **ADDING NEW SPEAKERS** to the sound system in the sanctuary
- » **REPLACING THE SINK SURROUNDS** in the downstairs kitchen
- » **FINDING A PROPER SOLUTION TO THE DRAINAGE** on the north side of the building. This will be a major project to either construct ground drainage in the parking area or divert water towards the Yonge St storm drain. Water that currently pools in the north West corner needs to be diverted towards Yonge St.
- » **RESTORING THE NORTHEAST STAIRWELL AND FOUNDATION.** This is also a major project for which excavation around the exterior wall and new foundation drainage would be needed before repairing the interior water damage.

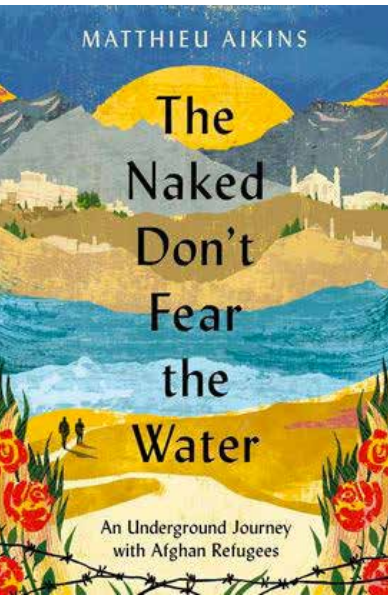
❖ Andrew Harding is chair of Christ Church Deer Park's property committee and brings his experience as a home renovator to the role.

Editor's Choice



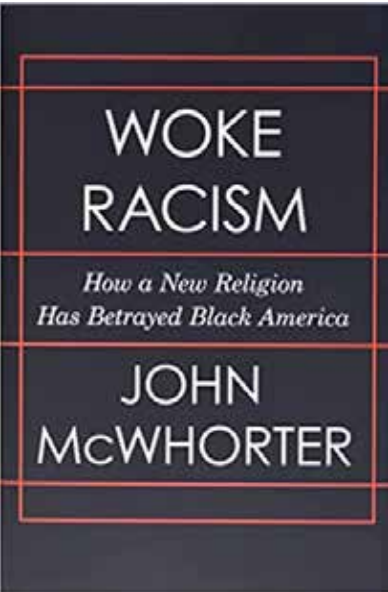
Permanent Astonishment: Growing Up Cree in the Land of Snow and Sky
Thomson Highway
(Penguin Random House, 2021)

A memoir is filled with joy, gratitude, humour, and oh so much love. Thomson Highway, born into a nomadic, caribou-hunting Cree family, was a cherished child with a deep affection for his younger brother and an intense devotion to his parents of whom he later said, "I realized that the central lesson that my parents taught me was to laugh. I grew up in a laughing household." At residential school Highway coveted the piano and when finally let to play it went through five grades in a year. This memoir is educational on so many levels.



The Naked Don't Fear the Water: An Underground Journey with Afghan Refugees
Matthieu Aikins
(HarperCollins, 2022)

Working through this book readers will call to mind John 15:30, "Greater love hath no man than this, that a man lay down his life for his friends." Matthieu Aikins, a journalist living in Kabul, didn't die for his friend Omar but he did put his life in danger on his friend's account. When Omar decided to flee Afghanistan, Aikins left his own passport and identify papers behind to accompany Omar on a smuggler's route to Europe. An inside glimpse into the fraught and harrowing journey of a refugee.



Woke Racism: How a New Religion Has Betrayed Black America
John McWhorter
(Portfolio/Penguin 2021)

A provocative and thought provoking work by a linguist who considers antiracism to be a dangerous and dogmatic evangelical religion that brooks no dissent. In fact, according to McWhorter, the current conversation infantilizes Black Americans and its corresponding cancel culture is of no practical benefit to them. The author advocates pushing back against group think and proposes three straightforward ways to really make a difference, one of them being to teach children raised in poverty how to read.

Dear Church Mouse



Dear Church Mouse,
My sister prays daily for Vladimir Putin and Patriarch Kirill, the head of the Russian Orthodox Church, even though she knows perfectly well that both men use Christianity to justify the invasion of Ukraine.

Shocked

Dear Shocked,
Don't be. Everybody needs prayer, some of us more than others. Who knows? Your sister's prayers may cause Putin and his spiritual advisor to have a change of heart. Isn't that worth praying for?

Dear Church Mouse,

These days every individual and group seems to have a grievance that I'm supposed to endorse or apologize for, even if I have questions or doubts about the cause. Do I have to sign on to every cause that the church adopts?

Reluctant Crusader

Dear Reluctant,
Of course not. As this mouse has pointed out to others, at the Pearly Gates you are the one who will be called to account for the choices that you made in this life, not some other individual or organization. Use discretion and discernment in deciding where to allocate your energies. Just make sure you aren't digging in your heels on a particular issue simply because you think someone is pushing you.



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SPIRITUS



Editor:
Genevieve A. Chornenki
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**

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 (Advent) edition is Tuesday, November 1, 2022. Please send your submissions directly to the editor at **genevieve.chornenki@bell.net**.

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

Christ Church Deer Park

Christ Church Deer Park
1570 Yonge Street
Toronto ON M4T 1Z8C
416.920.5211
ChristChurchDeerPark.org