

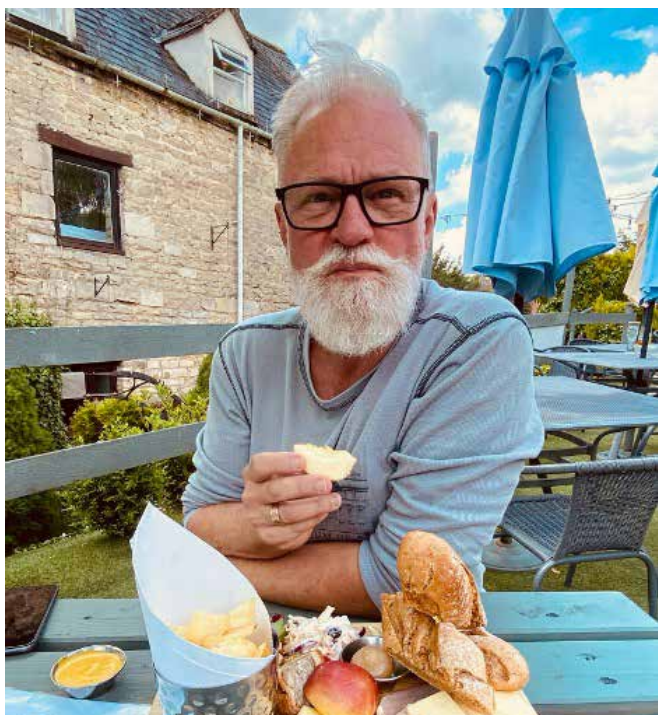
SPIRITUS

NEWSLETTER OF CHRIST CHURCH DEER PARK

ISSUE NO. 30 LATE FALL 2024

The Wrong Path

by Rev. Dr. Stephen Drakeford



A fine Ploughman's Lunch at a pub in Winchcombe

Like your previous Incumbent, I love to walk. So, when the opportunity arose to walk the Cotswolds in Gloucestershire, England, I leapt at the chance. My good pal and walking buddy Chuck and I walked into charming villages, across sheep fields, through rain and sodden muddy paths, for eight days. We stayed in absolutely lovely hotels. And the food scene was amazing! All the pubs were terrific and we even ate in a couple of Michelin star restaurants. But it was the countryside more than anything—it is just so beautiful.

And we got lost. Or not lost so much as going down wrong paths a few times. We had our walking tour arranged by a company called Cotswold Journeys. They were great. They arranged our hotels, made dining suggestions, and picked up our luggage in the morning and dropped it off at the day's destination. We were supplied with comprehensive maps and directions.

In the morning, we would get out our printed guide (over a delicious breakfast I might add), follow the directions, and walk for 18 to 26 kilometres, depending on the day. And the directions often went like this: when you get to the end of the lane climb over the stile on the left and walk along the left-hand side of the field until you come to a wood. You will see a signal tower at the top of the hill. Keep that in your sight. Then follow the path to the right and look for the next field. Enter the field and continue on the right until you get to

the next field...Do you get the picture? While the directions were incredibly detailed there was a certain quality of sameness about the countryside which could be misleading. Sometimes we would cross the field as the

Second, I thought about what you do when you find you are on a wrong path.

directions said, but the next landmark just was not there and we would have to backtrack to get on to the right path.

Normally we would follow the wrong path for a few minutes then realize our mistake. We would laugh at each other, turn around, and try again. Except one day. We had already walked 18 kilometres and we were beginning to get tired. On that day in particular there had been a couple of misdirected steps already. We passed by the Manor House as directed. We crossed into the field near the Manor House. We stayed on the left-hand side of the field as directed. We came to a worn path as described so we kept going. And then. No wood. No babbling brook with a footbridge to cross. Hmmm. Fortunately, a woman walking her Labrador—and I suspect the Lady of the Manor—gave us a cheery hello. We asked her if this was the way to Farnsworth. She told us it was in another direction. We reluctantly turned around and walked the two kilometres back to the Manor House. It was a four-kilometre mistake. We didn't kid each other this time. We got to the spot where we had made our mistake and yes, if we had slightly turned left just before the Manor House we would have gone in a different direction with the right field, wood, and babbling brook. Sigh.

Since we were trudging at this point and not talking much, I started thinking about the wrong path. I thought about the interpretation of the directions. Because we thought we were on the right path we interpreted the directions that confirmed our belief. Until we couldn't deny that we were on the wrong path and in fact what we had unwittingly done was make the direction fit the path we trod. [Continues on page 2 >](#)

Below: One of the hundreds of paths through fields!



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MORE THAN SUNDAYS

– SERVICES DURING THE WEEK:



FIND ALL THE LATEST UPDATES ON OUR WEBSITE: CHRISTCHURCHDEERPARK.ORG

And we got lost. Or not lost so much as going down wrong paths a few times.

Building a Pollinator Garden

Another Step by Christ Church Deer Park to Address Climate Change

by Bradley Lennon

“Gardens are, or at least have the potential to be, an enormous but as yet untapped solution to the climate and biodiversity crisis,” states Kate Bradbury, author of *One Garden Against the World: In Search of Hope in a Changing Climate*¹. Her first reason for declaring this is that gardens imitate the forest edges, replicating their ability to retain water, moderate the winds, and provide food and homes for wildlife. Second, urban gardens absorb pollution and store carbon, and they help to reduce the temperatures of our cities. Above all, our individual gardens together link to form chains that connect to other ecosystems, vast corridors that enable species to move along between them in order that these organisms may find new regions where they can adapt to climate change.



Arrival of donated soil

Our Climate Action Committee at Christ Church Deer Park (CCDP) had reached out to the Greening Sacred Spaces project of Faith and the Common Good to do an energy audit to discover how we might best reduce our expenditure of heat, energy, money, and water. They persuaded us to participate in their program of benchmarking our energy usage over time so that we could detail and reduce our energy consumption. It was their manager of that benchmarking project, Donna Lang, who approached our committee with the proposal that we develop some of our lawn into a pollinator garden.

Lawns are monocultures, providing little in terms of biodiversity compared to native plants. This has led to habitat loss for various species, especially pollinators like bees, moths and butterflies, and other insects. Besides reducing the natural

¹ <https://www.theguardian.com/lifeandstyle/article/2024/may/28/where-the-wild-things-are-the-untapped-potential-of-our-gardens-parks-and-balconies>



Preparing the Pollinator Garden for planting

habitats for wildlife, lawns contribute to urban heat islands, creating temperatures that are higher due to the lack of covering overhead vegetation. Our lawn maintenance equipment with gas-powered lawnmowers and leaf blowers contributes to greenhouse gas emissions and air pollution.

Therefore, last fall our committee began to develop a 20' by 12' garden plot on our church's west lawn. We laid down overlapping sheets of cardboard to smother the grass. We soaked it so that it would begin to decompose. We covered it with organic material of raked leaves and grass clippings. These we covered with spare soil. When spring arrived, thanks to Donna's arrangements with Scotts Canada, we were given four pallets of topsoil and mulch to place additional layers onto the lasagna garden.

A gift from the TD Friends of the Environment Foundation (we are grateful to them and, again, to Donna, who arranged this) meant we could purchase 70 native plants attractive to bees and butterflies. These are now growing in the garden. Neighbours come to sit on the benches overlooking the garden, and they ask us volunteers about the plants we are watering and nurturing. It is an opportunity for us to explain the importance of the native pollinators and of the plants on which they depend.

People become attached to peaceful, restorative places like this garden. It offers a mental and physical respite from the stresses around us. As we become more attached to them and their importance to us, the more we want to see that these places in nature are protected. Our pollinator garden at CCDP is now the twentieth which Donna Lang and the Greening Sacred Spaces project have initiated.

❖ Bradley Lennon is a member of the Climate Action Group and the Property Committee of Christ Church Deer Park. Brad is a regular contributor to Spiritus.

»The Wrong Path

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I think that that is a basic life lesson. But so much more so with Scripture. I remember in university studying *Paradise Lost* by John Milton. I made some comment about “it not being in the Bible.” And my very shrewd and wise professor, Dr. Murdo McKinnon, looked me straight in the eye and said, “But Stephen, you can get the Bible to say anything you want.” So true. If we are not careful about how we interpret the Bible we can easily go down wrong paths and find ‘proof-texts’ that support our point of view but are not really what the Bible is teaching.

Second, I thought about what you do when you find you are on a wrong path. One could doggedly continue down a wrong path out of stubbornness and bloody-mindedness. That won't change the fact that you're on the wrong path. It'll never miraculously turn into the right path.

It is much better to turn around. That takes a bit of humility and an ability to admit that you were wrong. However, admitting you were wrong and on the wrong path doesn't suddenly put you on the right path. No, you have to retrace your steps. We call that repentance. We admit our mistake and then retrace our steps back to the place we first went wrong. One Lent I took up reading C. S. Lewis. I remember him writing that repentance is a long journey back to where it all went wrong. On the journey back to where you got off the right path, you'll have to learn to forgive yourself, ask forgiveness of others, and make reparations. Getting back to where you left off is a bit of a journey.

Wrong paths. We've all been down a few.

❖ Rev. Dr. Stephen Drakeford is the Interim Priest-in-Charge at Christ Church Deer Park.

Right: The beautiful village of Burton-on-Water





Rev. Ali—We'll Miss You!

Curates come to Christ Church Deer Park (CCDP) as part of their training. As a community, we contribute to their spiritual formation as a member of the Anglican clergy. Along the way, each of them leaves us with many gifts. Ali arrived at CCDP in the midst of the pandemic and brought an infectious energy. That energy is combined with a gift for thoughtfulness and compassion from which many of us have benefited. There can be no doubt that we're sad to see Ali go, but we wish her all the best in her new ministry at St. George on Yonge Street.

"The Lord bless you and keep you; the Lord make his face to shine upon you and be gracious to you; the Lord turn his face toward you and give you peace." Numbers 6:24-26

❖ *The Rev. Alexandra McIntosh had her last Sunday at Christ Church Deer Park on September 1st, 2024, and she is now Priest-in-Charge at St. George on Yonge.*





Photo courtesy of Dr. William Amanyire

CCDP Parishioner on the Frontlines Providing Health Care in Indigenous Community

by Bradley Lennon

One of our newer parishioners at Christ Church Deer Park is Dr. William Amanyire. Dr. Amanyire has spent time over the summer months in a posting at a remote Indigenous village. Inaccessible by road, Natuashish is 300 km and an hour's flight, weather permitting, from Goose Bay, Labrador.

Natuashish is a community of about 800 Innu people who were once nomadic hunters and fishers. In the 1930s, missionaries and government officials at nearby Davis Inlet began to distribute food, clothing, and other forms of social assistance. They persuaded these eastern Innu to settle on rocky Iluikoyak Island, the site of the Hudson Bay Company trading post.

The promised homes with indoor plumbing never appeared. Davis Inlet resident Nymphy Byrne said that "they called us 'mushuaunnu' because we lived on barren ground." Despite their concerns that settling on the island had threatened their migratory way of life and connection to the land, the Mushuau had to live in the village for most of the year. Their dependency on government services replaced what had once been their self-sufficiency. Innu parents realized the school curriculum being taught to their children was about white North American society rather than their own traditions, and they worried younger generations were now alienated from their own culture.

By the early 90s, living conditions in Davis Inlet had deteriorated so badly that the community made national news headlines across the country. Outcry by the Mushuau and international Indigenous organizations finally persuaded the Canadian government to fund the movement of Innu homes from their location on the rocky island to the present site of Natuashish on the mainland. There they would find easier access to ancestral hunting and fishing grounds.

Dr. Amanyire is now the Senior Health Administrator-Physician employed by the government of Mushuau Innu First Nations. He works as the local family physician, addressing the people's ongoing health concerns like diabetes and tuberculosis that have resulted from the Innu's changed diets and crowded housing. Not only that, he is also a public health worker, addressing issues like family violence and addictions.

Currently he is helping the Band Council to organize leadership training for young people. They are also having to address the issue of elevated levels of radioactive thorium and perhaps radon gas that have been found recently in some of the community facilities. That unsettling issue brings memories of past concerns from the old town of Davis Inlet with its contaminated water supply.

ABOUT RADON GAS

Radon gas is a breakdown product of uranium. Uranium (in minute amounts) is common in the soil and rock throughout Canada. Buildings with basements built on wetter areas, with a higher soil breakdown or decomposition rate, may be required to install a radon gas trap, which will expel radon from the basement. For buildings without gas traps, a radon detector can be used. Radon detectors can often be borrowed from some public libraries; otherwise test kits must be purchased. Breathing radon gas is a known contributor to lung cancer.

[Continues on page 5»](#)

»CCDP Parishioner on the Frontlines Providing Health Care in Indigenous Community

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When Dr. William completes his term of employment in Labrador, he looks to return to Toronto where he has been instrumental in starting CareLinks Health. The mission of this organization has been especially focused on the health inequalities faced by racialized Canadian communities. It is currently sponsoring an International Conference on HIV/AIDS as it works to promote HIV testing and continued education among recent immigrants from Africa to Canada.

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

Dr. William Amanyire in Natuashish



Summer sunset over local farm fields, with Queen Anne's Lace and Thistles in the foreground.

The Heavens Are Telling the Glory of the Lord

by Emily Chatten

On a sunny July afternoon, my mother and I joined a few hundred others in a timber frame barn in the Northumberland Hills to hear one of Canada's most celebrated pianists in the open air. The barn's walls were open so the breeze and the bird songs could mingle with the Scarlatti, Mendelssohn, and Chopin.

Sitting in the barn that afternoon, I relaxed into the music and began to hear everything around as well.

Most notably, there was a drone of farm equipment in a nearby field. Farms in the area were taking advantage of the weather and haying. This is a sound I am quite fond of, and I could not help but revel in the pastoral nature of the afternoon: birds and insects flitting around, hay being cut and baled in the next field over, the leaves on the trees moving ever so gently, and music floating through the air. Looking back at the afternoon, it does look like that wonderful line from Haydn's "Creation" Oratorio: the Heavens were Telling the Glory of the Lord, even though rather than trumpeting, they were whispering to everyone present.

I wrote a note on the front of my "Order of Service" from September 22. It says, "joy of life, joy of music." I know someone said that during the service, though I must admit I'm a little foggy about who said it, but I knew it was a complement to what I was planning to write here. What I found on that sunny, July afternoon was both a joy of life and a joy in music. Every time I think back to that afternoon, I'm filled with a wonderful sense of peace, and for that I rejoice unto the Lord.

❖ *Emily Chatten is a volunteer chorister at Christ Church Deer Park who helps to maintain the music library. Emily has recently joined a group of volunteers editing and producing Spiritus.*



Notes from the Music Library – Fall 2024:

The Pilgrim and the Blacksmith

by Emily Chatten

"He Who Would Valiant Be" by John Bunyan

MONKSGATE traditional English folk song collected and harmonized by Ralph Vaughn Williams

During the musical celebration that marked the Ven. Cheryl Palmer's last Sunday with us, a hymn sneaked into the final moments that was unfamiliar to me. Set to the tune MONKSGATE, I had never encountered "He Who Would Valiant Be." I noticed the text was attributed to John Bunyan. The lines about pilgrimage were timely as we all knew Cheryl was leaving shortly to complete the Camino. We learned that this hymn was a favourite from Cheryl's childhood. It also hearkened to her years at St. Clement's. An alumna from St. Clement's school recently pointed out to me that "He Who Would Valiant Be" is the St. Clement's school song. As the rector of the parish, Cheryl served as the school's chaplain, so would have had many happy opportunities to sing "He Who Would Valiant Be" with the students.

You never know where you might encounter a hymn. In May, while gardening, I was listening to Abraham Verghese's wonderful novel *Cutting for Stone* as an audiobook. Out of the blue, one of the characters, a nun, while reminiscing about someone long dead, speaks of "Bunyan's hymn." You can be sure this got my attention. Later in the book, the nun explains that she had cared for the man she had spoken of leading up to his death. At his request, she had sung to him "Bunyan's Hymn" or "He Who Would Valiant Be," the first verse even printed in the text of the novel.

John Bunyan is not as well known today as he once was. Born in 1628, he was a novelist, a Baptist pastor, and wrote the text of a number of hymns. He is best known today as author of the religious allegory *The Pilgrim's Progress*, published in two parts in 1678 and 1684. The majority of the book was written while Bunyan was imprisoned by Charles II.

The verses of the hymn come from the second part of the book. While Bunyan wrote many hymns, it is suspected that he never intended anything from *The Pilgrim's Progress* to be used during church or worship services. Scholars suspect this because the metre of "He Who Would Valiant Be" is inconsistent from most hymns of the time. In fact, it was not set to a tune for almost 200 years, until 1860, and the tune it was first set to is described as "unmemorable." However, Vaughn Williams took a fancy to the text while working on the English Hymnal in 1905.

Ralph Vaughn Williams spent many years collecting folk songs and folk tunes, in an attempt to keep their traditions alive. In 1904, Vaughn Williams collected a song and tune from a woman at Monk's Gate in Sussex. The song, from the perspective of a woman, was about being courted by a blacksmith. Vaughn Williams worked with this tune to create the MONKSGATE hymn tune with four-part harmonization we know today. The original third verse of the hymn, which began "Hobgoblin, nor foul Fiend Can daunt his Spirit," was also adapted, because it was hardly *A Midsummer's Night Dream*.

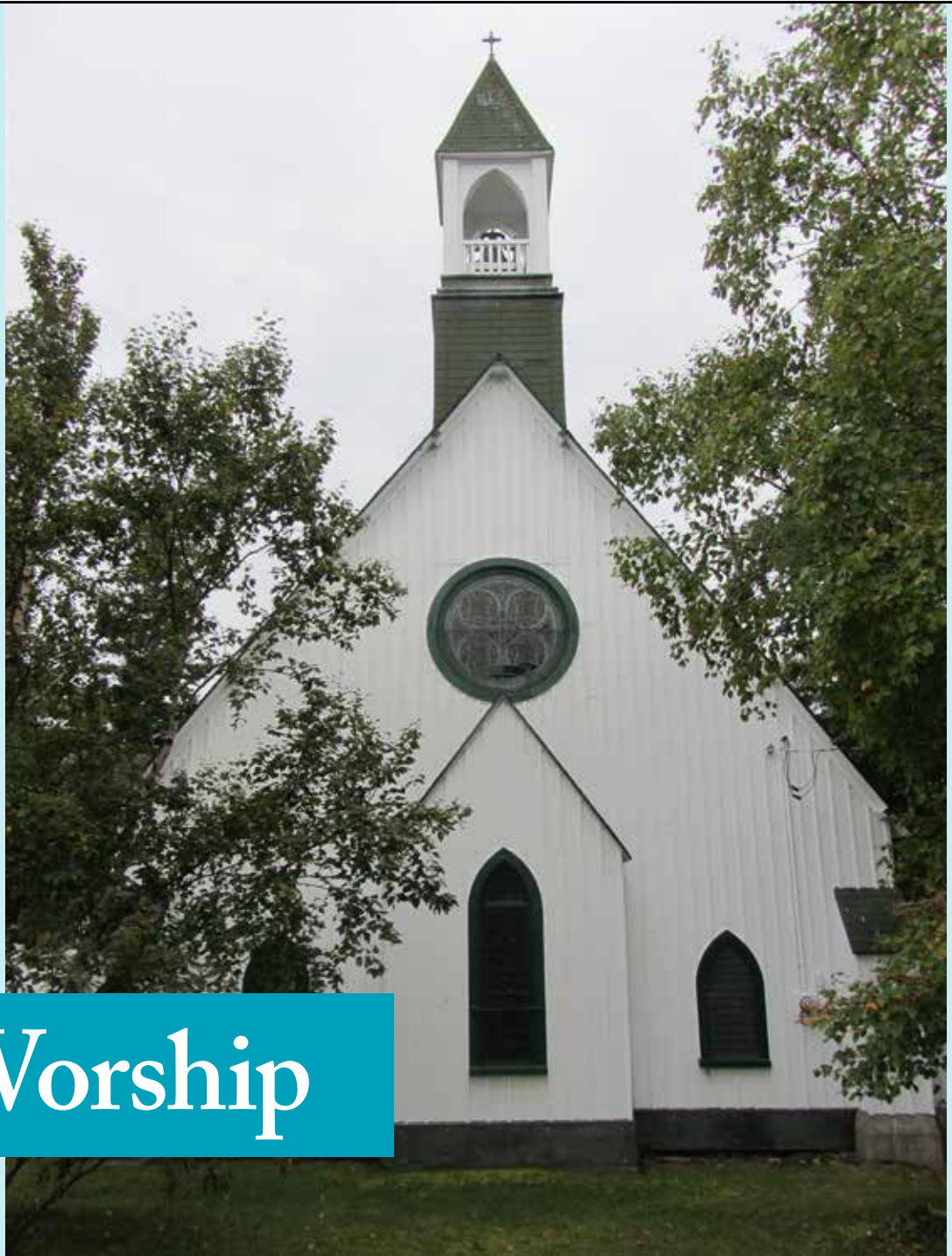
A second tune was written for "He Who Would Valiant Be" at the end of World War I, ST. DUNSTAN'S by Charles Winifred Douglas. A review of my own collection of hymnbooks found both tunes, and slight variations in the text. However, one 21st century hymnbook went back to the 19th century for its third verse, bringing back the "Hobgoblins" to church!

Whether Pilgrim or Blacksmith, be valiant.

✦ Emily Chatten is a Christ Church Deer Park chorister who helps to maintain the parish music library. Emily has recently joined a group of volunteers editing and producing Spiritus.



John Bunyan, born 1628



Summer Worship

by Ariane Heisey

As a choir member, there is a commitment to show up every Sunday morning for service, for festivals and high holidays as required, and for weddings and funerals if requested. It is a pretty full schedule from September to June. As a result, I confess that I take the summer off from church altogether to regroup and recharge.



To accommodate the various Protestant denominations, the summer is divided into four approximately two-week blocks. Each block is led by guest clergy from one of four denominations.

For the past almost ten years, I have had the privilege of being invited to Tadoussac, Quebec where friends have a summer home. For those of you who don't know Tadoussac, and I have discovered that most people know nothing about Tadoussac, it is a small village of about 800 permanent residents at the confluence of the Saguenay and the St. Lawrence rivers. Today its main raison d'être is tourism anchored by whale watching, although its past is more significant.

Tadoussac has an illustrious history. It was established in 1599 when two Frenchmen acquired the fur trade monopoly from King Henry IV and it became the centre of the fur trade until the mid-1800s when it became a summer fishing post. With industrialization came forestry and lumbering, and Tadoussac became a favourite place for wealthy lumber barons and other industrialists from Montreal and Quebec City to build their summer homes.

It is against this background that I find myself a regular guest in one of the most storied lumber baron summer homes, which is still in the hands of descendants of the original family. While there in August of this year, I all of a sudden had an urge to attend church. There is a beautiful, small Protestant chapel in the village, a small white board and batten chapel built in 1866 that I thought I would attend. Known as the Tadoussac Protestant Chapel, it was built by four English families so that they could worship during their summer residency in Tadoussac: the only other place of worship being the Roman Catholic church in a very Roman Catholic and French part of the province.

The way the chapel works now is fascinating. To accommodate the various Protestant denominations, the summer is divided into four approximately two-week blocks. Each block is led by guest clergy from one of four denominations. As luck would have it, I was able to attend an Anglican service, presided over by an Anglican priest who had been doing this two-week gig for some 17 years and had purchased a home in Tadoussac. Clearly, he and his family had fallen under the spell of Tadoussac.

The interior of the church was wood panel with beautiful stained-glass windows commemorating various members of the English Protestant community. I was struck by how full the chapel was: there would have been between 60-75 people at least. I was also struck by how friendly they were. Of course, they all knew each other as they have been coming here for years, but they were very welcoming to newcomers like me. I also loved that they used the BCP service with a few twists (no communion that Sunday), and the choice of hymns—all chestnuts. After the service, lemonade and cookies were served on the lawn, under the trees with a view of the bay in the background. People lingered to talk, and I was given a history lesson about the chapel. It was a memorable way to spend a Sunday morning, and I will definitely attend, the next time I am in town.



❖ Ariane Heisey is a chorister at Christ Church Deer Park who recently walked the Camino de Santiago.



The Terrible Mystery of God's Grace

by Andrew Harding

A few weeks ago I did a word search in our parish profile from 2016. First, for 'community.' Then I did the same for 'Christian,' and then for 'Jesus.' The results? Community won easily; 47 mentions to 19 for 'Christian.' Jesus came in at five. Community can be good. We like to say that one of the main strengths of Christ Church is our community. Further, we often talk about how many people in our city are lonely, and who would benefit from being part of our community. However, community can also be dysfunctional, cultic, and demonic. What makes a community distinctively Christian? In short, living in love and truth.

Here's the rub: we need each other because we cannot grow in the truth of Christianity by ourselves. Here's where it rubs harder: when things are going well it's nice to be nice to each other, but how do we act when they are not—when people irritate and upset each other, misjudge things, do and say the wrong thing, in the wrong way and at the wrong time? Where can we look to for examples of how to get back on track? I suggest First and Second Corinthians in the New Testament are good examples of what can go wrong. The new Christian communities in Corinth (hence the title of the epistles), and St. Paul's responses to them, are a litmus test of Christian love, truth, faith, and commitment. They were formed to be distinctive communities, modelling completely new ways for people to live. Despite all that went wrong in them—and I urge you to read for yourself—the terrible mystery of God's grace and the price of redemption shines through.

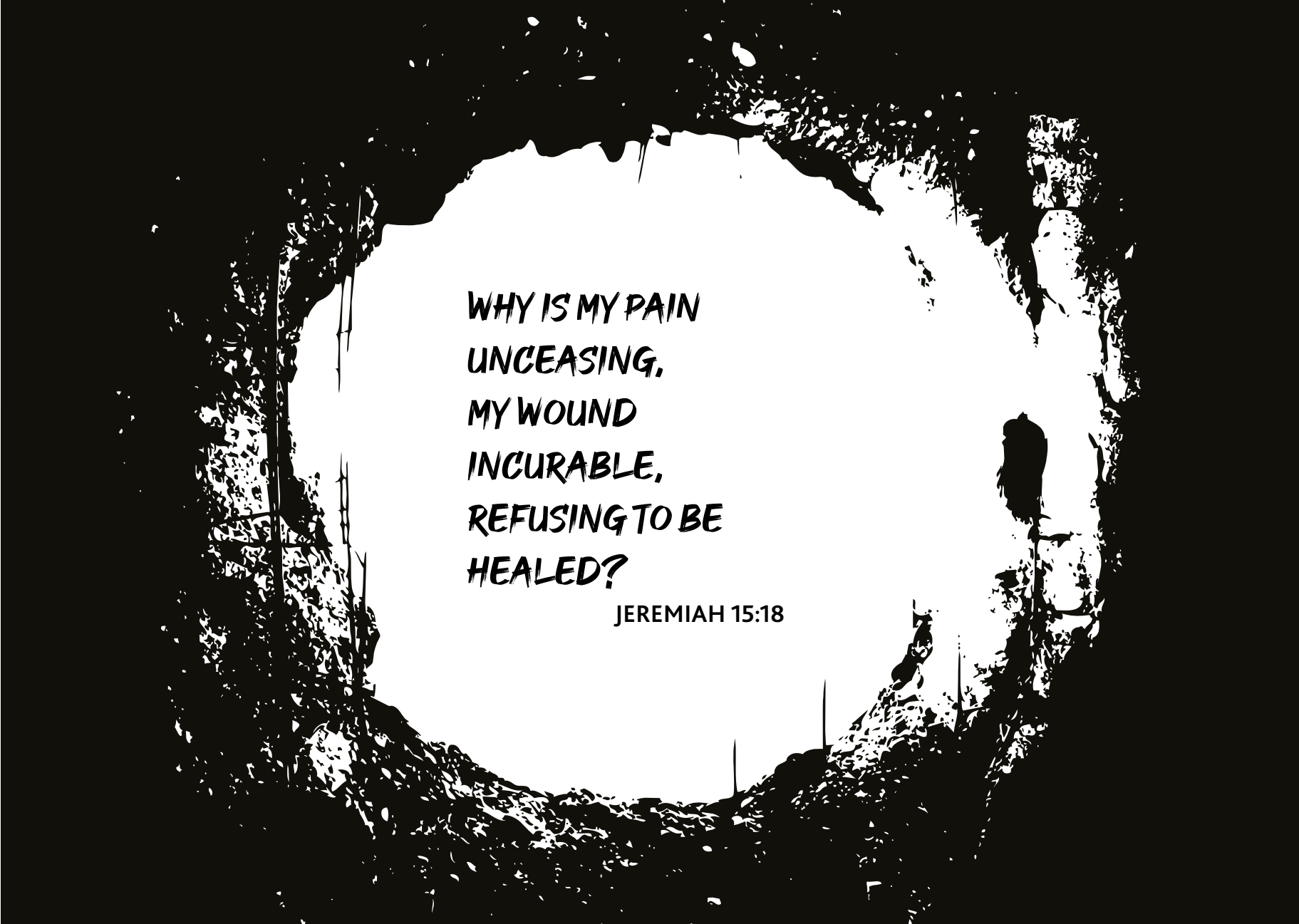
That phrase—'the price of redemption'—hits me hard. It rings true, and when all else is said and done, it flows with new life. And there is always much else to be said and done—Christ Church is involved with many issues, from environmental protection to Pride celebrations, refugee settlement, food ministry, and justice for Indigenous people. What I've realized anew of late is that these are the fruits of faith rather than the source. When these issues become front and centre, the effect has been a cooling of my motivation and commitment. Further, I think that when the church identifies closely with specific policy and cultural moods, the church becomes merely a religious version of secular issues with little Christian content. "You are the salt of the earth. But if the salt lose its savour, wherewith shall it be salted?"

It's time to turn around and get back on track with Jesus as the source of the fruits of justice, diversity, creation care, and reconciliation, for without him we can do nothing (John 15:5). Only when responding to the bracing and at times awkward call to explore an explicit, open, and distinctive Christian faith unafraid to reject respectability and social influence on terms other than the Gospel, do I sense the embers of faith being fed by something deep and fresh.

This is where I find First Nations Christians have much to offer; for example, the communities in the Diocese of the Arctic. Despite the damage that residential schools have done, they remain not only Christian but Anglican. Under the leadership of Bishop Parsons, they are not only Anglican, but deeply rooted in the saving power of Christ, and they openly proclaim it. I find their commitment to Christ and the historic Anglican faith distinctive and compelling; communities with character who are transforming lives with minimal financial resources. That is what I see as the truth of Christianity, and I welcome your views as we seek the truth together.

”
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❖ *Andrew Harding is chair of Christ Church Deer Park's property committee, an occasional chorister, and a regular contributor to Spiritus, amongst other things.*



WHY IS MY PAIN
UNCEASING,
MY WOUND
INCURABLE,
REFUSING TO BE
HEALED?

JEREMIAH 15:18

Dare to Be Aware

Anonymous

As I write this in September 2024, harsh collective punishment continues to be imposed on the civilians of Gaza, an area about half the size of Toronto. The contest is asymmetrical, and the people are as Amaleks.¹

By April of this year, over 50% of all structures—residential buildings, schools, universities, places of worship—in Gaza² had been destroyed, rendering the strip uninhabitable. As of September 19, 2024, at least 41,252 people in Gaza have been killed (16,500 of them children) and 95,497 injured, with over 10,000 missing.³ On September 15, 2024, the Gaza Ministry of Health released a 649-page document containing the names and ages of those who could be identified; fourteen pages listed babies.⁴

If you can bear it, you can see what's going on for yourself: online images of bodies in white or blue plastic shrouds tied with cords, soldiers taking selfies with exploding buildings in the background, supply trucks detained for weeks at border crossings, snipers picking off individual figures walking by the sea, the hollow look on the face of a man released from military custody where he was tortured...

Yet, few people I know are willing to see.

"No!" said a friend when I sent her a link to a documentary. "I refuse to look." So she never heard a nurse describe how she averted her eyes when IDF soldiers made male colleagues strip naked in front of hospital staff. Others simplify: "Arabs and Jews. What do you expect?" "So what? Allied bombs destroyed Dresden in World War II." "I don't take sides. Both sides are wrong." And this from a church-going Anglican: "Don't be ridiculous. The Nakba is a lie." Did I mention that

my letters to the Primate and the Bishop have never been acknowledged? What about the two killed by snipers at the Holy Family Parish compound in Gaza City in December, or the four killed when the Holy Family School, where people were sheltering, was hit by airstrikes in July?

To all who turn away, offer pat phrases, or are convinced they know the narrative, I say—no need to take sides, but do inform yourself. Look into the antecedents of the current suffering. Read, watch, listen. Let yourself feel. Then reconsider your views. That is what I was prompted to do.

On the morning of January 26, 2024, I watched the International Court of Justice issue its interim ruling on the case filed by South Africa based on the United Nation's General Assembly 1948 resolution 260A (III). Afterwards, I wondered whether legacy media had access to the same proceedings that I had watched. Their interpretations did not correspond with what I heard the court say. I also began to notice the media's placement of adjectives such as "horrific" and their sentence structures when discussing related events, an observation later confirmed by an analysis of major media coverage in the US⁵.

So, I dared myself to become more aware. I made it my business to find as many alternative sources as I could, and I listened to or read people like Gideon Levy, Nora Barrows-Friedman, Masha Gessen, and Steve Clemons, in addition to conventional journalists. I also expanded my library by placing a book order with the Educational Bookshop in Jerusalem.

What follows is a small selection of books for you to consider should you dare to make yourself aware.

¹ See 1 Samuel 15:3 (KJV), a passage invoked in November 2023 to sanction the eradication of a people perceived to be enemies.

² <https://reliefweb.int/report/occupied-palestinian-territory/assessment-physical-damage-caused-buildings-war-gaza-october-2023-april-2024-enar>

³ <https://www.aljazeera.com/news/longform/2023/10/9/israel-hamas-war-in-maps-and-charts-live-tracker>, accessed September 19, 2024.

⁴ <https://www.commondreams.org/news/gaza-officials-publish-list-of-those-killed-in-israeli-assault-the-first-14-pages-are-babies>, accessed September 20, 2024.

⁵ <https://theintercept.com/2024/01/09/newspapers-israel-palestine-bias-new-york-times>

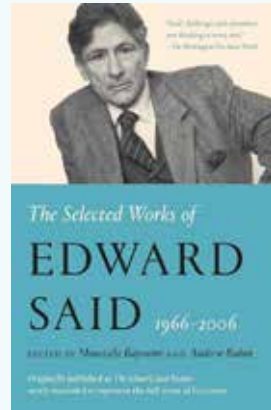


Things You May Find Hidden in My Ear: Poems from Gaza

Mosab Abu Toha
City Lights Books, 2022

In 2019-2020, Abu Toha was a Religion, Conflict, and Peace Initiative Fellow in the Harvard Divinity School. These poems are born of his experience growing up and living in constant lockdown.

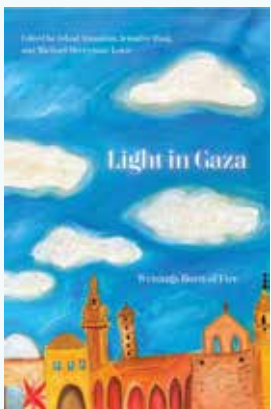
Read about the poet's painful journey out of Gaza—being separated from his family, beaten, and shackled—here: <https://www.newyorker.com/magazine/2024/01/01/a-palestinian-poets-perilous-journey-out-of-gaza>.



The Selected Works of Edward Said 1966 – 2006

Bayoumi & Rubin, editors
Vintage, 2019

Edward Said, a formidable public intellectual, was born in Jerusalem and educated in the United States. This collection draws from four decades of his work and is a challenging read given the sophistication of Said's writing and thinking. In 1978 it was he who first drew attention to "Orientalism," a phenomenon whereby Europeans (mostly) studied exotic "others" and told those others about themselves, often by means of caricatures.



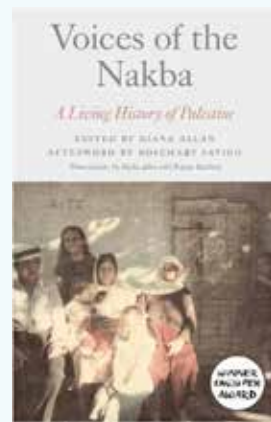
Light in Gaza: Writings Born of Fire

Jihad Abusalim et al, editors
Haymarket Books, 2022

A series of essays, photos, and diagrams (the "architecture of the everyday") that tries to imagine a better way of living. The inaugural essay was written by Shakespearean scholar, Refaat Alareer:

It shall pass, I keep hoping. It shall pass, I keep saying. Sometimes I mean it. Sometimes I don't.

Alareer was killed in an airstrike in Gaza along with several members of his family on December 6, 2023. He was 44.



Voices of the Nakba: A Living History of Palestine

Diana Allan, editor
Pluto Press, 2021

The Nakba Archive is an oral history initiative founded to record the experiences of Palestinian refugees who lived through the 1948 Nakba.

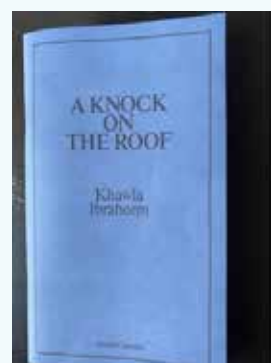
Voices of the Nakba introduces readers to men and women from diverse backgrounds by means of interviews organized chronologically, beginning with life in pre-1948 Palestine. Introductory essays provide context. Readers who stick with the book will begin, just begin, to discern the antecedents of a longstanding problem.



The Gaza Kitchen: A Palestinian Culinary Journey, 3rd ed.

Laila El-Haddad & Maggie Schmitt
Just World Books, 2021

The Gaza Kitchen focuses on Gaza's rich and varied everyday home cooking and documents the people, recipes, and life in the strip, including the adaptations necessitated by restrictions on water, electricity outages, food shortages, and fishing limits. The personal portraits and photographs are as inviting and informative as the recipes. But it's an audacious read at a time when Oxfam estimates the average daily caloric intake in northern Gaza is 245 calories.



A Knock on the Roof

Khawla Ibraheem
Jewish Currents, Winter Gift 2024

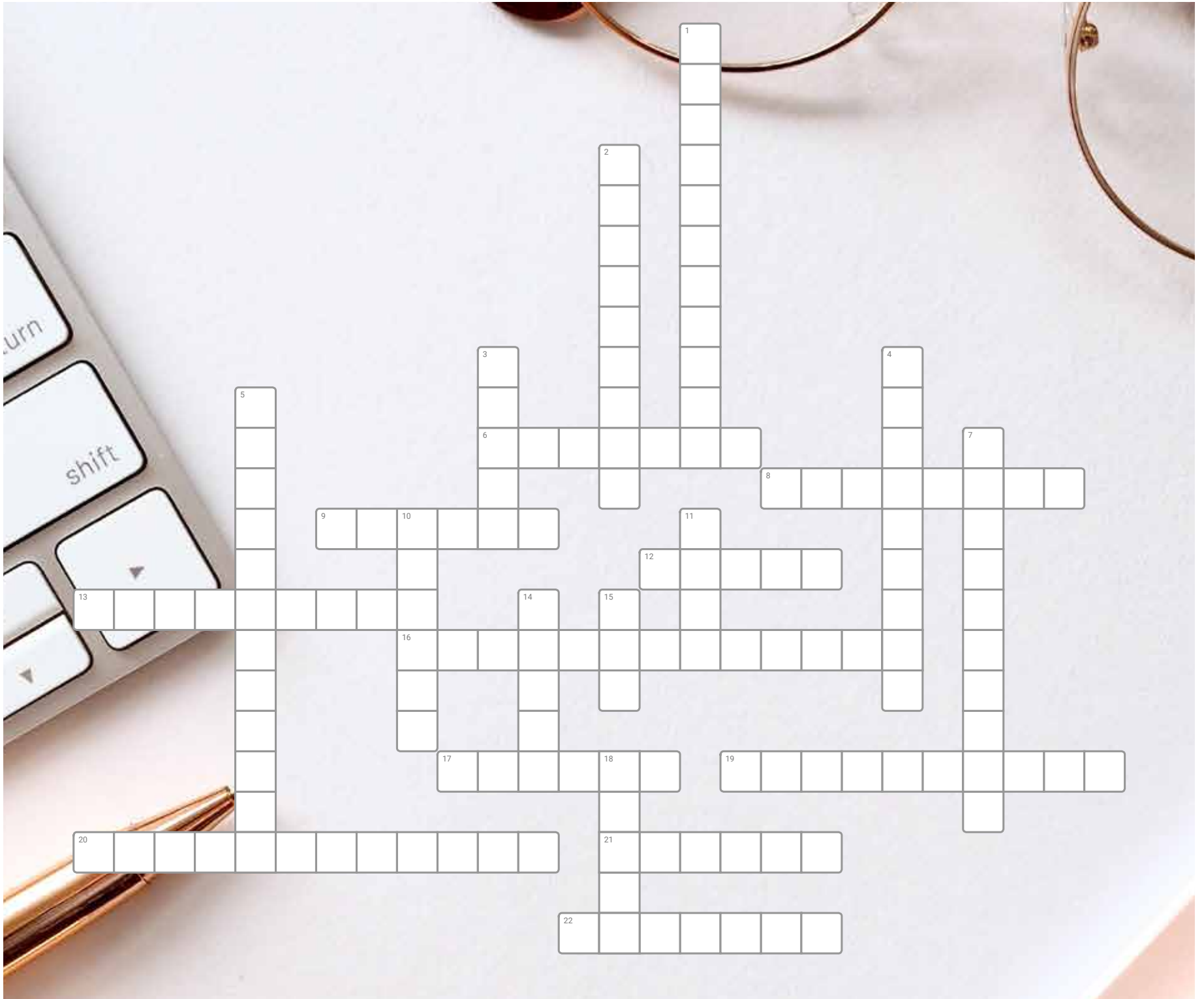
Roof-knocking refers to the practice of hitting a building with a small, nonexplosive "alert bomb" that indicates the inhabitants have five to fifteen minutes to evacuate before a rocket will destroy the building.

A Knock on the Roof is a play in which Miriam, who is both a mother and a daughter, meticulously maps the process of getting out of her apartment and running fast if she hears a knock on the roof.

Since October 7, 2023, roof-knocking has become obsolete.

Spiritus Fall 2024 Crossword

(Answers can be found on last page)



ACROSS

6. Initiation into the Christian faith
8. Season of _____, a liturgical season celebrating the environment
9. Communication with God
12. _____ of our Faith, a summer sermon series
13. A sacrament that originates from the Greek word meaning 'thanksgiving'
17. The title of our annual general meeting
19. A new garden at CCDP
20. A new evening model of worship
21. The title given to the parishioners who lead our management team
22. One of Rev. Stephen's titles while with us

DOWN

1. _____ in Light, a summer sermon series
2. _____ Connection Groups, a good way to get involved at CCDP
3. An ancient, diverse written source of wisdom
4. Community _____, an outreach ministry
5. The liturgical season between Pentecost and Advent
7. Format we use to share our worship services with those who can't be in church
10. Calls to _____ that came out of the Truth and Reconciliation Commission report
11. Furry friends that are welcome at the 9:15 service
14. The One we all follow
15. The shorthand name for the prayer book used at the 8 am service
18. _____ Williams, author of a book recently studied in our Christian Education program

Dear Church Mouse



Dear Church Mouse,

I've been reading the Book of Revelation lately, including the parts about the end of days, and I'm wondering: just what should I be getting out of this book in 2024?

Sincerely,
Bible Thumper

Dear Bible Thumper,

When it comes to the book of Revelation, tread lightly. While sniffing around some corners of history, this mouse found that the book of Revelation was among the last to be included in the New Testament—a couple of centuries after the Gospels. Even today, some preachers prefer to avoid it, while others read it as a list of predictions for how and when the world will end. There is a much better way to engage with it than these. It has to do with how we live our lives day to day. Our history shapes how we act and make decisions. We emphasize some past events (for example our baptism), see them as meaningful because they orient our lives towards a long-term vision. Our lives are not just one isolated event or decision after another, after another. They assume a direction towards what we hold as the highest good—to love and glorify God. Our actions today are directed to our ultimate vision of the Christian future where all things are made new (Rev 21:5). This vision is what grounds our actions. The vision of the future we see in Revelation is one where all human history will come together in the love of God. That which opposes the love of God will cease

to exist. History is not an ever-repeating cycle but a story with a beginning, middle, and end—a story of judgment and salvation. At the end of the day, this mouse trusts that just as the characters in a play or novel do not know how things will come together and be resolved, we, too, do not know exactly how history will end. The message of Revelation is that it will, and that God as author and creator is guiding it all for good.

Dear Church Mouse,

A friend called me a spiritual pessimist and chided me saying that I was overlooking the "good news" of Jesus's death and resurrection. Good news? Never mind me. What about the unmitigated suffering of millions and millions of people that continues to this day?

Yours,
Persistent Pessimist

Dear Persistent Pessimist,

You raise a question that the greatest minds have wrestled with right through the Bible and right into today: does God care about and act to save people in a way and time we cannot see? Much of the Old Testament wrestles with the question of how a good and loving God could let His people suffer. The book of Job in particular personalizes this question. But what about people not considered God's own? This is the sharp edge of your question. This mouse would love to have God on speed dial when things are truly awful, and each day brings new atrocities in the news. In light of this, there are two basic truths about Jesus' death

that we have to hold together. First, His cry on the cross from Psalm 22: "My God, my God, why have you forsaken me? Why are you so far from saving me, from the words of my groaning? O my God, I cry by day, but you do not answer." Second, the statement that, in dying, Jesus bore the sins of the world (1 Peter 2:24). We might ask, if God did not save His own son from crucifixion, what hope is there for anyone else? This is a matter of profound theological depth, but close attention to the death of Jesus and witnesses like Mary Magdalene (John 20) can show something that is overlooked in the haste to celebrate the resurrection. Somehow, through the suffering and death of Jesus through crucifixion, and the traumatic witness and suffering of Mary Magdalene, the Spirit of God remained as witness, as love that led to new life after suffering and death. It was extraordinarily unimaginable at the time and perhaps no less so today. There is no explanation of suffering, only the true story of Jesus' life, death, and resurrection. Next year, this mouse hopes to see you at the Good Friday service and Saturday Vigil of Holy Week (Saturday April 19), where we wait in darkness while something new is happening.



From the Archives

In 1975 there was a break-in at Christ Church. All the candlesticks, vases, and alms basins were stolen, worth \$5,000 at the time. The cross alone was left. Then, seven years later, the rector, Ron Davidson, received a phone call early one morning. On a solemn promise not to divulge the name of the culprit, he was told where he might pick up the stolen brass. He went to meet the man, who had recovered from alcoholism. "He had stolen the brass while drunk but his conscience had prevented him from taking the cross. His name was only known by the Rector. We think of the message we have heard since childhood: "There is more joy in heaven over one sinner who repenteth...."

❖ Source: *Christ Church Deer Park: 114 years of service 1870-1984*, May C. Kertland

Spiritus Fall 2024 Crossword Answers, from page 11

ACROSS: 6. Baptism, 8. Creation, 9. Prayer, 12. Roots, 13. Eucharist, 17. Vestry, 19. Pollinator, 20. Dinner church, 21. Warden, 22. Interim

DOWN: 1. Reflections, 2. Community, 3. Bible, 4. Breakfast, 5. Ordinary Time, 7. Livestream, 10. Action, 11. Dogs, 14. Jesus, 15. BCP, 18. Rowan



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WANTED CONTRIBUTORS AND PHOTOGRAPHERS OF ALL AGES AND STAGES.

Would you be willing to take on a specific assignment or take pictures? Is there something you would like to research and write about? Do you have a constructive comment? Or, is there an activity or initiative that you would like others to join? If so, please contact us at spiritus@christchurchdeerpark.org

Submissions should be 250 to 500 words in length and in Word format, and all submissions will be subject to edit.

Watch the Sunday Bulletins for calls to submit to our next issue. Please send your submissions directly to Emily at elwchatt@gmail.com.

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

Christ Church Deer Park

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