



Welcome Rev. Christine!

The Reverend Christine Lambert, the current curate at Christ Church Deer Park, graciously answered some questions for Spiritus.

Please tell us about yourself. Where did you grow up and what brought you to Christ Church Deer Park?

My name is Christine Lambert, and I am grateful for the opportunity to share a little about myself during this Season of Creation! I started at the parish in June and was ordained in May, but I have already gotten to know so many lovely people and I am still learning about the ministries and work of the people in this parish.

I grew up in Scarborough and attended a variety of churches growing up. I only started attending the Anglican Church in 2012 and first landed at Little Trinity Anglican Church on King Street East in Corktown.

What has brought me to Christ Church Deer Park for the next two years is my curacy, a time of training and preparation under the supervision of Canon Alison. I look forward to the work I can do to help and all that I can learn from this parish.

What do you love to do in your free time?

I am a dabbler. I love arts & crafts, gaming, being in nature, and cooking. Last year I was quite into waltz and pottery, and this year I am taking a course on Spiritual Direction as I work on a Master of Psycho-Spiritual Studies part-time at Trinity College. If my free time can involve a walk on the beach, it is a good day!

What first drew you to the Anglican tradition?

I did my Master of Divinity at Wycliffe College, and it was the chapel services there that introduced me to the prayer books. I fell in love with the centrality of the Eucharist and

While I love a sermon and Sunday morning, I recognize that so much of our spiritual lives is how we live out what we believe; our spirituality is seven days a week!

the meditative, contemplative liturgy that kept as the main event what Christ had done. I had been used to long sermons and church feeling like it was about learning how I was supposed to live. Eventually I discerned a calling to the Anglican Church specifically and was received by Bishop Fenty during my time working at Holy Trinity Church in Thornhill.

What part of church life brings you the most joy?

I love Bible study and sitting down with folks to hear how the spirit is moving in and through them to interpret the Scriptures. While I love a sermon and Sunday morning, I

recognize that so much of our spiritual lives is how we live out what we believe; our spirituality is seven days a week! Finding creative ways to pray, to spend time with God outside of church, retreats, and anything that is freeing and helps people know and love God is where I feel most alive. I am doing my Master of Psycho-Spiritual Studies in the Spiritual Direction stream, and look forward to how I can use what I learn to support individuals and the church.

How can our parish support you right now?

I am still learning names and some days are better than others! I hope that when we get our new name tags folks will wear them and we can all share in the welcoming and reaching out to newcomers. I would also ask for your prayers for Canon Alison and myself, and for all of us in the office and in lay leadership, as we work to grow Christ's love in the neighbourhood! ✝

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*Spend long enough time in the bush
and give it enough attention,
and it will make its claims on you.*

Welcome to Country

by Andrew Harding

This summer I walked in the national park next to where I grew up in the hills near Perth, Western Australia. It was a return visit after 25 years. In my teens and 20s I went walking, biking and running in the trails through the eucalyptus forest in all seasons, absorbing the unique sight, smells and sounds of what we simply called “the bush,” When I left in 2000, I knew I would miss it the most, but it wasn’t until I returned that I realised the claim it had on me.

Returning was more than being re-acquainted with a favourite spot—it was something more like revisiting family, like being with your kith and kin once again. You retell stories, you recount familiar experiences, remembering things done together such as seeing the progress of verdant regrowth and recovery after a wildfire. You see how the young trees have grown and old ones have died; you smile at the old familiar tracks etches as firmly in memory as on the ground.

This time, leaving was harder still, but through the ache I wondered if this sense of deep connection with the land—with “country” as Australians call it—can open us city dwellers to something of what a place means to first nations peoples, of what it means to be truly part of your country.

So often we think of land and first nations peoples in formal and abstract ways. We talk about treaties and justice and reconciliation. We watch films, listen to survivor stories and read their accounts. These can inform us, but we need to let the land inhabit us if our understanding is not to be thin and distant. It must become “country” to us, not mere real estate.

What I began to realise after my time in the bush is that to understand anything of what land means to first nations peoples, we have to love a place. We have to have a feeling of kinship, to love its feel, its silence, its sounds, smells, fragility, and endless mystery. We have to know its moods and ways intimately. We have to want to know what it is like to love a place and to want to share with others some of the hospitality we receive from a place that is like family to us. We point out the protective thickets of banksia trees with their sandpaper bark and breadknife leaves that have survived the ravages of dieback. We pause at the rich sounding cry of the wattle bird, see the dryandra flowers start to emerge, step through the marri and Jarrah tree seeds left on the ground by two different types of black cockatoos. We pause at some fallen branches to smell their rich eucalyptus scent and see the early winter wildflowers herald the full spring bloom.

Spend long enough time in the bush and give it enough attention, and it will make its claims on you. You will learn to love it and you will share in its toils and abundance. Such a love will require a sacrifice of time, attention and energy. It will draw you in to nurture and defend it. You will want to share in its life and share its life with others as a gift. And that, I sense, is the way to understand more of what land means to first nations people and to be able to open ourselves to what they want to give us, if only we could receive it.

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

Small Blessings

by Genevieve Chornenki

Walking Hadrian’s Wall end-to-end in a week is an ambitious—no, an asinine—undertaking. Daily distances leave little time for lingering along the way, unless one commandeers an infrequent cab or bus (which would be cheating). What a relief to finally arrive at Bowness-on-Solway where the wall terminated, a town built on the site of Maia, the westernmost Roman fort on the wall.

Nothing of the fort or the wall is to be seen nowadays, except at the town’s Anglican church. St. Michael’s Church, Bowness-on-Solway, is a small, sturdy Norman structure built with stone from Hadrian’s Wall. And inside, a surprise—dozens of needlepoint kneelers designed and stitched by local women and parishioners. These unique textile offerings call to mind Christ Church Deer Park’s beloved Benedicite Kneelers.

❖ *Genevieve Chornenki is a member of Christ Church Deer Park who previously served as Rector’s Warden*





PETROGLYPHS PROVINCIAL PARK

Petroglyphs Provincial Park is on the edge of the Canadian Shield, immediately north of Stony Lake (on the Trent Severn Waterway), north east of the City of Peterborough. The Teaching Rocks have been visited by the Algonquin and Iroquois people since time immemorial. The site was accidentally rediscovered in the 1950s by prospectors and soon after declared a National Historic Site. Petroglyphs became a Provincial Park in 1976.

When the Teaching Rocks were “rediscovered” in the 1950s, they had been covered in moss. After years of being uncovered, acid rain was impacting the site. The Ontario Ministry of Natural Resources funded a building over the Teaching Rock site to stop further degradation in the late 1980s. Though built in the 1990s, a second building, a Visitors’ Centre did not open until the early 2000s. While the park is considered to be on Crown Land, it is now managed by nearby Curve Lake First Nation (of the Williams Treaty).

Interpreting Scriptures and Inscriptions

by Bradley Lennon

The Ontario Parks guide at Petroglyphs Provincial Park was telling her audience that “the teaching rocks” were a vast visual library. The spiritual leaders had been coming to this sacred place to carve their records of wisdom for over 6,000 years. The visual literacy encoded in these carvings communicate tribal myth and memory, individual dreams and visions, cultural teachings and guidance to the First Nations.

With no other testimony remaining from witnesses from centuries ago, tribal elders use the rocks today to instruct younger people. They would not know precisely what the original meanings of these drawings might be. However, they listened to the water flowing through the crevices in the rocks. For them, these fissures are the entrances to underground worlds. The audible flows from the springs under rock provide to the elders the messages of animate water spirits and earth spirits to help their teaching. That is the way that the traditions and instructions of previous generations transmit themselves to a new generation.

It strikes me that this spiritual process of connecting a contemporary learner to an ancient source of learning in the Algonquin people is an analogue of how we Christians can learn from our ancient writings in our scriptures. I have been listening this past month to the webcast mini course on the Acts of the Apostles in commemoration of Black August. It is led by Rev. Dr. Jeremy Williams, New Testament professor at Texas Christian University. I can see a parallel between what I learned from him and what I discovered at the petroglyphs site.

In both Dr. Williams’s assumption and from what I heard the Ontario Parks staff telling me, the original authors were dead. The last carver at the petroglyphs died six centuries ago. We are not sure who the author of Luke-Acts was, but we know that writer lived almost 2,000 years ago. It was Dr. Williams’s second assumption that I found striking in how he began to interpret scripture. He found it most important to think about those who were the first readers of the Christian scriptures: they were diverse, and they were different from those of us reading them today.

The Anishnaabe elders who are the guardians at the petroglyphs today are untroubled by the stretch of years extending between them and those who engraved the limestone at this largest site of pre-European-contact inscriptions in Canada. Neither they nor Dr. Williams attached so great importance to what the initial authors meant. Dr. Williams wanted to appreciate two questions more interesting to him: “Who are you reading the text with?” And “Who are you reading the text for?” Those are the issues I think the Indigenous elders would bring with their pupils to their sacred place.

To help his audience understand his thinking, Dr. Williams showed an image of a marble bust of a funerary relief that now kept at the Metropolitan Museum of Art. The museum lists the subject of this artwork as being the portrait of a man, likely a freedman or former slave who achieved prosperity during the late first-century Augustinian period in Rome. While no one could say for certain who this man had been,

Dr. Williams invited us to picture the portrait as that of an early Christian reading the Book of Acts.

Our lecturer wanted us to imagine with him what the ethnicity of this man in Rome might have been. He told us that typically he could have been someone from any of the areas colonized by Rome and not necessarily a born-Roman. Since he wanted us to picture one of the first readers of Acts, we could presume this man was literate. Given what we know from our historical sources about the earliest Christian community, Dr. Williams believed that we could declare this man in the portrait someone who had lived a good part of his life on a subsistence level.

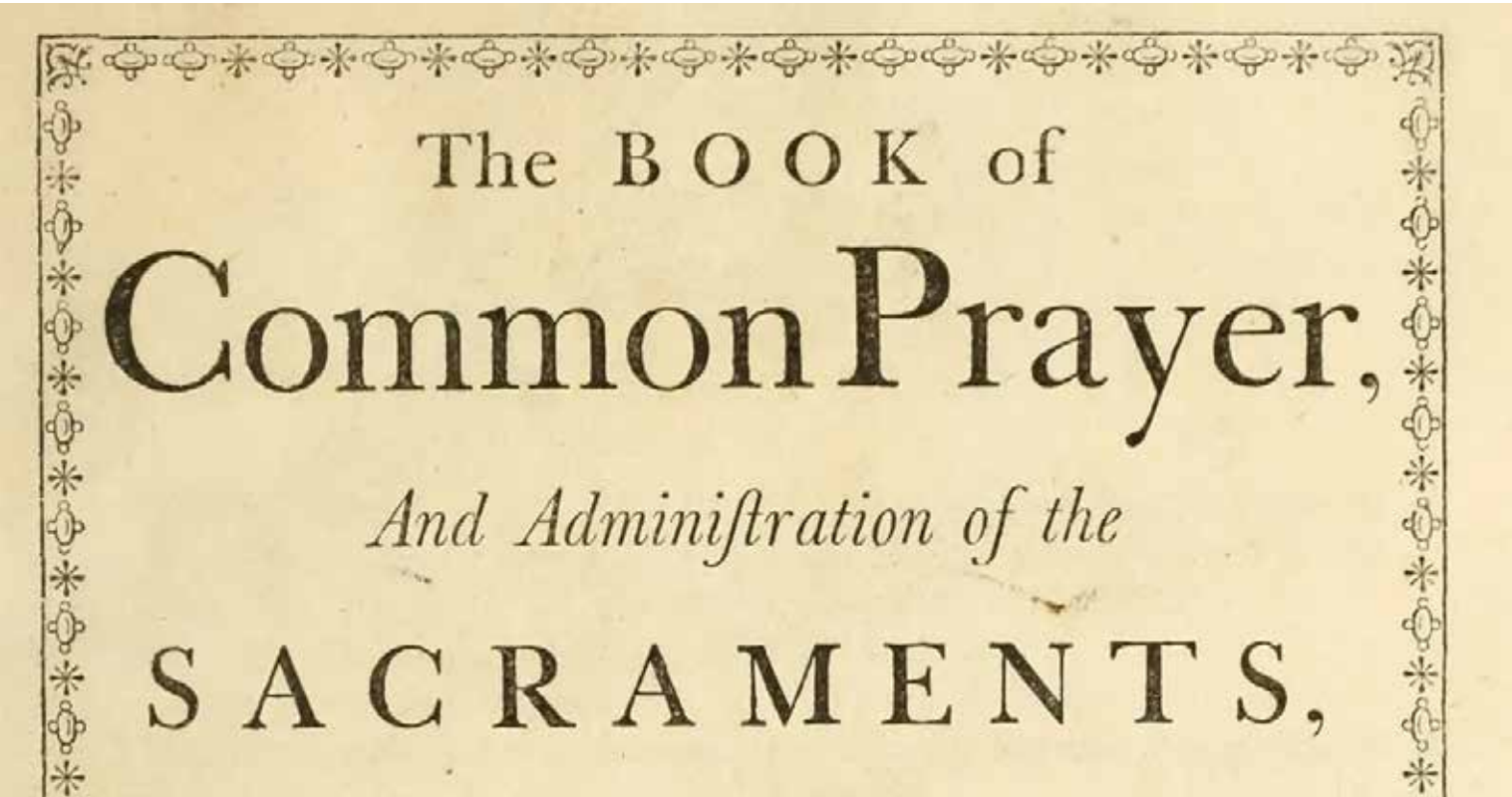
With that picture now of “who we are reading with.” Dr. Williams asked us to consider

the ones he was asking us to read the Book of Acts for. As the author of *Criminalization in Acts of the Apostles: Race, Rhetoric, and the Prosecution of an Early Christian Movement*, Dr. Williams has himself been deliberating the reading of this first-century book by those incarcerated these days in U.S. prisons. Nearly 2 million people are now incarcerated in the United State, a third of them Black, a quarter of them Latino. With him picturing one of the first Christian readers of the Books of Acts as someone who knew the precarity of having been once a captive or easily become enslaved again, Dr. Williams could now wonder.

What, he asks, might it have meant to that early Christian to read of the depiction of miraculous release of Peter and the Apostles after their detention by the authorities in Acts 5:17-42? And what would it have meant to that man to be reading about Peter’s rescue by the angel in Acts 12:1-19? His imagining that former slave from a likely non-Roman precinct of the Empire would provide the context for Dr. Williams interpreting those passages from nearly 2,000 years ago for those in prison today. He would be undertaking this task prayerfully listening to the Holy Spirit guiding him, just as those murmuring streams of water lead the Anishnaabe elders in their interpretations of the rock inscriptions of their ancestors.

I have now an interesting new avenue through which to approach my reading of the Acts of the Apostles. It does not depend on who the author of Acts might have been. Nor do I need to determine who the Theophilus was to whom the third Evangelist has addressed both Luke and Acts. I can think instead of all of us through the many generations prayerfully seeking the guidance of the Holy Spirit and how we in our diversity read our sacred inscriptions.

✦ 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.



Some Thoughts on Christ Church Deer Park's use of the

Book of Common Prayer

by Pauline Thompson

Recently, in the Lent 2026 edition of *Spiritus*, I wrote a piece for the Feast of Thomas Cranmer (1489-1556), first Anglican Archbishop of Canterbury, responsible for the 1559 Book of Common Prayer (BCP). After a decision was made to cease holding on Sundays an 8.00 a.m. service here at Christ Church Deer Park using the BCP, a consequent decision was made to use the BCP at the 10.30 service on the first Sunday of the month. It will be interesting to hear what sort of feedback is received on this decision.

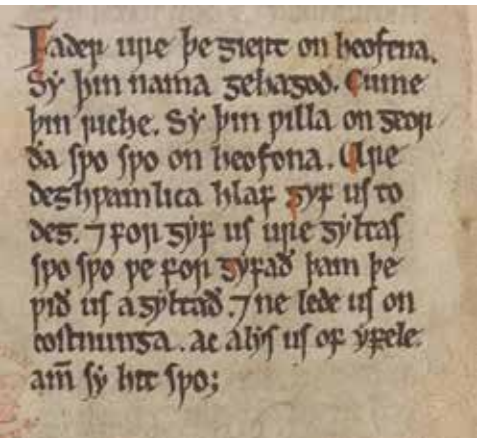
I suspect that there are many parishioners who love the BCP, myself included: it provides a sense of continuity and a historical link with the earliest forms of Anglicanism (compare our sense of historical link with the early church when we say the Nicene Creed); and there is no doubt that the language, though certainly dated, is not obscure and is beautiful, rich and poetic. There is nothing quite like Cranmer's Collects.

The Canadian BCP was first published in 1918, revised in 1962, reflecting the English BCP of 1662 with some minor changes, doctrinal and geographical. It retained the archaic language, the translation of the Lord's Prayer, and the language of *Ghost*, rather than *Spirit*.

The Canadian Church embarked in 1971 on a revision project which culminated in the Book of Alternative Services of 1985. There was to be an emphasis on more "permissive" forms of public service, and a change in wording in, for example, the General Confession to make it rather less dark - no longer confessing our " *manifold sins and wickedness, which we from time to time most grievously have committed, by thought word and deed, against thy Divine Majesty*" but "*We confess that we have sinned against you in thought, word and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbours as ourselves.*" These revisions were important, and perhaps we need to think hard about

why we prefer the 1962 (reflecting the 1662) wording, if, in fact, we do.

Or do we? Perhaps what we are opting for is the comforting beauty of the archaic language, "-st" and "-th" present tense endings on the second and third person singular verbs (something that had dropped out of common prose usage by about 1800, but is common in the Authorised Version of the bible, and in Shakespeare), some archaic forms (like "brake" for "broke", "ye" for "you", "art" for "are", "hid" for the past participle "hidden", etc.). It is an interesting question, and worth reflecting on, why we opt for



archaic prose when modern prose can easily fill the bill. Perhaps there are good reasons.

More serious, though, is the choice of diction which has changed in denotation or connotation since the 16th and 17th centuries. It is only quite recently that the use of the words "man/men" to encompass both male and female has been acknowledged as being inevitably shaded masculine. Almighty God is not just judge of "all men". As the inclusive use of the words "man" and "men" becomes less and less common, we need to drop them from our liturgies too. "People" is an easy substitution.

After the popularity of ghost stories in the nineteenth century (e.g., Wilkie Collins, *The Woman in White*) and the recent surge in popularity of Hallowe'en festivities, I think it is not helpful for us to be talking about the Holy Ghost – the connotations are all

wrong. Yes, "ghost" just means "spirit" from German *geist* through Old English *gast*; it is not the denotation that is problematic, but the connotations! Surely it is time to ditch the ghosts and talk about spirits, which are less compromised in their connotations. Another problem word is "trespass", which had a broader meaning in times past, but now really only means the illegal accessing of someone else's property.

And while we are thinking about The Lord's Prayer it seems to me that it is important that we use the much better translation of the NT Greek "*Save us from the time of trial*" (BAS, 1985) instead of "*Lead us not into temptation*". Is that what God does? It is notable that Pope Francis, in 2019, changed the Roman Catholic wording to the Italian/Latin equivalent of "*do not let us fall into temptation*", following a similar change in France. (In Canada, I understand that Roman Catholics still say "*lead us not into temptation*"! Pope Francis pointed out that it is Satan that leads us into temptation, whereas God lifts us up when we fall.)

All these considerations lead me to question whether we in fact really prefer the BCP wordings. I admit that the cadences of the prose are lovely, the choice of vocabulary is often poetic and beautiful, but both our theological understandings and our English language have changed significantly over the centuries. That is what language does. It can't be helped! Both the BAS and subsequently published online Eucharistic prayers provide us with alternatives. No doubt they could be improved, made more beautiful, more poetic, more vivid. Is that where our energies should go, rather than preserving problematic ancient forms for the future? It seems to me that the ideal stance is to take the best of the past and pull it into the future using all our gifts. What do you think?

❖ Pauline Thompson is a member of Christ Church Deer Park. She chaired the parish selection committee that recommended Alison Falby as our rector.



I Like to Pray

By John Clarke

Current MRI and PET scan studies show that meditation changes your brain. The brain is dynamic. We remember our memories and they change. We get better. We get worse, according to what we do. We stay more or less the same, barring something traumatic. There is continuity in change, and every time you read the same prayer with awareness and attention you bring and create a new perspective. Your software changes your hardware.

We are not perfect or finished until we stop living. We oxidize like the silver that the altar guild lovingly polishes for the service. Stains we pick up or were born with, our “personality.” Baptism is a one-off, but confession, as the collect for purity “cleanses the thoughts of our hearts by the inspiration of thy holy spirit,” and absolution renew and restate our wish to be worthy.

You have to know what to want to be happy, let alone have a chance at cherishing that. It's a discipline to repeat. But we remember more the negative. The ritual is still water.

I thank the BAS for bringing to my attention the nine fruits of the holy spirit. They come from St. Paul's epistle to the Galatians: “love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control.” Like all good things, it's a balance. Love and joy are enthusiastic. The other characteristics involve temperance. It's a different heroic ideal from the machine/man that says, “I'll be back” and then crashes his vehicle into the guard post. It's less exciting than rock and roll. It's a list of affect and comportment that helps us belong.

We have obligations and impulses. Ezekiel bested and executed four hundred prophets of Baal. And then he ran for his life. Remorse for murder made the earth move, brought a great wind to blow and lit up a conflagration. God was not in the post-traumatic stress but in a “still, small voice” that came after. Ever since the apple we can choose to ignore or obey.

Prayer eliminates “spin” If you're not honest, or at least noticing your prevarications, who are you fooling? As for the texts - do you have to consider a movie is literally true to be changed by it? We are in a world of nudge where thumbing a screen on a small rectangle of technology makes you more reluctant to leave. Swipe left. Swipe right. The numbers control you.

I understand it takes time and repetition to get addicted to heroin. The habit and dependency develop. To bowdlerise and adapt a crude joke from Richard Pryor: “I used to be all messed up on drugs, doom scrolling or consumerism. Now I'm all messed up on God.”

I'm not saying it's easy. There are seasons of renewal, plenty, decay and want. Pain is the touchstone of spiritual growth. Problems invite creation. Now God is not illegal, immoral or fattening. Praying helps me to think and behave as a member of the “blessed company of all faithful people.” We are wired for meaning and belonging.

❖ *John Clarke has been a Reader-Server at the 8am service.*

The Book of Common Prayer and the Book of Alternative Services

by Terry Tweed

I think what I like most about the Anglican Church is that it is big enough to house all manner of ways to bring the message of love, hope and forgiveness into the world.

The Anglican Church sits between the two poles of the Western Christian traditions—the Roman Catholic Church and all the Protestant forms. As Anglicans, we follow a liturgical year and we have a liturgy, which we continued with, even after Henry VIII decided that he, not the Pope, was the Supreme Head of the Church of England. Yet we also follow Martin Luther’s conviction that one’s personal faith is the fundamental necessity to “enter the Kingdom of Heaven.” Between two traditions. If you want all the High Church trappings of ritual, of music, and smells and bells, you can find it. If you prefer a service less “grand” and with the emphasis on the words and the teachings, you can find that too. High, Low or Broad it is all there within the Anglican fold. Inclusivity for all who walk through the doors.

I always have thought it so clever of the Anglicans that when the fervour of modernism gripped Christianity in the 60’s, and the Roman Catholics tossed out the Latin prayer book, the Anglicans took

Thomas Cranmer did a fine job of creating a service that builds to a climax of the Eucharist itself.

a long hard look at the Book of Common Prayer and answered the call to create a newer and “clearer” prayer book by saying, “Well, why not have both?” How sensible can an institution be? So, it went ahead and created the Book of Alternative Services (BAS) to live alongside the wonderful Book of Common Prayer (BCP). Thanks to Christ Church Deer Park, I have come to accept the BAS, and to admire much of its clarity. But I am delighted that we have both the old and new. I like the structure of the Communion Service that the BCP lays out. Thomas Cranmer did a fine job of creating a service that builds to a climax of the Eucharist itself. I like the fact that the first words out of our mouths after taking communion are those of the Lord’s prayer—Jesus’ words—and those words link to the Gloria right before the dismissal.



As an actor, my stock in trade is language—its rhythms, how it is written, how it sounds when spoken. Sound and sense go together for me. I get all three from the BCP. I love its cadences, its rhythms and its glorious language. And I love the fact that those prayers have been said by thousands of people who have come before me and thousands who will come after. It links me to the past and to the future—as does history. Without them I feel we lose something important – those links which bring and keep us together, now and forever.

❖ *Terry Tweed is an active member of our midweek service. Terry recently led a popular series of workshops to help parishioners prepare for reading scriptures during services.*



Blessed is God – Christ Church's visit to a Jewish shabbat service

by Andrew Harding

In response to Rev Alison's note to a Rabbi friend in Montreal after an attack on her synagogue, Holy Blossom Temple on Bathurst Street invited Christ Church to a Shabbat (sabbath) service and lunch at the end of August. As it happened, the parents of Alison's friend had joined the Holy Blossom congregation.

It was a moving, fascinating and inspiring time of worship and conversation. What really struck me was that the whole first half of the two-hour service was a time of blessing and praise to God, drawn especially from the Psalms, Exodus and Deuteronomy. Much of it was sung by the congregation following the lead of the senior Rabbi, Yael Splansky, with a wonderful cantor, Lindi Rivers, by her side. Then there were readings in Hebrew from congregation members. The readers were welcomed and introduced by Rabbi Samuel Kaye and after their reading he spoke about the connection between the readings and something in their lives.

The order of the service in the Siddur (a Jewish prayer book) moves us closer to God, from blessing God to retelling the story of deliverance, to receiving the Torah (the teachings of God given to Moses on Mt Sinai). It was a warm, joyous, reverent and participatory service with many elements familiar to us such as prayers for congregation members and the wider world. The service ended with the lead cantor taking a sip of wine from a cup and a loaf of bread being offered as a blessing for lunch that followed the service.

After lunch, Rabbi Kaye spent a generous hour with us to talk about Holy Blossom's history and relation to modern (Reform) Judaism and the wider Jewish world, before answering our many questions on Jewish life and worship. Reform Judaism has many similarities in outlook with Christ Church, rooted in an ancient faith and motivated to stay relevant by engaging with the world around us. We heard that the Jewish world has many of the same struggles about staying true to God and the traditions that keep us on the right track. Holy Blossom in particular has a long history of engaging with churches and other religious communities in Toronto, and its members welcome conversation and opportunities to learn.

I was very glad to be there with friends from Christ Church. I learned a lot. I came away with a fresh appreciation for the Psalms and how the Old Testament (Hebrew Bible) illuminates the New. I look forward to more sharing, worship and study. After all, in the Jewish

faith, to study God's Word is to worship God. Jesus studied the Old Testament intensely. For all the debates about interpretation, the Old Testament is and always will be, scripture for the church—even if in a different way than for the synagogue. It shows us who God is, what God promises and what it means to be human.

It must be said that some Jewish-Christian conversations seem more fragile and fraught after Israel's attacks on Gaza in response to the October 7 attacks by Hamas. Is it possible build a relationship with Jewish congregations who are open to welcoming and even working with us, when some of our core concerns are not mentioned? Likewise, I think we should ask ourselves if there are core concerns that Jews have about Christianity that they wish we would acknowledge.

When it comes to Jewish/Christian relations, I take my cue from how Rabbi Splansky and Rev Jason Byassee at Timothy Eaton Memorial Church (part of Churches on the Hill) work together. They identify two starting points for building relationships. First, a common love of scripture. "When studying together you can see each other's love for the text and desire to have a community shaped by the text," says Rev Byassee. Another starting point is working together on shared projects. "Relationships can form through 'shoulder to shoulder' projects such as feeding the hungry. That's a great way to build the foundation and once these are established, then deeper dives and 'eye to eye' conversations can follow," says Rabbi Splansky.

I saw afresh that while both communities of faith have more overlap and more contention than we readily know how to address, we are siblings in faith and ministry.

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

Source for quotes:
<https://www.youtube.com/watch?v=bdIg3LEoEc0>
Interfaith Bridge event highlights from St. Pauls Bloor St:
<https://www.youtube.com/watch?v=StjflWLvFBOI>

Things We Fear

by Emily Chatten

The lead of our children's ministry, Sharilyn Robinson, has a habit of asking "Has anything sparked your curiosity?" Her question recently got me thinking about a task I now take on regularly, but once feared—giving myself regular injections. How is it I was able to move forward?

Increasingly, specialized medications are formulated for subcutaneous injection rather than pills. Sometimes, these medications are delivered by autoinjectors (like the mechanism of an EpiPen). Otherwise, they are injected by means of a regular syringe, and, if you are lucky, there might be a nurse at doctor's office with time to administer these injections. Otherwise, you have to learn to do it yourself.

As a child, I had bad experiences with needles. While I did not completely fear them, I was not happy about them, and I certainly could not see giving a needle to myself. My aversion receded over the years with cooperation from health care providers—until an untreatable illness resulted in a recommended medication that could only be injected by the patient, i.e. me. I tried every possible way to get around this, but there was no other solution. So, with great trepidation, I went to a day-long training with a nurse.

There was no auto-injector route to my prescribed medication; I had to draw it up myself. This meant creating a sterile work surface before working with the stiff, sticky solution. The more solution I had to draw up, the harder it was to work with. But all of that was easy compared to actually inserting the needle into my skin. (The needle wasn't huge, but it wasn't small either.)

With great trepidation, I went to a day-long training with a nurse. There, I drew on all my mental and moral resources — and I did it! Somehow, I was the nurse's star pupil. The confidence I got from that took me a long way.

Over the coming months and years, as the injections became more frequent, lengthy infusions (60mL), I encountered pain. It became harder and harder to give myself a needle that was going to hurt. As the pain increased, I needed help. My family was too far away to rely on. Instead, I leaned into the community I had built here at Christ Church Deer Park. The number of current or past nurses in the congregation who helped (regularly, a handful of times, or simply once or twice) would amaze you.

Eventually, after many years of that particular therapy, it was decided I'd gotten the full benefit from it, and I went on to something else. While the

next medication still necessitated a needle, it required centrifuging, so had to be administered in a doctor's office. I didn't think twice about it—until the supplier reported a "worldwide shortage of vials" and suggested pre-filled syringes instead. I took the pre-filled syringe to the nurse who said, "Emily, you could do this yourself. You don't need me."

Back to self-administered injections! Once I month, I give myself three 1mL needles (you think a millilitre isn't very big, but it's enough). Some days it's easy. Some days one hurts. Other days they all hurt, despite the fact that I know I'm giving a good needle. I have learned I can get through that 1mL and move on, and I am not afraid to do it. Even when it does hurt, I am amazed at how much easier it is than when I started out.

Thinking about it now, I'm proud I stuck with it and can give myself my own needles. Even more than that, I'm thankful for the members of the Christ Church Deer Park family who helped me when I couldn't face doing it myself.

❖ *Emily Chatten is a volunteer chorister at Christ Church Deer Park who acts as music librarian. Emily is a volunteer editor of Spiritus.*





Keys to Rana Abdulla's family home in Umm Khalid, Palestine (now Netanya, Israel), late 1800s-early 1900s. Courtesy of Rana Abdulla, photo: Aaron Cohen, CMHR

Of Archives and Exhibits

by Genevieve Chornenki

Whose stories get told? Whose get repressed? Whose records get preserved? Whose get destroyed? These questions are not always answered in an even-handed way.

On 3 September, 2026, the University of Edinburgh hosted a celebration¹ of the Raja Shehadeh Archive. Shehadeh (b. 1951) is a prodigious Palestinian writer² and human rights lawyer, and since the age of fifteen he has kept a daily diary. The diary, estimated at more than five million words and written mostly in English, forms a record of six decades of Palestinian society. The archive also includes the papers of Shehadeh's father, the leading Palestinian lawyer Aziz Shehadeh (1912–1985), who was assassinated in Ramallah in 1985.

For many years, Shehadeh's archive was stored insecurely in the Occupied West Bank, but as the destruction of Palestinian libraries, museums, and other cultural institutions accelerated, he decided to safeguard his diaries elsewhere. To this end, individuals from University of Edinburgh, the University of Exeter, and the Educational Bookshop in Jerusalem worked silently for two years to preserve the entire collection, digitise all paper items in situ, and transfer all digital assets to secure servers in the UK. Then tens of thousands of pages were physically transported to the UK where it is now safe.

While Shehadeh's papers are important for scholars studying the social and political history of Palestine, they are also informative for general readers. Around 4,000 pages from the archive can now be viewed at the University of Exeter's Digital Archive of the Middle East in English³.

Closer to home, on June 27, 2026, a new exhibit Palestine Uprooted: Nakba Past and Present opened at the Canadian Museum for Human Rights in Winnipeg—but with much less celebration. As the museum's website

explains, the exhibit "explores human rights violations related to the ongoing displacement and dispossession of Palestinians" and includes the voices and stories of people with lived experience⁴.

Yet, even before the exhibit opened to the public, it provoked opposition and calls for political intervention and institutional consequences, including a letter from Israel's ambassador to Canada to Prime Minister Mark Carney, asking that the exhibit be halted⁵.

Independent Jewish Voices disagreed with the opposition and created a statement supporting the curatorial independence of the museum, inviting both individuals and organizations to sign the statement⁶. Among the organizations signing were The Presbyterian Church of Canada, the United Church of Canada, and the Mennonite Church of Canada. Where was the Anglican church? I emailed the Primate, respectfully asking that the Anglican Church of Canada add its signature, and on August 4, 2026, received an email from the Senior Advisor: Justice & Advocacy for the Anglican Church of Canada informing me that the church had signed the statement. For reasons which I have not been able to ascertain, however, the church has yet to appear on the website as a signatory.

All of which brings us full circle: Whose stories get told? Whose get repressed? Whose records get preserved? Whose get destroyed? And, importantly, how come?

❖ Genevieve Chornenki is the founding editor of Spiritus. Her poem "For Halima" which follows was first published in We Were Seeds (Querencia Press, 2024).

For Halima

I ask you friends, please don't avert your eyes.
Heed what ancient olive trees feel and see,
and pray for the means to salve the wounds, the cries.

No chance to bid her flocks, her fields goodbye,
so up above the table hangs a key.
I ask you friends, please don't avert your eyes.

Her plate of beans was laid out when the skies
exploded concrete, metal, dust, debris.
Oh, for the means to salve the wounds, the cries!

Sons, fathers, husbands squat with burning thighs.
No Shem, Japheth to veil their nudity.
I ask you friends, please don't avert your eyes.

White winding sheets, black lettering, string ties.
Four generations lost for all eternity.
Oh, for the means to salve the wounds, the cries.

The one who hears world sighs, does she take sides?
Or does the one who bids, come follow me?
I ask you, friend, please don't avert your eyes.
Had I the means, I'd soothe all wounds, all cries.

1 View the event here: <https://youtu.be/urfbTCoQaCI?si=lvtrZOQt4wNvwI-j>
2 <https://educationalbookshop.com/search?type=product&q=raja+shehadeh>
3 https://humanities-collections.exeter.ac.uk/dame/s/en/item-set/18465?page=1&sort_by=numeric%3Atimestamp%3A7&sort_order=desc
4 <https://humanrights.ca/exhibition/palestine-uprooted-nakba-past-and-present>
5 Read more about the opposition here: <https://www.policyalternatives.ca/news-research/museum-independence-cannot-be-conditional-in-canada/>
6 Find the statement here: <https://www.ijvcanada.org/defend-cmhr/>



A Tribute to Robert Gorham

by Cathy Gibbs

I met Robert when I was the chaplain at The Bishop Strachan School. He was also a chaplain, having been with the courts and Sunnybrook Hospital. We met with Canon Doug Graydon who was the Co-ordinator of Chaplaincy Services for the Diocese of Toronto at the time.

I had never been a chaplain before, so it was great to have Robert nearby. He was so forthcoming and supportive for a rookie like me. He always spoke with compassion and caring for any of his clients. His insights into how to be an effective chaplain were impressive. He was a great role model.

Canon Graydon described Robert as courageous, a man of deep faith, a man of gentle persuasion, and a man with a generous soul. He admired Robert's ability to function as a pastoral care-giver and to be a faith-based representative within the hostile environment of our province's court system.

Canon Cheryl Palmer claims that she does not know what her first several months at Christ Church Deer Park would have looked like without the presence and support of Robert. His steady, kind, faithful presence helped to hold the community together at a critical time before her arrival when the search was on for a new rector. With his great love for the church and his attention to detail as well as his faithfulness and delight in serving others, Robert became a part of the substance that kept Christ Church flourishing. We have all been better off by his presence among us.

And what a delight it was for me to see a familiar face, when I arrived at Christ Church Deer Park, especially one that was so welcoming and friendly.

Robert, in my time at this parish, I could see how supportive you were to the clergy and how dedicated you were to the people of the parish. You could always be counted on. You deserve to be thanked for your many years of service. Douglas Graydon thanks you for your years of wisdom and ministry. Cheryl Palmer thanks you for your grace-filled ministry throughout the years. I thank you for your caring and supportive nature to those around you.

We all wish you and Lito every blessing as you move to your new home near Ottawa where you will offer the same warmth and friendship you have spread here at Christ Church Deer Park and where both of you will worship the God whom you dearly love. Robert and Lito, you will be missed.

❖ The Reverend Cathy Gibbs was the priest responsible for education at Christ Church Deer Park for 8 years. She retired from the parish on Pentecost 2026 to pursue other interests. This is the text of her remarks at the going-away party for Robert Gorham.



Robert and Lito sent us pictures of their new church, St. Mary's, Navan.



Passing By

by Ward Lindsey

I feel the seasons in the air,
and in frail passion I am guided in flight.
Sweet nectar of soul feeds me today.
Rest, sleep, fly; I am passing by.

❖ Ward Lindsey is a frequent contributor to Spiritus and a long-time member of Christ Church Deer Park.





The Old Hay Bay Church and their Annual Pilgrimage Service

Emily Chatten, August 23, 2026

Yesterday, my mom and I went on something of a pilgrimage. We took a set of long and winding roads around the Bay of Quinte, to the south side of Hay Bay and the Old Hay Bay Church in Adolphustown.

The Old Hay Bay Church is most interesting and though in the middle of nowhere, reasonably well known. It was built by United Empire Loyalists and was the first Methodist church in Upper Canada (which at the time was known as the Methodist Episcopal Church). Built in 1792, the only older surviving church in Ontario from the period is Her Majesty’s Chapel of the Mohawks at Six Nations, which dates from 1785. The Old Hay Bay Church was erected by twenty-two founding families, who raised £108 in the spring of 1792 to build their church. Methodist historians were keen to point that in nearby Kingston, the Anglican missionary there was only able to raise £111 from fifty-four families in the same year.

It will not come as a surprise that, living in a forest, the church was very simply built. Situated immediately on the water of Hay Bay, there was a dock, and people were able to cross the Bay by boat to come to church. The superintendent of building followed the wisdom of New England Church builders, whose tradition was that a meeting house be built “square with the sun at noon.” This had the door facing due south so the sun would shine on the pulpit and not in the eyes of the worshippers. The church has two stories. The inside was painted blue (and continues to be today). Originally it was 30x36 feet, but was extended in the 1840s to 45x36 feet; the extension resulted in the roof being removed and the gable end being rotated; the floorboards are about a foot wide.

Aside from holding regular services, the Old Hay Bay Church was also the location of the first Camp Meeting in Upper Canada. Camp Meetings were a common form of revivalism throughout North America. An estimate puts 100 to 250 participants at the first Camp Meeting held at the Old Hay Bay Church in 1805. Historical material notes that as outdoor events, Camp Meetings were appealing to local First Nations of Ojibwa and Mohawk communities. Large groups of First Nations came out to camp meetings starting in the 1820s; many individuals were baptized and participated in Communion with the other local worshippers.

Tragedy struck the little church toward the end of the summer in 1819. Before the morning’s services on Sunday, August 29, a prayer meeting had just begun when it was interrupted by screams from the water. A small boat had started for the church from the North shore, originally carrying just one couple; however, they were joined by sixteen others who crowded onto the boat to cross the Bay. Three hundred yards (275m) from the church shore the boat began to leak, filling rapidly before sinking. Eight were saved, but ten died, two boys and eight girls, mostly in their teens. Worship was abandoned as the congregation shared its grief. By September 3, the story was carried in newspapers as far away as Montreal and Quebec City. The scene was later described in a poem called “A Ballad on the Death of Ten Young People, Drowned in Hay Bay.” The poet is not acknowledged, however, it is said that for generations young people in the area memorized and recited the poem.

The original simple church was eventually abandoned in favour of something more modern in Adolphustown, where there were more people. The church was sold to a farmer, who used the Old Hay Bay Church as a barn. An Anglican, the farmer used the barn only for storage, and recognized the important role Old Hay Bay Church had played in local and Methodist history. Eventually, just before World War I, the church/barn was acquired by the Methodist church, becoming associated with the United Church of Canada after the Church Union in 1925. The Church received an historic plaque (blue) from the Province of Ontario in 1950. It was named a National Historic Site in 2000, receiving its maroon national historic plaque 25 years ago.

There were occasional worship services at the Old Hay Bay church during the first half of the 20th century. Annual pilgrimage services began in 1947. The 2026 Pilgrimage service included many hymns. John Wesley’s “Directions for Singing” were printed on the back of the order of service and these were the topic of much conversation as my mother and I, decades later, awaited the service in near to standing room only. Prayers were based on Wesley or the Book of Common Prayer.

Our visit to the Old Hay Bay Church was a pilgrimage into local history. The trip lasted only an afternoon, but it was a journey worth taking.

❖ Emily Chatten is a volunteer chorister at Christ Church Deer Park who acts as music librarian. Emily is a volunteer editor of Spiritus.

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JOHN WESLEY’S DIRECTIONS FOR SINGING

» *Sing lustily and with good courage.*

Beware of singing as if you were half dead, or half asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard, than when you sung the songs of Satan.

» *Sing modestly.*

Do not bawl, so as to be heard above or distinct from the rest of the congregation, that you may not destroy the harmony; but strive to unite your voices together, so as to make one clear melodious sound.

» *Sing spiritually.*

Have an eye to God in every word you sing... See that your heart is not carried away with the sound, but offered to God continually; so shall your singing be such as the Lord will approve here, and reward you, when you join the angel chorus!

Royal Pauline

by Tony van Straubenzee



Adam Henderson always wanted a race horse. His late father had two, sometime back. Adam knew the chairman of the Jockey Club who referred him to a trainer, John Taylor. Taylor said that the spring sales were coming up and they should attend and see if there was a horse they liked enough to purchase.

Halfway through the sale, a lovely looking filly by the name of Royal Pauline was being auctioned off. Adam bought her.

At the same time, Adam was a senior warden at his Anglican parish. The Bishop of the diocese took a dim view of any gambling and let his feelings be known. But Adam persisted, and, to his amazement, the mare showed considerable promise while being trained. Eventually he entered Royal Pauline in a race for two-year-olds, and she won convincingly.

By this time, the parish became engaged and fascinated by the horse. Parishioners gathered around their TVs to watch the filly run. Again she won. For her third race a large number of parishioners gathered in the church hall to watch on TV. Royal Pauline brought a number of former parishioners back to the church. It was exciting and there was considerable betting on the filly which paid off.

The Bishop publicly was opposed, but it was later discovered that he placed a bet on Royal Pauline and watched the race on the TV set in his office.

Word went around the diocese about this horse, and, before we knew it, dozens of Anglicans tuned in. The filly won at 7-2odds, paying 9 dollars for a 2-dollar bet. Church attendance grew as people were excited for Adam.

The mare went on to have a successful career, and she was made an honorary member of the parish. The following Sunday she was paraded down the main aisle to a standing ovation.

When she passed on, the parish had a memorial service and some of her victories were shown on the screen.

One of the wealthy parishioners had bet a considerable sum on Royal Pauline and donated his winnings to the parish. To everyone's surprise it was a \$75,000 gift.

A small plaque with her head shot was hung in the parish hall.

❖ *Tony van Straubenzee is a former churchwarden and staunch supporter of Christ Church Deer Park. He is a frequent contributor to Spiritus.*

Notes from the Music Library:

Battle Hymn of the Republic

by Emily Chatten

This July 2026, the United States of America marked their Semiquincentennial, the 250th anniversary of the signing of the Declaration of Independence. If you happened to see the July issue of *The Atlantic Magazine* you might have been surprised to see “The Battle Hymn of the Republic” printed on the cover. For many years, that was my favourite hymn. so I was quick to snap up a copy when I saw it. I also read two books (2 books!) about the hymn.

Hymns are made up of two things: a poem, i.e. the lyrics, and a piece of music. Usually this is fairly straightforward. Someone takes a poem and either sets it to an existing to tune or composes a new tune for the poem and violà, you have a hymn. Turn page to see historical diagram of the evolution of “The Battle Hymn of the Republic” and its relationship to other hymns and songs (as well as literature).

The very familiar tune associated with the hymn (which readers might think of as “Glory Hallelujah”) is attributed to a Southern organist, William Steffe. Although Steffe wrote the tune on paper and harmonized it in 1852, well before that date the tune was known from revivalist and camp meetings. Stauffer and Soskis’s 2013 book on “The Battle Hymn of the Republic” includes an intriguing appendix tracing the “lyrical lineage” of the hymn.

Readers are also likely to be familiar with a song known as “John Brown’s Body” (which has the same melody as that used by Steffe), but they may not know how it accompanied the evolution of the hymn’s lyrics. Stauffer and Soskis have at least 3 versions of the lyrics, the first two published in 1861 and third in 1864.

Julia Ward Howe wrote lyrics to “The Battle Hymn of the Republic” during the American Civil War with the melody of “John Brown’s Body” in mind. The American Civil War was an especially prolific period for music-writing. Historians estimate between 9 and 10,000 pieces of music were published (as sheet music) during the period of the Civil War. Hymns such as “Abide with Me” and “Shall We Gather at the River” can be attributed to the end of this period (both are from 1865).

In November 1861, Ward Howe published a draft of the “The Battle Hymn of the Republic,” with the final lyrics published in *The Atlantic Monthly* in February 1862. The published lyrics included five stanzas or verses, though it is safe to say, of those five, modern hymnbooks publish only three or four.

Not long after publication in *The Atlantic Monthly*, music publisher Oliver Ditson was publishing the hymn, paired with William Steffe’s music.

The discussions of the theology of “The Battle Hymn” I encountered covered theories that are beyond what I can cover in this space.

A close reading of the accompanying diagram will show that “The Battle Hymn of the Republic,” aside from being associated with abolition in the American Civil War, has been associated with a wide range of social movements, including the women’s suffrage and temperance movements, and peace movement in the late 19th and early 20th century. It has been associated with socialism (particularly in the UK), the Russian Revolution and worker’s movements (lead by the International Workers of the World). Finally, it was associated with the American Civil Rights movement and invoked in more than one speech by Martin Luther King.

How is it possible for one hymn to be all those things to all those people? There is no clear answer to that, but the chorus sure doesn’t hurt.

❖ *Emily Chatten is a volunteer chorister at Christ Church Deer Park, it’s the music librarian and a volunteer editor of Spiritus.*



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MAPPING THE HISTORY OF THE

Battle Hymn of the Republic

Earliest Musical Origin

“*Say Brothers*” believed to have biracial origins

Tune: unclear

Black/Negro Spiritual “origin” may have been “*Sweet Canaan*” (the words are very similar)

Text:
*Say Brothers will you meet me //
On Canaan's happy shore*

Stith Mead adds chorus to “*Say Brothers*” (tune remains unclear) and gives call and response format

Chorus and format make “*Say Brothers*” popular at camp meetings where many are illiterate

“*Glory, Glory Hallelujah*” chorus eventually replaces “*We'll shout and give him glory*”

1806-1855

The change to “*Glory, Glory Hallelujah*” chorus increases the hymn’s popularity, especially in Black hymnals and at camp meetings

1855, Boston: Thanks to R. Bishop and G. Swain Buckley the chorus tune of “*Say Brothers*” now essentially the same as “*The Battle Hymn*”

1850s

John Brown was a member of the Second Battalion, Light Infrantry; the men of the 2nd Battalion were known for singing lustily while they worked

The 2nd Battalion was known to sing “*Rest in Heaven*” of which the chorus included the first line: “*When this poor body lies mouldering in the tomb*”

On the day knapsacks were assigned to the 2nd Battalion, one man noticed Brown’s was overloaded and called out “Say, knapsack, where are going with that man?” to which Brown replied “*John Brown’s knapsack is strapped to upon his back, and his soul will march on as far as any of you!*”

1860s

The song “*John Brown’s Body*” becomes increasingly popular, with multiple texts published between 1861 and 1864

“*John Brown’s Body*” sung to a tune written by William Steffe, which he transcribed from a camp tune

American Civil War

Nov, 1861: Julia Ward Howe encouraged to write some “good words” for the “good tune” *John Brown’s Body*, which was widely sung by Union troops

Julia very clear that she wrote for ‘her Master,’ her pen was ‘stirred by the hand of God’ whenever he called, noon or night

Julia awakened early in the Washington DC hotel room; she recalled that as she waited for dawn the words came to her. She, got up, sought a pen and a piece of paper, and wrote the verses down. She later remembered thinking “I like this better than other things I have written.”

1860s cont.

The poem drew on images Howe had seen around Washington DC in November 1861, as well as material from Isaiah and Revelations

By the spring of 1862, Boston publisher Oliver Ditson (founded 1783, which continues today as an imprint of Theodore Presser) had printed sheet music of the “*Battle Hymn*” set to the tune of “*John Brown’s Body*”

Post-Civil War

Julia sent the poem to the Boston-based magazine, The Atlantic. It was printed on the cover of the February 1862 issue; with Julia to be forever after associated with the hymn. It was the Atlantic that gave it the title: “*The Battle Hymn of the Republic*” (5 verses)

Julia Ward Howe became a nationally revered celebrity; involved numerous causes – “*the Hymn*” also became associated with those causes: women’s suffrage, peace, temperance, ‘exposing the inanities of religious thought’, etc.

1880s

Battle Hymn is adopted by British socialists; used as a model by William Morris for his “*March of the Workers*”

Also results in widespread adoption as a hymn during worship in Anglican churches

Early 20th Century

International Workers of the World (IWW) uses songs and singing, common for them to draw on religious songs and hymns

Ralph Chaplin of the IWW uses the tune of the *Battle Hymn* to write *Solidarity Forever*, calls it his “*Battle Hymn of Industrial Relations*”

Following death of IWW activist and songwriter Joe Hill, the *Joe Hill Song* aka “*The Man Who Never Died*” is seen as a new version of “*John Brown’s Body*”

World War 1

“*Battle Hymn*” is considered to become part of the British psyche

British composers Martin Shaw and Henry Walford Davies both compose their own settings of “*Battle Hymn of the Republic*” which are popular in the UK during both WWI and WWII

American Civil Rights Movement

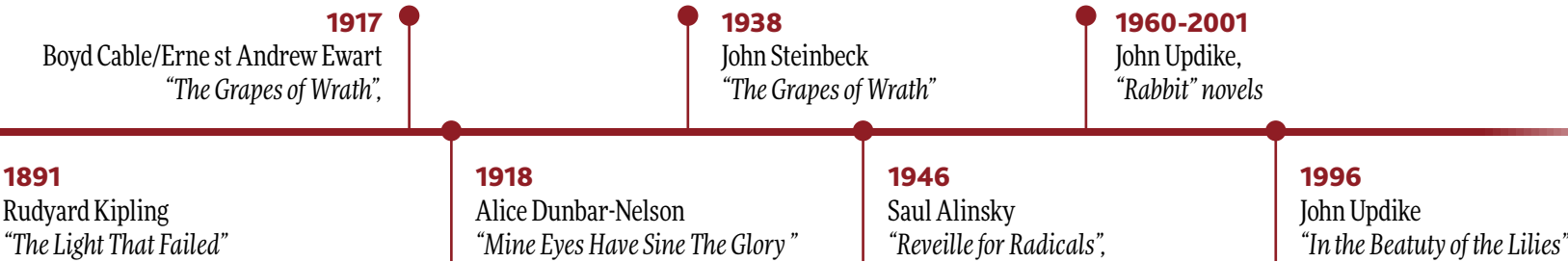
African Americans created a link between the songs “*John’s Body*”, “*The Battle Hymn of the Republic*” and “*Solidarity Forever*”

“*The Battle Hymn*” had been widely performed by Black choirs

The Battle Hymn of the Republic held a prominent role in the Civil Rights movement in the 1950s and early 1960s.

The Battle Hymn of the Republic provided a counterpoint to “*We Shall Overcome*” adopted by militants and Black Nationalists

LITERARY REFERENCES





Stewardship Committee Report Fall 2026

By Amy Leung

Your Stewardship Committee has been busy! Since last January, we have:

- Set a **2026 CONGREGATIONAL GIVING GOAL** of \$600,000 (56% or \$335,000 achieved as of August 31st);
- Developed a **THREE-YEAR PLAN** to renew a culture of stewardship at CCDP;
- Introduced a **"STEWARDSHIP CORNER"** in our weekly announcements to highlight one parish ministry each month (paused in July and August);
- Invited **SPECIAL EASTER THANK OFFERINGS** in gratitude for the new life we receive through Christ;
- Hosted **"GATHER YOUR LEGACY,"** an event for reflection and conversation about legacy giving and estate planning (see "Gather Your Legacy" in this edition of *Spiritus*);
- Committed to supporting **FAITHWORKS**, the outreach arm of the Anglican Diocese of Toronto, through the appointment of a parish FaithWorks representative, Debbie Wilkinson. (See her piece in this edition of *Spiritus*.)

Stewardship is about much more than money. Everything we have comes from God. We are faithful stewards when we give our time, talents, and resources back to God in thanks for God's generous gifts to us.

Through you, God has already richly blessed Christ Church Deer Park. So many of you share your abundant gifts with this parish. The Stewardship Committee, the Wardens, and Reverend Alison are deeply grateful to every one of you. We would like to name just some of those gifts.

- Every Sunday, our **MUSIC DIRECTOR AND CHOIR** share the gift of music, enriching our liturgy and raising our spirits.
- **GREETERS AND THE WELCOME TEAM** share the gift of hospitality with everyone who enters our doors.
- **READERS, INTERCESSORS,** and **SPIRITUS VOLUNTEERS** share their gift of language, opening us to be shaped by the Spirit through words and the Word.
- **PRAYER CIRCLE VOLUNTEERS** share their gifts of faith, prayer, and compassion.
- **CHILDREN'S MINISTRY VOLUNTEERS** share their gifts of faith, teaching, and encouragement.
- **ALTAR GUILD MEMBERS AND ALTAR SERVERS** share their gifts of reverent attention and service.
- Community Care team members share their gifts of compassion, prayer, and service serve by visiting homebound parishioners and giving rides to those who need assistance getting to church.
- Coffee Hour volunteers prepare and serve refreshments after worship.
- Reimagine Rummage volunteers serve through organizing, sorting, selling, and cleaning up donated items. Members of that team also share their gifts of hospitality by organizing potlucks, barbecues, and other fellowship events.
- Community Breakfast volunteers serve and share their gifts of compassion and encouragement through shopping, cooking, cleaning up, and caring for our neighbours in need.
- Volunteers also help care for or "steward" our church property and finances in a variety of ways. Property committee volunteers oversee maintenance and repairs to our 100+ year-old building; garden volunteers tend flowers, trees, and shrubs; Wardens and our Treasurer oversee our budget, governance, and administration.

Whether visible or behind the scenes, every gift you share is your expression of faithful stewardship. If you are interested in joining any of the ministries listed above, please get in touch with Lisa in the office and she will connect you with a ministry leader.

We are equally grateful for your regular financial gifts. Many of you contribute through recurring weekly or monthly offerings which help us budget and provide the stable financial foundation to continue our parish ministries with confidence. Your gifts support worship, pastoral care, Christian education, outreach, our clergy and staff, and the ongoing care of our historic church building. Every donation, no matter the amount, is deeply appreciated, as all gifts reflect our shared commitment to being God's people in this place and testify to God's presence at Christ Church Deer Park.

Here's what the Stewardship Committee is planning for the rest of 2026 and early 2027:

- **SEPTEMBER — DECEMBER:** Stewardship Corner restarts in weekly announcements;
- **SEPTEMBER 27:** Lay stewardship story, "God's gifts," by Ashita Singh;
- **OCTOBER:** Thanksgiving appeal and distribution of pledge forms for 2027;
- **NOVEMBER 21:** Feast of the Reign of Christ — offering intention form collection;
- **DECEMBER:** Advent/Christmas appeal;
- **JANUARY:** Glad Gifts Workshop — how to discover and use your gifts and talents

Once again, thank you for your gifts. Whether you sing in the choir, welcome visitors, prepare meals, visit the sick, tend our property, volunteer at parish events, support outreach ministries, make recurring financial offerings, or simply extend kindness and encouragement to others, you are helping to build God's kingdom in this place. By sharing our time, talents, and resources now, we are strengthening our community today and tomorrow.

✧ Amy Leung is the chair of the CCDP Stewardship Committee. Other members of the Stewardship Committee include Cheryl Bedard, Stephen Clark, Alison Falby, Bob Hutchison, Carolyn Kearns, Paul Kingston and George Lewis.





Fun with Family
and Friends at
**the Fall
Rummage
Sale!**



Gather Your Legacy:

Planting Seeds of Faith for Future Generations

by Amy Leung

On the evening of June 17, 2026, Christ Church Deer Park (CCDP) held a special event *Gather Your Legacy*, hosted by The Reverend Alison Falby and the Stewardship Committee in partnership with the Anglican Diocese of Toronto. The event offered an opportunity to learn about legacy giving, reflect on its spiritual significance, and celebrate those who have already included CCDP in their estate planning.

The evening opened with a welcome from Reverend Alison, who emphasized that legacy giving expresses our faith, gratitude, and hope. She reminded us that every generation has been blessed by the generosity of those who came before them, and that each of us can help ensure that Christ Church Deer Park continues its ministry for generations to come.

Bishop Andrew Asbil gave the keynote address — a highlight —, and his talk resonated with those in attendance. He explored the biblical foundations of giving, reminding us that while giving, offering, and letting go are deeply challenging, they have always been central to the Judeo-Christian faith. At Bethel, for example, Jacob responds to his transformative experience by promising to give 10% of all he has to God.

Bishop Andrew also noted that many of us want to provide for our loved ones while also supporting the ministries and communities that have shaped our lives and faith. We can do both, he suggested. He invited us to think about the people who have taught us how to let go, how to give, and how to be generous. “Giving away is how our soul grows,” he observed. Consider

what it means to leave a “trail of grace” behind us, he said. Legacy gifts are part of that trail as they continue to serve God’s mission well beyond our own lifetimes.

Following the keynote, Peter Misiaszek, Director of Stewardship Development for our Diocese, provided a practical overview of legacy giving. He outlined several ways we can make charitable gifts through estate planning, noting there are different options to suit different circumstances and financial situations.

We also heard from Mary Lynne Stewart, Executive Director of the Anglican Diocese of Toronto Foundation (ADTF). She spoke about the Foundation’s important work in supporting ministry and shared examples of legacy gifts that have strengthened churches and communities across our Diocese. Mary Lynne also introduced us to the Willfora Program, an online resource that assists with will preparation. More information can be found at: www.willfora.com

Another highlight came from longtime parishioner Carolyn Kearns, who shared her story of why she has included Christ Church Deer Park in her own legacy plans. Carolyn reflected on how CCDP has enriched her life, nurtured her faith, and provided a community where she has experienced God’s love through worship and fellowship. Her testimony was a beautiful illustration that legacy giving is not just about our financial assets but also about our gratitude. Carolyn’s witness reminded us that every planned gift tells a story of faith, hope, and commitment.

The evening also recognized and expressed heartfelt appreciation to congregation members who have already designated Christ Church Deer Park as a beneficiary in their wills. While these commitments are often made quietly and privately, they represent extraordinary acts of generosity and trust. Once again, thank you.

In keeping with the welcoming spirit of Christ Church Deer Park, the formal presentations were complemented by a relaxed time of fellowship. We enjoyed lovely cheese, dessert, and other refreshments, graciously organized by Jayne Miles Simpson. The event couldn’t have happened without support from the Anglican Foundation, the CCDP team, and volunteers. Thank you!

Christ Church Deer Park has been blessed with many faithful stewards over the years. We hope to continue and build on that legacy by renewing our culture of stewardship. Gather Your Legacy marks one important step toward that renewal.

The Stewardship Committee looks forward to building on this event with a follow-up gathering in the coming months. If you’re interested in learning more about legacy giving, please contact Reverend Alison or other members of the Stewardship Committee.

❖ Amy Leung is the chair of the CCDP Stewardship Committee. Other members of the Stewardship Committee include Cheryl Bedard, Stephen Clark, Alison Falby, Bob Hutchison, Carolyn Kearns, Paul Kingston and George Lewis.



FaithWorks:

Responding to a Growing Need in the GTA

by Debbie Wilkinson

Jesus said to them, “They do not need to go away, you give them something to eat.” Matthew 14:16. Across Toronto and surrounding communities, more people are facing challenges that can make it difficult to put food on the table, find housing, settle into a new country, or are struggling with mental and physical health issues.

Through FaithWorks, the social justice and community outreach ministry of the Anglican Diocese of Toronto, churches and community partners are working to help some of the people who need it most. And the need has never been greater. In just four years, the number of people needing help has doubled. In 2025 alone, FaithWorks helped serve more than 52,000 people across a wide range of communities and circumstances.

WHO FAITHWORKS SERVES

The people reached through FaithWorks are Toronto's most vulnerable. In 2025, those served included:

- 16,248 refugees, newcomers and migrant workers
- 10,948 families in need
- 7,957 people who were fed, sheltered and nurtured
- 3,177 people touched by the prison system
- 2,805 Indigenous people
- 1,547 children and youth at risk
- 1,513 young adults living with mental health challenges
- 1,003 people impacted by HIV/AIDS

Behind every number is a person, a family and a story. FaithWorks provides a way for Anglican parishes and community organizations to respond to those stories with practical assistance, compassion and hope.

GROWING FOOD — AND COMMUNITY — IN FLEMINGDON PARK

One powerful example of FaithWorks' impact can be found in Flemingdon Park. In 2018, Flemingdon Park Ministry created an innovative community initiative called the Common Table Farm. The project transformed an under-utilized space into a vibrant urban farm. Today, the farm grows more than 30 different crops, creating an opportunity to grow fresh food and strengthen community connections. Rev. Canon Alison, Rev. Christine and I had the pleasure of visiting the Common Table Farm this summer. It was wonderful to see the variety of crops and volunteers (even a CCDP regular!), who help grow food for the community. The fresh produce is distributed to seniors and newcomer families experiencing food insecurity. For those struggling to afford groceries, a box of fresh vegetables can make an immediate improvement. And the impact of a project like Common Table Farm goes

beyond the food itself. It creates a place where people can come together, participate, contribute and build relationships. It is an example of what can happen when a community looks at an unused space and sees not a problem, but an opportunity.

The importance of the project is captured by Bishop Patrick White, who personally contributed his time and effort to the farm: *“Food insecurity is one of the unpalatable facts of life in Toronto. Being retired and not being in a position to address that with money I am happy to make a small ‘hands on’ contribution. Working directly with the seeds and the soil makes this all the more meaningful for me.”*

MORE THAN FOOD

Projects like Common Table Farm demonstrate an important aspect of FaithWorks: responding to people's needs in practical and meaningful ways. Food insecurity is not simply about hunger. It can affect a person's health, dignity and sense of security. For seniors living on limited incomes, newcomers establishing themselves in Canada, and families struggling with rising costs, access to fresh food can be especially important. By growing and sharing fresh produce locally, the Common Table Farm helps address an immediate need while creating a stronger sense of community.

A GROWING NEED REQUIRES A GROWING RESPONSE

The fact that the need for FaithWorks services has doubled in only four years is a reminder of the challenges facing many people in Toronto and surrounding communities. But the numbers also tell another story. They show thousands of people being reached. From refugees and newcomers to families struggling with food insecurity, Indigenous communities, children and youth, people affected by the prison system and those living with HIV/AIDS, FaithWorks reaches the most vulnerable people, who often get overlooked.

Thank you to Maria Reolin, Executive Director of Flemingdon Park Ministry for speaking to us about FaithWorks on October 4th.

PLEASE CONSIDER SUPPORTING THIS IMPORTANT MINISTRY AND MARK OCTOBER 18TH 4:30PM JAZZ VESPERS IN SUPPORT OF FAITHWORKS.

❖ *Debbie Wilkinson is a longtime member of Christ Church Deer Park. Debbie has been involved in a range of ministries and roles in the past. She is currently CCDP's lead for FaithWorks.*



PROPERTY UPDATE:

Hear hear – new church sound and live streaming system is installed

by Andrew Harding

Christ Church now has a brand-new speaker and livestreaming system, installed at the end of August by Aries Pro Solutions. While the current system was working as well as it could, due to the skill and dedication of our technician Zongfan Li, it was high time for an all-new system designed to meet our needs for many years to come.

To everyone whose generosity made this upgrade possible I extend a huge thanks on behalf of the Property Committee. The Moore Fund in particular, an anonymous donation of \$10,000 and a grant from the Diocese for \$2,500 contributed to the total cost of \$67,000.

Here are the main features:

- » Small yet highly focused speakers to give clear and even speech throughout the sanctuary and chancel
- » High-resolution high-zoom cameras for the livestream, to give professional close-up images of people who are speaking
- » Reliable and high-quality live video streaming
- » Permanent microphones suspended discreetly above the choir
- » Capacity for larger music events including jazz vespers
- » Capacity to make professional quality recordings
- » Remote control of the system from anywhere in the sanctuary

- » A customized system designed to work together (unlike the old system)

One thing that does need to be said is that the system still needs to be used by trained operators, though the design means it is easier to use than the old system. There may still be some fine-tuning going on as you read this, as with all new systems.

The Property Committee worked closely with Bryan Tran (parish Director of Operations), Zongfan Li our livestream technician and with Brandon Wells as an AV consultant to select Aries Pro Solutions in a competitive bidding process. Aries Pro had an excellent track record in similar churches, were responsive to our needs and provided a very competitively priced system.

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



The Memorial Flower Committee at CCDP:
To beautify the Chancel and memorialize our loved ones

by Nina Overbury

For decades members of our Altar Guild organized and executed large, beautiful fresh flower arrangements.

Early on, when I first became involved as a new member of the parish, each flower arranger took on one month of duty from the first Sunday after Labour Day until the last Sunday in June. We therefore needed ten members to fulfill this role. As time went by there were fewer people, so we rotated and simply took more turns during the year. Over the span of time lifestyles changed and more women were busy working and managing their households with no time to learn the art of flower arranging. It wasn't an easy duty; buying flowers, conditioning them and arranging them usually on Saturday morning, sometimes enjoying the organist preparing for the Sunday service while you were creating your masterpiece!

Stepping back for a minute; for many years Elizabeth Joy, one of our long-time members of the Parish and a flower arranger, had another important job. She had an amazing memory of the various names of the families who regularly contributed to the memorial flowers, so before each month she would have prepared the list for the month. For many years Elizabeth also arranged the flowers, very often using flowers and greenery from her own garden. On one Saturday morning while working away preparing her arrangement in the Chancel, she stepped back to assess her work and, unfortunately, a bit too far, fell down the steps & broke her arm!

Later on I took Rikk's advice and when working in the same location, pushed the stand and flowers well back from the steps to avoid a similar calamity. There were some lighter moments too. I remember one Christmas Eve when we took our seats just as the service was beginning, I quickly scanned the Chancel and realized that the beautiful Christmas arrangement that the late Jane Reeves had prepared was missing! What to do, slide out and somehow go to the Sacristy and see what had happened. While various plots were whirling away, an unusual sight unfolded: the arrangement on the wrought iron stand walked before our eyes into its correct location beside the altar. There was a quiet ripple through the congregation. The verger came to the rescue.

Well, many years have passed, our Memorial Flower Committee dwindled down to 3 or 4 and only one member was younger than eighty. So it was time to retire. We had so many productive and satisfying years beautifying the Chancel and honouring family members. Perhaps at a later date it will begin once again.



Dear Church Mouse

Dear Church Mouse,

What do you think about dogs—I mean pets, not service animals—being present during the celebration of the Eucharist on Sundays or weekdays?

Cat Lover

Dear Lover of Cats,

I dare not ask how you feel about mice! The issue of pets during worship has been of concern for over 500 years. In 1387, Bishop William of Wykeham complained that on a visit to Romsey Abbey "some of the nuns ...bring with them to church birds, rabbits, dogs... and pay more attention to them than to the Divine Office, with the result that they find it difficult to sing the psalms." I will only add that this mouse absents itself during the consecration and consumption of the bread and wine, lest its presence distract or distress worshippers.

❖ *The Church Mouse is a long-time contributor to Spiritus.*

ART BY BERT



❖ *Burt Ashikawa started attending the Wednesday Eucharist in 2021. He studied architecture in school but returned to creating art while attending a class by Rev. Steven Drakeford at CCDP on the Gospel of Luke.*



Updates from
The Churches on-the-Hill
Foodbank



The October Food of the Month donation is FAMILY SIZED PEANUT BUTTER for our Babies programme.

With rising food costs the Foodbank is serving record numbers of clients (approximately 1200 people per week). In order to ensure that the Foodbank can continue in future years we need the financial support of the community.

Visit us at our website www.cothfoodbank.ca for more information or to donate either on a one time or a pre-authorized monthly basis. On behalf of the clients, volunteers at the COTH Foodbank, thank you for your support.



For Part 1, see page 18
of our Summer Issue (#36)

by Rev. Alison Falby

Jesus said, 'Therefore I tell you, do not worry about your life, what you will eat or what you will drink, or about your body, what you will wear. Is not life more than food, and the body more than clothing? Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And can any of you by worrying add a single hour to your span of life? And why do you worry about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin, yet I tell you, even Solomon in all his glory was not clothed like one of these. But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will he not much more clothe you—you of little faith? Therefore do not worry, saying, "What will we eat?" or "What will we drink?" or "What will we wear?" For it is the Gentiles who strive for all these things; and indeed your heavenly Father knows that you need all these things. But strive first for the kingdom of God and his righteousness, and all these things will be given to you as well. (Matthew 6:25-33, NRSVA)

Jesus and his disciples have been travelling for about three years around the Eastern Mediterranean. The disciples have sacrificed their livelihoods and the comfort of their families to follow Jesus. And Their journey has brought them back to Galilee. They're on a mountain overlooking the Galilee Sea, wondering how they're going to clothe and feed themselves. Some are probably wondering if they should return to fishing. And Jesus responds by saying "Don't worry."

"Don't worry" to people who have denied themselves every material and social comfort to follow him. "Don't worry" to people who have given their lives to him. "Don't worry" to people who don't know where their next meal is coming from. "Don't worry" – surprising words from the teacher who tells his disciples to love their neighbours as themselves. Isn't Jesus hungry too?

While the disciples' hunger was temporary, many Torontonians live in an on-going state of "food insecurity": a more palatable phrase than hunger. In 2025, it was reported that over 1 in 10 of our city's residents rely on food banks, compared to 1 in 20 just three years earlier¹. It's now 2026, and things have only gotten worse. One in four visitors to Toronto food banks are children.² Why shouldn't we be worried?

And Jesus
responds by saying
"Don't worry."

Jesus tries to reassure the disciples by pointing to Creation: the "birds of the air" and "the lilies of the field." Of the birds, he says, "they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them" (v. 26). Of the lilies, "they neither toil nor spin, yet...even Solomon in all his glory was not clothed like one of these" (vv. 28-9).

Of course, even birds and lilies are subject to decay. Still, in both life and death, birds and lilies are part of a vast ecological web that gives creatures what they need. In fact, birds and lilies help each other flourish. In life, lilies provide nectar and hummingbirds help pollinate. In death, humming-birds feed hawks and lilies feed the soil.

God gives Creation everything it needs to flourish. There is already enough food on our planet to feed every person on earth. People are hungry because our relationships and socio-economic structures are disordered. People are hungry because we live as though scarcity rules out generosity. People are hungry because we're worshipping the wrong God and participating in the wrong economy. To quote my colleague and fellow Trinity Divinity graduate Maggie Helwig in a recent speech, "the God of the economy is a human creation, and human lives are what really matter."³

✦ The Rev. Dr. Alison Falby is the incumbent at Christ Church Deer Park.

SPIRITUS

Editors:

Emily Chatten, Melissa Walter, Leslie Savage, George Lewis, Sharon Kirby.

Long-time editor Genevieve Chornenki is going to step back from editing the *Spiritus*. We would like to thank her for her editorial contributions over the years!

Layout: Anders Carlén,
Carlén Communications

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 Emily at elwchatt@gmail.com

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

The final *Spiritus* deadline for 2026 is: **November 6**. Watch the Sunday Bulletin for our 2027 submission dates. Please send your submissions directly to us at spiritus@christchurchdeerpark.org. A big thanks to all of the contributors for this issue of *Spiritus*.

Christ Church Deer Park

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