



Spearhead

Vestry Highlights

In his annual address the Rector expressed his thanks to a number of parishioners. **Elizabeth Lemberger** whose recent difficulties with regard to her hip replacement have curtailed her parish involvement as envelope secretary. She is now doing well and residing at St. Hilda's Towers.

Harold and Gwen Jones who have gone to great lengths to assist Elizabeth.

The Rector thanked the clergy, **Fr Freeland**, and especially **Fr Ross** who, in spite of his very busy schedule, continues to fit in his work at St.T's.

The Rector further thanked all the churchwardens, especially **Roger Hughes** for all his great help during the year.

The choir, Acolytes, the Altar Guild.

John Tuttle who puts in an average of twelve hours per day.

Elaine Bell, our Treasurer, who donates one day per week of book-keeping to the church. She also deals with the Auditors each year.

Barbara Obrai, Parish Secretary, who is working part time.

The Centennial Campaign

By last year this was not completed, but at the beginning of the year the campaign was finalized due to the extraordinary efforts of **Jack Bush** and everyone who contributed. The Campaign raised \$750,000.00.

Different expectations

St. Thomas ministers to a great divergence of people, who have widely differing expectations. There is a need to tackle more things. We have good liturgy and music, but there is a need to get people together, to get people to talk about their faith. The upcoming Lenten Study is one way to interact in the community.

A start has already been made for meetings of members of the Parish in "house groups" this Fall. The Advisory Board will be taking charge of this.

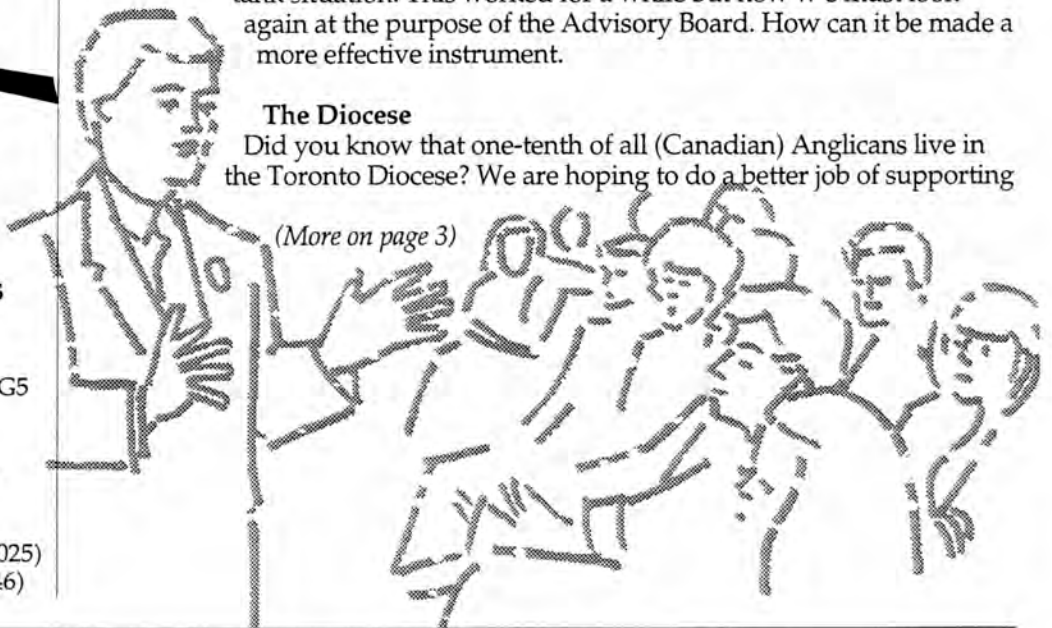
Advisory Board

Advisory Board used to be a dry affair, and more recently we moved to a think tank situation. This worked for a while but now we must look again at the purpose of the Advisory Board. How can it be made a more effective instrument.

The Diocese

Did you know that one-tenth of all (Canadian) Anglicans live in the Toronto Diocese? We are hoping to do a better job of supporting

(More on page 3)



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Spearhead is published six times a year for the parishioners of St. Thomas's Church, Toronto. Editorial matter may be left in the church office or sent directly to

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- ★ Official Report
- ★★ Official Opinion
- ★★★ News item, profile, book review, etc.
- ★★★★ Personal opinion. CAUTION: may be controversial and upsetting to some.

We're looking for your input! News, milestones, etc. Please supply copy on 3-1/4" computer disk (IBM Mac) in Word, Word Perfect or ASCII format.

IN THIS ISSUE ★★★★★

Stewart Bull's kind words at Vestry regarding *Spearhead* were very much appreciated. Sometimes the editor needs a little encouragement since critique is never in short supply.

This is a very full issue. Starting with the Vestry/95 Report, there is also a report on the Lenten Bible Study by Carol Kysela and her husband, Ed McDonough. The parish is in their debt for doing much of the hands-on organizing of this very successful series.

What we tried to do in the series is to put fellow parishioners in touch with each others' lives and to see what impact their faith has on their daily living. Without sharing we tend to become "privatized" and we fail to exercise our baptismal ministry.

In a very good book* on that subject Jean Haldane writes about *Private Faith and Public Responsibility* as follows:

"How does privatism impact the laity of the church? We are as susceptible as other human beings to the anxieties of living. We can make our God too small, and we can make God too comfortable a support for our lives. Also we can ignore other laity who seem to have a different concept of God, or we can try to impose our way as the way to worship God. The root fear is of a diversity of spiritual experience. If we were to be open, we would have to live with the ambiguity and contradiction that we dread. If we stay with a narrow spirituality, our inner spring of new life will be "capped." Similarly, if the world is becoming too diverse, too complex, too uncertain, we can remain silent about public issues, we can solidify our opinions until they become uninformed prejudices, we

can live within our circle of family, friends and certain other groups – like church. Sometimes the gathered church community can be a major part of privatism. The reality for some laity is that the gathered church never really "scatters." This contributes to the idea that ministry of the laity is synonymous with service within the congregation. Ministry beyond the walls of the church stays unappreciated, unknown – in other words, capped.

"A dreary picture? Overplayed? Perhaps.

"Parker Palmer says the church can do one of two things: push the people further into privatism, or call us out and encourage us for the spiritual journey—both inner and outer. If laity are to come of age and be the church, it must be the latter"

While we had hoped for more people to join us – some were obvious by their absence – we did manage a respectable 25 people at each session after the first one which had an attendance of over 40.

We hope to find a way to continue this sharing and studying together in order, as Haldane suggests, to increase

"Laity's sense of their role: From seeing themselves as primarily ministering in the church, to seeing themselves as primarily called to minister in the world. They are central to the church's mission. They are to take responsibility, with the clergy, to see that they are educated for this ministry. They are also to contribute to the ongoing life and agenda of the congregation."

And to get a sense of sharing by listening and learning from each other

"Who listens to whom: From laity listening to the professionals, to professionals listening to laity . . . to better understand their daily experience so that the church's program will centrally equip laity for ministry."

From time to time we hope to publish some of the personal stories of faith presented at the Lenten Series. We start off in this issue with Catherine Hawley who works in a palliative care unit.

Elsewhere in this issue Jack Bush has a novel "Viewpoint" on how to deal with dissent in the congregation.

Diana Versegny and Willem square off on the book *Anglican Essentials* and find out that they *do* have some views in common after all. Not the least of these being that they both feel it is an important book that should be read by all Anglicans.

Steward Bull reports on INTCH, and Fr Ross remembers Norman Swallow in pithy but affectionate "In Memoriam."

We even have some humour in the issue, as well as some of Ronwen Guest's evocative poetry.

I hope you enjoy reading the issue as much as I enjoyed putting it together. And if you disagree with something, or even if you agree, please let me know. This is your newsletter and your input is valued.

Willem

* *Reshaping Ministry*
Essays in Memory of Wesley Frensdorff.
267 pp, paper. © 1990 by Jethro Publications, Arvado, Colorado

"Glen Spurrell wondered if we were abandoning outreach. Roger Hughes said that the outreach monies should come over a above our regular givings and not be considered as part of our regular giving money."

VESTRY HIGHLIGHTS (Continued from page 1)

the Diocese which, like most of us, is experiencing a financial crunch. They have slimmed down a great deal but still have a \$10 million budget and a \$2 million deficit.

Small country parishes will have to bunch together with one clergy for many. We have to pay up now – even though we cannot support a full time assistant priest or secretary. We may have to make great changes here at St. Thomas's in order to do that.

Sabbath leave

Fr Hoult said that he will be taking a Sabbath Leave from May to July of this year.

He will be going to the Community of the Resurrection in Mirfield, and then on to St. George's College, Jerusalem. Fr Ross will be priest in charge with Fr Freeland assisting.

Rector's anniversary

Fr Hoult said that while he would have preferred to be in the Parish for these events, he would be in the Sinai Desert for both his 60th birthday and his 35th anniversary to the

priesthood.

Associate's report

Fr Ross regards his busy schedule – which includes St. Thomas's, teaching at a local high school, and teaching at Trinity College – as a ministry of formation. His duties at St. Thomas's include preaching, liturgical ministry, marriage preparation, confirmation classes and overseeing the Sunday School.

His Trinity duties include teaching ordinands. Fr Ross pointed out that he had been at St. Thomas's for nearly 10 years now and hopes to continue.

Budget

Rector's Warden, Roger Hughes, presented the Financial Statements for the year ended December 31, 1994 and the Budget for 1995. An expected shortfall of \$37,000. did not materialise because of unexpected bequests.

It was pointed out that we would like to pay the full amount as requested by the Diocese. The Diocese has engaged in major cost cutting, and the wardens feel we should do our part in paying our full assessment.

Envelope givings need to be reviewed.

Some people could probably afford to give more. A subtle campaign is going to be arranged to meet with people to discuss their givings.

Greig Dunn pointed out the questionable morality of relying on the dead – through their bequests – to pay our bills. Roger Hughes in reply

agreed, and emphasised the need to increase our givings.

Mr. Dunn wondered if we could get the extra \$37,000 (the expected deficit for 1995 - see financial statement/budget) from increased givings.

Outreach

Glen Spurrell wondered why all the allotted money for outreach had not been spent.

Roger Hughes said that the money was not there. He suggested that the church's needs had to be dealt with first. He pointed out that we support Huron Play School, Stop 103, INTCH, Trinity College, and that we cannot do any more.

Glen Spurrell wondered if we were abandoning outreach. Roger Hughes said that the outreach monies should come over a above our regular givings and not be considered as part of our regular giving money.

Stewart Bull said local outreach needed careful budgeting. We needed a list of outreach projects

Mary Barnett didn't know what outreach projects we were participating in and thought that it needed better publicity.

Elaine Bell pointed out the paragraph for local outreach on budget report, page 4.

Andrea Budgey remarked that it was next to impossible to get people to help for outreach.

David O'Rourke pointed out that the parish has to survive to enable it to do outreach in the first place.

Auditing fees

Glen Spurrell wondered why we have to have professionally auditing each year at the cost of \$4,000.

Both Roger Hughes and Walter Hardacre pointed out that our budget was in the region of one-and-a-half million dollars and that Churchwardens should have a

(Continued on page 4)

"The church and its buildings are used extensively every day by various organizations. Parishioners felt that they were unaware of what was going on during the day."

VESTRY HIGHLIGHTS

(Continued from page 3)

professional and independent assessment of these accounts.

Hugh Anson-Cartwright suggested that the accountants really don't take any responsibility for accuracy and that other places work with a volunteer Audit Committee set up.

Dr Foo mentioned that a professional audit stops accusations.

Willem Hart thought we should wait until the idea of a volunteer Audit Committee can be studied.

The motion that Ernst & Young be elected again was moved by Roger Hughes and seconded by Stewart Bull. It was pointed out that one of the points of holding a Vestry meeting was the appointing of Auditors. It was proposed that a special Vestry would have to be held in September 1995 in order to make changes re auditors.

Hugh Anson-Cartwright requested Elaine Bell to explain why she was not happy with our present Auditors (Ernst & Young) and she explained that whilst the previous management was sympathetic to the workings of churches and how they operated the people now in charge had no knowledge of churches and how they operate. We do get a special half rate from these auditors. The larger firms charge a huge hourly rate. Elaine said that she would not continue being the church treasurer if we did not have a professional audit done each year. Elaine has asked Ernst & Young to detail their hours so she can tell another company what to expect.

At this point Fr Hoult told Vestry that they could defeat the Churchwarden's motion to elect Ernst & Young as auditors.

Mary Suddon proposed that the election of auditors be deferred until a special vestry is called in the fall of

this year.

Passed by acclamation.

Churchwardens.

Deputy People's Warden, Robert Dunbar, is away at the moment in England and will be back in June this year. He very much wants to participate as warden when he gets back so it has been proposed that the wardens will remain the same for one more year.

Elections/appointments

Glen Spurrell and Mark Manore have both agreed to stand for Synod again, which Fr Hoult thought was a good idea as it would provide some continuity and experience.

Donald Garden was elected as chair of sidespersons

Robert Kennedy, Elizabeth Legget and Jim MacMillan were elected by acclamation to the Advisory Board.

General Business

The church and its buildings are used extensively every day by various organizations. Parishioners felt that they were unaware of what was going on during the day.

There is now a sign inviting passers by to enter into the church which is open throughout the day.

Elizabeth Legget asked about expected capital expenses and was told that these would include a more powerful computer, and a security door for the office.

Fr Ross remarked on the outreach dinner for a group of students from the UofT held last year.

The Hepatitis C Survivors are using the Upper Room, rent free.

Carrol Allen Dale asked why we didn't advertise in the Anglican and Journal. The meeting was informed that Jack Bush is our new publicist and that advertisements for the Anglican and Journal were being worked on.

Stewart Bull thanked

Willem Hart for the newsletter (*Spearhead*) and asked how far was it distributed. Willem said that it is mailed to destinations throughout Canada, the USA and overseas.

Earl Barnsley thanked the Rector for chairing Vestry and for a very good year.

Warm still
scented dark
and one light
flames in the quiet
that beats
like a heart
captive in glass.
O, how I long,
- dream -
wish I dared
lie down,
face down,
on the worn carpet
before the altar
of my love.

Ronwen Guest

IN MEMORIAM ★

Norman Swallow: "his love for people was obviously infectious."

"He seemed to know everyone! He had an amazingly quick mind (despite an apparent slowness of speech) and loved to play Bridge."



Norman Swallow was one of the founders of Camp Artaban—shown at its opening. In fact he may well be in the photograph above.

Norman and I first met at the early Mass on my inaugural Sunday at St Thomas's. He was, I soon discovered, the head (and only) sidesman at the 8 o'clock. I had been warned, by a former Churchwarden, that he was one of the "conservatives" who liked to make "mincemeat" of young priests. After introducing himself, he went on to complain that I had not elevated the host and chalice high

enough for him to see, and then told me to be sure to take Holy Communion to his mother. My reaction to all of this was a combination of amusement, irritation, and astonishment: amusement (and enjoyment) of Norman's quirky personality; irritation at his complaining; and astonishment that his mother was still extant! (Florence Swallow, an amazing woman, lived to her one hundred and third year).

Norman was hardly an easy person. He could be petty and demanding and opinionated (like most Anglicans!) He often used the telephone as a lethal weapon (one day, he called me no less than twelve times!) Yet, paradoxically (and appropriately) he had a great generos-

ity of spirit. What is beyond dispute is that he loved his parish and the Church and that he was devoted to both. He served St Thomas's as Churchwarden, Sunday School superintendent (in the days when we had such things!), and sidesman. He was instrumental in the founding of Camp Artaban. He was the "moving force" behind the Fraternity of the Resurrection—a support group of the Community of the Resurrection in Mirfield, England—an interest which grew out of the great preaching mission given by the Mirfield Fathers at St Thomas's. Through the Fraternity, Norman established close and lasting friendships with many people, clergy and layfolk, and also found—I believe—a kind of spiritual "home" for himself.

I was always amazed at the "catholicity" of Norman's interests and tastes. He seemed to know everyone! He had an amazingly quick mind (despite an apparent slowness of speech) and loved to play Bridge. He had a remarkable (and extremely valuable) stamp collection. He knew *everything* about the crowned heads of Europe! He loved ballet. He loved the plastic arts, and knew a great deal about art history. Moreover, right to the end, he was surrounded by friends of all ages and backgrounds. It was not an uncommon experience for me to drop in at his apartment for a glass of Scotch and—over the period of an hour or two—to find other people dropping by "just to say hello" to Norman. I often wondered how Norman maintained so many friendships with people of such varying ages and back-

grounds. I realize now that he valued friendship very highly—and, in his own way, nurtured those friendships with great care.

Norman's life—though full and happy—was not without tragedy: the loss of an infant daughter; his wife Hazel's slow descent into Alzheimer's disease; and his own illness which deprived him of the ability to walk. He faced his own disability with grace and determination. After many months in hospital, he returned home and immediately took in male lodgers! With the help of his tenants and his friends (especially Dr and Mrs Duncan, and Mrs Noreen Van 't Hof) he managed amazingly well. He would even give dinner parties (although Norman simply bought the food—guests, such as John Whitpost and Glen Spurrell, would do the cooking!) With the help of other friends, he even managed an overnight trip to Niagara on-the-lake! A week before his death, Norman hosted such a party and, having imbibed a bit too much, had to be put to bed! The next day he was unrepentant (but very "hung over").

Norman, despite his curmudgeonliness, loved people. And his love for people was obviously infectious for, right to the end, he was surrounded by friends and family. His is survived by his wife, Hazel; his daughter and son-in-law, Barbara and Jock Howard, and two grandchildren, Philip and Joanna Howard; and many, many friends. May he rest in peace and rise in glory.

Robert Ross

Anglican Essentials: two views

Anglican Essentials is the result of a conference held in Montreal, June 16-21, 1994 "to celebrate our Christian faith and discern God's will for our church amidst the challenges and opportunities of our times." Sponsoring the conference were the charismatic Anglican Renewal Ministries (ARM), the Barnabas Anglican Ministries (BAM), committed to evangelism and reformational spirituality, and the Prayer Book Society of Canada (PBSC) devoted to the liturgy of the Book of Common Prayer (BCP).

By Diana Versegny

This book is one of the products of the "ESSENTIALS '94" conference, which was held last June in Montreal. The conference brought together three groups that must have seemed to the outside observer like wildly improbable allies. Indeed, they seemed at first like improbable allies from the inside too! To be sure, BAM had already been engaged in amicable dialogue with the

PBSC and ARM separately; however, both of the latter groups had to do some hard gulping before each was ready to work with the other! Nevertheless, the hurdle was crossed, and all three organizations are benefiting immeasurably from the experience of the conference and the ongoing follow-up activities that it has sparked.

The "ESSENTIALS '94" conference grew out of the genuine love that the mem-

bers of the three groups have for the ACC, and their concern over the increasing crisis of numbers and finances facing the church: a crisis which they see as rooted in a deep confusion of faith and mission. The conference, which was open to all interested Anglicans, clergy or lay, recognized two imperatives for Canadian Anglicans in the face of this crisis: to reaffirm the essentials of a Scripturally revealed faith that transcends time and

By Willem

Sandwiched between a canny preface by Archbishop Michael Peers, Primate of the Anglican Church of Canada (ACC), and a wonderful exegesis of the Letter to the Ephesians by George Carey, Archbishop of Canterbury, is a collection of essays which claim to reclaim faith within the Anglican Church of Canada. The title suggests that the ACC has lost the faith. Archbishop Peers, while thanking God for the publication of the book, seems uncomfortable with it. Archbishop Carey is more direct when he suggests that, "I have resisted the language of 'reclaiming' because that suggests that the church has somehow departed from its heritage." (p. 309)

Like Pierre Burton's *The Comfortable Pew* of the early 60s, it is an uncomfortable book. But unlike Berton's book, which went straight for the jugular, this is an uneven book combining as it does the

theologies and philosophies of three movements in the Canadian Anglican community.

While George Egerton's introduction claims that "The conjunction of catholics, charismatics, and evangelicals marks a new and historic moment in the history of Canadian Anglicanism." and "...embodies a timely spiritual and theological synergy...", such synergism is, in my view, not substantiated in this collection. And that in itself is a good thing since, as George Carey writes (p.303/4) "...more than many churches, we have realized that the catholicity of the church means there is room for disagreement, differences, and variety within the overarching theology of our church."

The essential weakness of the book lies with trying to impose closure on too many "essentials" too soon without engaging in dialogue with those contrary minded.

However, this is a book that

should be read by all thoughtful Anglicans. There is much to be appreciated such as a splendid article by Donald Posterski analysing Anglicans in pluralist Canada (p.34-52); an essay by John Webster on who Jesus is, or ought to be, for us; a fine exposition on baptismal ministry by Archie and Barbara Pell; a thoughtful reflection on sexual ethics in our permissive society by Elaine Pountney; a sane and healthy view of evangelism by Harold Percy; and a fine testimony to the power of the Holy Spirit by Tom Maxwell.

But the prize essay in this volume belongs, in my view, to Ron Dart whose essay *Prophetic or Civil Religion: The Anglican Dilemma* suggests that tradition can inform us if we are open to being prophetic rather than ascribing to an institution that merely affirms current trends and fashions by default. He writes, "The middle way has never been an end in itself; it has taken root in the sacred soil of

St. Thomas's Church, Huron Street

"The conference, ...recognized two imperatives for Canadian Anglicans in the face of this crisis: to reaffirm the essentials of a Scripturally revealed faith that transcends time and culture; and to live the gospel."

culture; and to live the gospel. And it succeeded beyond the organizers' wildest hopes; registration was envisioned at around 400, but had to be cut off later at close to 700. This book contains the texts of the talks that were presented at the conference, reworked into essay form.

The first set of essays deals with assessing the position in which the Anglican Church finds itself in Canada near the end of the twentieth century. The authors ask very searching questions about the place of the church in a predominantly secular society, and how the church should respond to that society. With others, Don Posterski exposes the dangers of accepting pluralism as a form of ideology, which makes all truth relative. He points out that there is a difference between saying that you are entitled to hold an opinion however erroneous, and saying that all

opinions, however contradictory, are equally true. Some of his statements are startling, but all are thought-provoking. "What are the consequences of tolerance?", he asks. "Put simply, tolerance trivializes people. Instead of saying, 'I will take you seriously', tolerance says, 'I will put up with you' ... To be listened to in contemporary Canada, the people of God will need to be infused with both conviction and compassion."

The next set of essays deals with Biblical truth and the authority of the Bible. The pearl in this section is the piece by Edith Humphrey, entitled "Who Was Jesus?". She gives a masterly and incisive analysis of

the various theological portraits of Jesus that have developed over the past century or more, and provides guidelines for the assessment of such portraits. These include: what are the presuppositions of the scholar? how many layers of hypothesis are necessary for him or her to arrive at these conclusions? does the picture of Jesus that emerges sound suspiciously like our own times? are major issues routinely begged by the phrases 'of

"While many of the essays express worthwhile and challenging ideas, many of them express a deeply pessimistic worldview that belies our confession that this is God's world..."

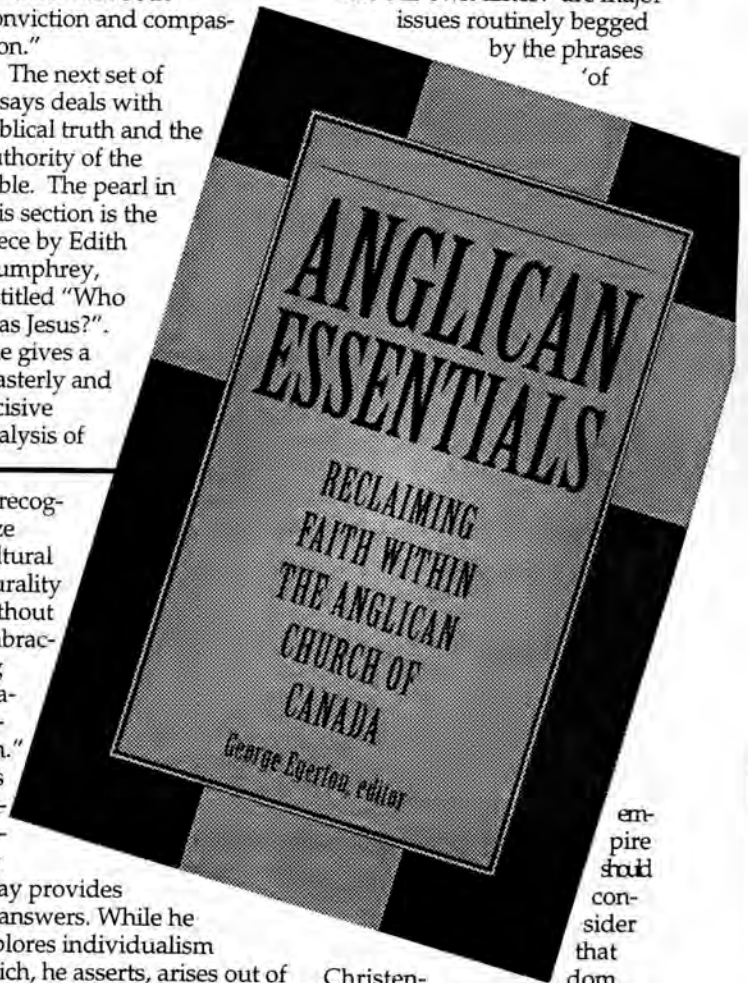
the Bible, blossomed within the nurturing aspects of tradition, been tended by sanctified and educated reason, and tested by a broad understanding of human experience." If you read nothing else in this book, read this!

While many of the essays express worthwhile and challenging ideas, many of them express a deeply pessimistic worldview that belies our confession that this is God's world, that He continues to care for His creation, and that we are created in His image. When Craig M. Gay proposes (p. 243) that "...the relativism that seems so often to go hand in hand with the contemporary commitment to multi-culturalism obviously poses a very serious threat to Christian truth," I am not sure I can agree that it is necessarily relativist, or that it is obvious that Christian truth can be threatened at all. Gay also asks "...how it is theologically possible for Christianity

to recognize cultural plurality without embracing relativism." His confusing essay provides no answers. While he deplores individualism which, he asserts, arises out of multiculturalism and pluralism, he also suggests that the affirmation of individual human persons "is a necessary implication of the central doctrines of the Christian faith." You figure it out.

Much of the critique of contemporary society is centered on 'multiculturalism' and 'pluralism'. They are seen as Christianity's public enemy number one and two. Those who still pine for the days of

Christen- had the field to it- self for a long time and was, demonstrably, unable to capitalize on it. We blew it! When we had the chance in Canada we tried, through Residential Schools, to make nice middle class citizens out of aboriginal Canadians with disastrous results. Now we are asked to accord a measure of respect to other cultures and to accept that 'others' have theories about truth that vary from our



empire should consider that dom

"This book deserves to be read seriously by everyone in our parish who is concerned about the ongoing decline of the ACC."

course', and 'no one doubts'? "If we say 'Lord, Lord', but do not anchor that title to the Jesus who preached, taught, died and appeared after his resurrection in first-century Palestine", she comments, "then we are not understanding what 'Lord' really means".

The next section deals with various aspects of how the Gospels must inform our daily lives. The quality of writing here is more varied, ranging from a very muddle-headed and gobbledegooky piece by Elaine Pountney on "Christian Sexuality and Sexual Ethics", to a beautifully lucid essay by Charles Alexander who, though himself a charismatic, offers very sensitive and courteous reflections on liturgy and worship. "Prophecy and the word without worship and sacraments is in serious danger of becoming merely cerebral and moralistic ... Worship, with the catholic community, means that we experience the same resur-

rected Christ as did Paul on the road to Damascus, [and] as did Cranmer in the fires of martyrdom".

The fourth section, on evangelism, is the heart of the whole book. Michael Green starts with some very penetrating remarks on the failure of our evangelism. "We frankly do not believe that there is much good news to tell -" he says; "it is more a matter of church-going and being kind and generous to others". Harold Percy puts his finger squarely on another part of the problem: "When the clergy and leadership of the church are given to expressing their doubts about the historic truth of the faith, it is hard for the general membership to be convinced and excited." But the laity are not spared either: "If your predominant understanding of the church is as a place where you go to be cared for, it is difficult to get very excited about reaching out to others ...

If the church's interest in evangelism is for the sake of its own well-being rather than for the benefit of those it is seeking to reach, then evangelism is really little more than recruitment for self-preservation. Such manipulation lacks integrity."

The final section contains two summary addresses, one from a member of the PBSC (Robert Crouse) and one from a charismatic Anglo-Catholic (Tom Maxwell). One remark by the latter effectively sums up the insights gained at the conference: "The Anglo-Catholic, ... evangelical and charismatic sides of our tradition ... are not opposing theologies but the necessary ingredients of a healthy theology and Christian lifestyle." Participants from all three of the participating groups came away from the conference with a firm conviction of the truth of this statement, and are putting it into practice in churches

"This simplistic view of a very complex document comes close to asserting the infallibility (or inerrancy) of Scripture, a view to which classic Anglicanism has never ascribed."

own. None of that should keep you and I from living out of the conviction that salvation comes through Jesus the Christ. And if we truly live out of that conviction it will be obvious that the way of Christ leads to justice for all. But Christian witness to justice has a spotty record. Remember the crusades of the middle ages, the Inquisition and, more recently, the holocaust, Bosnia, and Rwanda.

Anglican Essentials is suffused with stipulative judgments which state a one-sided thesis and then critique all other opinions that disagree with it. The experience that many of us have of God in Christ through the Holy Spirit is often called relativism when it varies with the so called "classic view". Thus "liberation theology" is demonized because of its Marxist roots, forgetting that Christ came to set the captives free, and in spite of - or maybe because of - the fact

that it is precisely liberation theology that is giving voice to the pain of those whom the Christian West has oppressed for so long.

'Ecofeminism' and 'feminist theology' are two other demons that apparently need to be wrestled to the ground because they question patriarchalism, the exclusive 'male' status of God, and dare to suggest that God may be found in nature. "The words we use in liturgy are very important. For this reason most Anglicans are subliminally orthodox. But changes in symbolic perceptions may easily produce subliminal heresy that is prostrate before the altar of strange gods." (p. 136) Have we not always celebrated the nurturing (feminine) aspects of God? And is the *Benedicite, Omnia Opera* (BCP p. 26-28) a stranger to nature?

Panentheism - the belief that there is a measure of divinity in all of us and in all things - is yet another demon

that needs to be exorcised. Yet we believe this is God's world and we pray that "we may evermore dwell in him, and he in us." (BCP, p. 84)

On pages 57-58 the authors assert that "there is only one message conveyed in the Bible - only one coherent way, that is, of thinking together all the various items of truth that the Scriptures contain. This has to be so, because the Holy Spirit is God-given, is in fact God preaching and teaching here and now, and it is not conceivable that God contradicts himself." This simplistic view of a very complex document comes close to affirming the infallibility (or inerrancy) of Scripture, a view to which classic Anglicanism has never ascribed. Reliable, yes; inerrant, no.

Anglican Essentials - and the Montreal Declaration of Anglican Essentials - invoke Richard Baxter (1615-1691) who suggested, after St. Augustine, "In essentials unity; in non-essentials liberty;

across the country.

This book deserves to be read seriously by everyone in our parish who is concerned about the ongoing decline of the ACC. I must say that I do not agree with all of the statements made by the various authors, and I am sure that members of BAM and ARM would say the same! But each of these authors is deeply concerned about the welfare of our church and upholding its faithful witness to Christ, and some of them have many years of experience in evangelism and renewal. If we are serious at St. T's about outreach, their essays deserve our thoughtful attention.

Anglican Essentials – and the Montreal Declaration of Anglican Essentials – invoke Richard Baxter (1615-1691) who suggested, after St. Augustine, “In essentials unity; in non-essentials liberty; in all things, charity.”

in all things, charity.” It is also dedicated to the memory of a great Canadian Anglican, Bishop Desmond Hunt (1918-1993) who, according to the dedication, “refused to let Anglicans take themselves too seriously.” In the face of such lofty ideals I can only say that too many essentials in the book are non-essential, that liberty is in danger of being stifled, that charity for other points of view is often missing, and that its authors often take themselves entirely too seriously. I am persuaded, with St. Paul, that nothing can separate us from the love of God which is in Christ Jesus. No amount of essential declarations will change the fact that this is God's world and that we need to submit to His will without presuming to know all that He has in store for us.

News from INTCH

Several interesting events have occurred in the past few weeks in relation to one of our major Outreach activities.

The annual *Advent Carol Walk* was repeated in December. The weather was cold but there was little snow. About 30 persons from eight different parishes first gathered at Bloor United Church and for an hour entertained a large crowd attending the Christmas Bazaar. We then made our way west along Bloor Street, led by a lively young lady from Trinity-St. Paul's and two teenaged trumpeters. It's hard to say how much impression we made on the community, but many shoppers stopped to listen, and we handed out hundreds of illustrated brochures describing the INTCH churches and their services and activities. The walk was concluded with welcome hot cider and cookies at St. Peter's Roman Catholic Church on Bathurst Street. It is sad that only two parishioners from St. Thomas's took part.

On Saturday, January 21, as part of INTCH's participation in the *Week of Prayer for Christian Unity* a one-day

retreat was conducted at the Society of Friends House (Quakers) on Lowther Avenue. It was really a day of discussion and sharing of ideas about social justice in our area. The co-ordinator was the Reverend David Oliver, a lively, cheerful man, secretary of the Canadian Council of Churches, who succeeded in getting all of those present to speak out freely. About 35 persons attended.

The climax of the programme was an ecumenical service with individuals from several churches reading prayers or scripture. An interesting feature, for some of us, was a period of silence, in Quaker style, for individual prayer and meditation. Intercessions were conducted in several languages: English, French, Italian, Portuguese, etc.

An excellent pot-luck supper concluded the day's happy and useful experiences.

The Gathering Spot, one of our favourite INTCH projects, has urgently requested that St. Thomas's send two or three volunteers to share in its Board's discussions and decisions. There is little work involved other than attendance at the monthly meetings but volunteers would find it rewarding to help in this special service to those who need it.

If anyone is interested please call Stewart Bull (416) 233 6583, or Barbara Anne Cowie, the organizer and administrator of the *Gathering Spot*, (416) 924 1121.

Stewart Bull

On change

"If we are unable to move the majority to our way of thinking, unable to accept the will of the majority, then it is time for us to change. It is time for us to think of finding another place where our notions are acceptable or are already being practised."

For those of us who attend St. Thomas's regularly there is a curious and, for me at any rate, disturbing phenomenon. The phenomenon is the persistent appeal for change. The specific change is seldom the same and seldom comes from the same quarter. And it tends to flare up, appear significant, but in the end die away to an undertone or nothing. I say that it is "disturbing" because, when one is a caring and involved member of St. Thomas's, one has an inclination to get caught up in the debate. This may only take the form of an at-home discussion with wife or husband, or simply an internal debate as one walks to the subway station. Given my own set of weaknesses, I find myself falling into this trap over and over again. It is consistently wearing and consistently worthless.

I am, as a result, grateful for our annual vestry meeting. For it is in this gathering of the larger body of parishioners that I see what a good, generally quiet-spoken, common-sense collection of people it is that actually makes up our church. And I see them, not raising their hands in support of the changes that I have worried about through the year, but, rather, seriously considering the budget, seriously voting for Advisory Board members, Synod members, Wardens, and asking reasonable questions in the expectation that the people "in charge" generally know what they're doing and know the answers. It is evident to me, from these vestry meetings, that there is no great groundswell for change at St. Thomas's. Rather, there is an equanimity with regard to the course our parish is on. There is in fact *tacit approval*. Some

would argue that this is complacency. Perhaps. But perhaps not. The argument from silence can not be relied on by itself to indicate truth. The very fact that these people show up for this annual meeting indicates not complacency but interest in and concern for the church's wellbeing. And this coupled with their ongoing and overwhelming acceptance of what is put before them each year supports the thesis that no great change is sought, that the church is on the right track.

This is not to say that each of us does not hold within our breast some aspect of St. Thomas's which we might like to change. I suspect everyone has something. I know I do. And perhaps we'll go so far as to write something about it in the *Spearhead*, or even stand up and voice it at vestry. But in the end we go with the majority and figure out a way to accommodate ourselves to that majority. For most of us, this causes no problem because our love for and approval of St. Thomas's as a whole overrides and completely subsumes our little concern.

Nevertheless, some of us feel it necessary to press our minority agendas for change more assertively, even in the face of the majority. I believe that, when we arrive at that stage, there is a definite need for change. If we are unable to move the majority to our way of thinking, unable to accept the will of the majority, then it is time for us to change. It is time for us to think of finding another place where our notions are acceptable or are already being practised. Or it is time for us to make another change: in our own outlook, in the way we see things.

The point I am trying to

make here, for all of us individuals or little groups who yearn to make some change in St. Thomas's, is that the majority of parishioners continues to support St. Thomas's *as it is now*. It is our duty, therefore, to accept that majority decision and to make the change in ourselves. We all want to make changes beyond ourselves but sometimes change is needed more in ourselves. That perhaps is why Jesus said:

"You see the mote in your brother's eye but you do not see the beam in your own eye. When you cast the beam out of your own eye then you will see clearly to cast the mote from your brother's eye."

If we think about that kind of change, everything will probably fall into its proper place.

Jack Bush

Like God
poems wait
for your fingers
to get tired
of hanging on
to this cliff.
Patient,
both of them,
but ready
at any moment
for you to drop
in for food or
conversation.

Ronwen Guest

Hymns for professionals:

Dentists:

Crown him with many crowns

Contractors:

The church's one foundation

Obstetricians:

Come, labor on

Golfers:

There is a green hill far away

Politicians:

Standing on the promises

Librarians:

Let all mortal flesh keep silence

Lawyers:

In the hour of trial

Dry cleaners:

O for a faith that will not shrink

Credit card users:

A charge to keep have I

Census takers:

All people that on Earth do dwell

Taxation officers:

We give thee but thine own

Traffic engineers:

Where cross the crowded ways of life

From the London Free Press

"The anglo-catholics insist that God has devolved the sacramental office of light-provider onto the ordained male priests of His Church.

The evangelicals from the diocese of Sydney agree that light-bulb changing is the proper province of males..."

Enlightenment

A friend who spends time on the Internet offers the following for our enlightenment:

There is a mailing list on the Internet called REHU, Religious Humour. This series of posts appeared during the last couple of weeks.

First Post: How many Episcopalians does it take to screw in a lightbulb? Three: one to screw in the bulb and the other two to say how much they preferred the old one.

Second Post: No, it only takes two: one to screw in the bulb and the other to mix the martinis.

Third Post: No, in fact it takes several dozen Episcopalians. They form a committee that meets weekly to discuss the project and, if unusually expeditious, within 18 months will have remanded the project to the building and grounds committee.

Fourth Post: Of course, I can't speak for Episcopalians, but down here in the Anglican Church of Australia, we do it thus:

Light-bulb changing is placed on the agenda of the National Synod, where much heat is generated (no light—the bulb needs changing) in discussion of the sex and status of light-bulb changers. The anglo-catholics insist that God has devolved the sacramental office of light-provider (see Genesis 1) onto the ordained male priests of His Church. The evangelicals from the diocese of Sydney agree that light-bulb changing is the proper province of males, since the Bible states that not a few virgins (female) allowed their lamps to go out, thus proving that women can't be trusted in the realm of illumination. However, they disagree about the exclusion

of male laity, arguing that since lay-persons are allowed to mend fuses, a function closely related to the provision of light, there is no reason why they shouldn't go the whole hog and change the bulb as well.

AWFUL (Anglican Women For Unlimited Light) demonstrates outside the building, and the debate makes the national daily papers.

Some pragmatists occupying the middle ground suggest that the changing of light bulbs is so urgent and time-consuming, and the arguments of the two factions so debatable, that as an interim measure lay-persons, perhaps including women, should be permitted to change light-bulbs under the supervision of a male priest, while the issue is referred to a committee to report the following year. This is tabled as a motion; however, a cautious evangelical proposes an amendment to the effect that no light-bulbs shall be changed until the committee has reported. The amendment is passed; the motion as amended is passed.

The committee never reports, as it meets at night in a church hall with a faulty light bulb.

Meanwhile AWFUL and various altar guilds, church cleaners and Anglican women's groups around the country separately set about laying in stocks of candles and lighting them whenever needed.

Worship and work: Integrating our faith with our daily life

"For each session one or two people prepared a short talk about their developing faith or reflecting on the work they find themselves in and its relationship to their Christian concerns."

St. Thomas parishioners participated in a dialogue about their inner experiences, and their outer expressions of faith through work and life outside the parish. The five sessions took place between the 9:30 and 11:00 eucharists each Sunday during Lent, and attracted between 45 and 25 people per session.

For each session one or two people prepared a short talk about their developing faith or reflecting on the work they find themselves in and its relationship to their Christian concerns. After a period of quiet meditation following these talks, participants read a gospel passage in turns. Again a very short period of time was allowed for meditation. After our first session which suffered a bit from bad acoustics, the discussion period that comprised the remainder of each session proved to be lively and frustratingly short.

There is certainly nothing more powerful or moving as an expression of human spirituality than to hear people's individual stories and we heard some wonderful stories about the faith of our contributors as children and the strong drive to define for themselves from an early age just what their relationship with God was to be. A number of contributors spoke about a period of disillusionment they went through as young adults or during periods of grief as they grew older and what seemed to be surprising moments of grace which sustained them and brought them to a new faith. To generalize in an article about these experiences scarcely does them justice, but as a vehicle for understanding the differences in people's faiths and for arousing delight rather than

consternation, in those differences, nothing succeeds like a true personal story.

Working lives as Christian lives also proved to be fertile ground for gaining insight into the development of faith as adults. Discipline, moral reflection, struggling with hard choices in an uncertain economy, struggling with faith in a secular and often unkind world everged as common concerns in much of what we heard. In work that was sometimes simple and sometimes dramatic, we also heard about what our contributors found in their work which both sustained them in their faith and which shook them deeply.

When calculated we probably in total only had about an hour and 40 minutes of discussion spread over 5 weeks, due to our time constraints, but we managed to touch on a wide variety of ideas, some of which we've included below. During our final session we asked participants to fill out evaluation forms for the sessions. We are still receiving those (for those of you who haven't yet turned yours in, it's not too late!) but from those we have received it seems that participants would like to find another way to continue with sessions of this kind. Several ideas have been suggested. Most people agree that the Sunday timing is good, but that the sessions as squeezed between the two main masses are just too short. We'll look for a compromise, sessions which precede Evensong with a simple meal may be a possibility.

Week 1

Speaker: Fr. Lloyd

Reading: Matthew 4.1-11

- We seem to spend too much of our time and energy

beating our breast and not enough exploiting our talents.

- Some of us need recognition to be motivated. Is this necessarily a bad thing?
- How do we deal with/reconcile the apparent conflict between love of self and self denial?
- In our work lives in organizations, what guides us in balancing the needs of organizations against the needs of individuals?

Week 2

Speaker: Diana Versegny

Reading: John 3.1-17

- Mystical aspects of faith
Even if God does not talk to us there can be an awareness of Spirit listening or of not being alone.

Wind metaphor from the reading

Spirit is transitory, random?

Origins of the word "breath of life"

- Personal crisis
Can bring Spirit into focus
Make us open to awareness of Spirit
But sometimes has the opposite effect (turn people away from the Spirit)

Week 3

Speaker: Gene Stewart

Reading: John 4.5-42

- Losing faith is sometimes necessary to discover its essence and return to it.
- Difficulty in judging others: need to distinguish between judging actions vs. judging people
- Tension between external forms of faith and the essence of faith
- We are not perfect—key is to keep trying—it is a journey

Week 4

Speakers: Charles Laver and

Phyllis Garden

Reading: John 9.1-41

“When calculated we probably had about an hour and 40 minutes of discussion spread over 5 weeks, due to our time constraints, but we managed to touch on a wide variety of ideas...”

- Again, the problem of judging others: it takes effort to determine the facts before judging
- Difficulty in discussing the spiritual part of life with others or even to offer a contrary opinion
- Not “politically correct” to disagree
- People find it uncomfortable or offensive to discuss faith—the last taboo

Week 5

Speakers: Catherine Spence and Catherine Hawley

Reading: John 11.1-45

- There is a certain schizophrenic feeling in trying to reconcile the conflict between wanting St. Thomas’s to be a comfortable, meditative, spiritual refuge from the problems and suffering of the world, and recognizing that it should also be a place that stimulates thought and actions that address those same problems in a Christian manner.

Reported by Carol Kysela and Ed McDonough

“Any money given to St. Thomas’s – with exceptions noted* – will now stay within the parish; if people wish to give to other causes, they must do it separately, over and above their regular giving.”

Roger Hughes, Rector’s Warden, enunciating a new philosophy of stewardship for St. Thomas’s at the 1995 Vestry.

The statement above concerns our vision of what the church is intended to be, and the ways in which money (and other resources) might, or might not, reflect that vision. In particular it impacts such issues as outreach and our relationship to the diocese and the national church.

In view of this, and in light of scripture, theological studies, cultural studies, and any other suitable resources, we are proposing that we look at this issue.

You are cordially invited to join
a theological study group

Because theologizing belongs to the whole people of God, we particularly invite interested lay persons.

All are welcome!

*The Church will continue to support Trinity College, Huron Playschool, and INTCH

YES, I’m interested, please call me and let’s discuss the details

NAME _____

TELEPHONE: (Home) _____

(Business) _____

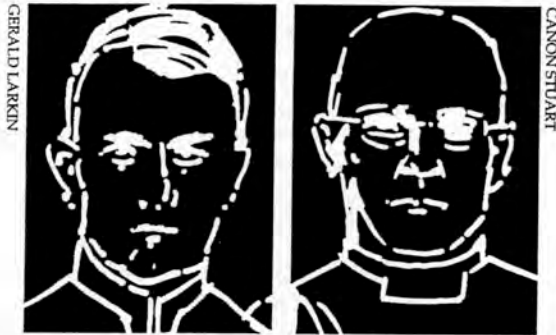
Please deposit on collection plate, or leave in the office. Thank you.

John, they say, fed himself on locusts and wild honey, clothed himself in goat skins, girded himself for the wild terrible wonder of wrestling with the Word of God and yet, in the end—sent to ask, ‘Are you the One?’

Ronwen Guest

25th ANNIVERSARY

The Larkin-Stuart Lectures '95



Science, Humanity & God *Faith in the Future*

Adrienne Clarkson will moderate a one-night special
Larkin Stuart lecture featuring:

John Polanyi, Nobel Laureate, on *Science*

Maurice Strong, Chair, Ontario Hydro, on *Humanity*

Michael Peers, Primate, The Anglican Church of
Canada, on *God*

Thursday, October 5, 1995
8:00 pm
Convocation Hall, UofT



Sponsored jointly by Trinity College and St. Thomas's Church

Thank you ★★★

Dear fellow parishioners of
St. Thomas's,

As many of you know, on
March 17, my father
died after an illness of
only a few days.

It isn't easy to watch one's
parent die nor is it easy to
make the necessary arrange-
ments and to endure the
various rites and procedures
that normally follow the event
itself.

Nevertheless, throughout
the ordeal, my family and I
were blessed by countless
examples of God's goodness
and by no means the least of
these blessings was the
wonderful support of the
people of St. Thomas's parish.

I have always said that it is
the mark of a true friend that
he or she is there for you in
time of need. In our time of
need the rector and other
clergy were there for us. The
wardens were there for us. My
brother and sister acolytes
were there for us and so many
parishioners were there for us.

St. T.'s clergy and people
came to the visitation, at-
tended the funeral and
assisted with the reception.
We received many sympathy
cards and I personally was
approached by countless
parishioners offering their
sympathy.

It will be difficult for us to
adjust to losing my father but
with the support of your
prayers I know all will go
well.

On behalf of my family, I
thank you all from the bottom
of my heart.

David M. O'Rourke

A Christian journey

★★★★

"[I] came away with a somewhat unsatisfying answer and my mother standing outside the door taking a fit! She told me that "only drunks and people with marital problems go to see the minister."

My journey as a Christian began as far back as I can remember. I was an extremely shy and fearful child—and my memories of Sunday School are two-fold: crying non stop from drop-off to pick-up, and absorbing some profound gift of amazement at the Person of Jesus Christ as God. My thoughts were clear and full.

Throughout childhood, I was often troubled by a recurring question: How could I belong to God and how could I know I belonged to Him? One night I wrote Him a letter asking Him to sign His Name on the line across the bottom—if it would be possible for me to belong to Him. I put it in a bag and threw it out the window.

I went to ask the minister this question, but came away with a somewhat unsatisfying answer and my mother standing outside the door taking a fit! She told me that "only drunks and people with marital problems go to see the minister."

I was baptised at twelve, thinking this would be the event to really clinch it. But that night it still didn't feel like anything had happened—so I cried myself to sleep, thinking I must be a kind of fluke case God couldn't do anything with. This anxiety persisted throughout the years of growing up. Yet at some deep centre within, I knew God was with me in love, and the Cross was filled with Light.

In my 20's I fell headlong into the hands of a rigid church "system." We were constantly challenged to pray harder, be more committed, have longer quiet times, be on more church committees, make longer prayer lists, hear more challenging sermons, and feel lots of guilt regularly. The results, strangely or not so strangely, were not positive....though I couldn't

see that at the time and thought I really had it all together and people were very lucky to have a Christian like me around.

Then one day everything started to fall apart.

The Palliative Care Unit opened at St. Michael's Hospital.

All our patients are dying and usually have three months or less to live when they come. Many of them are young.

Suddenly everything wasn't all wrapped up tightly and neatly anymore—not even "The Christian Life." And my vital personal checklist for being a committed Christian suddenly seemed shallow in comparison to other things that were necessary and seemed missing.

The lingo I had used to pray and think with suddenly seemed strange and shallow in this world of excruciating realities. I thought I was losing my faith and probably needed to be *really* challenged! But I was just too overwhelmed for any more challenges. God started to feel like one great big Pressure!

Finally I stopped going to church.

Increasingly I felt myself to be out wandering around in some terrible, dark, cold wet night—utterly alone. I hardly knew if I even had a relationship with God.

Thomas Merton wrote:

I have been summoned to explore a desert area of the heart in which explanations no longer suffice... an arid, rocky dark land of the soul sometimes illuminated by strange fires which we fear and peopled by spectres which we studiously avoid except in nightmares. And in this area

I have learned that one cannot truly know hope unless he has found out how like despair hope is!

John Scott said: "The dying are prophets; they call us to re-evaluate."

Over each patient's bed on the Palliative Care Unit is the crucifix. In the midst of their suffering, it is there that we encounter each other. They give their greatest gift unknowingly: the gift of themselves—without mask, without pretense.

Through this gift—they have called us from "strong, victorious, invulnerable Christian living"—towards a gentler and more honest way of being in Christ and being with our own selves and with them.

Hardly anything affects me more deeply than when a patient—perhaps a few weeks away from dying—says she is worried that you look tired today.

There is laughter as well as tears. And there is a fullness of life and being unlike anything I have experienced anywhere.

The patients also have called us to look head-on at our deepest fears and our life-pain,...and to begin a journey of healing.

St. Thomas's has been a great part of that healing for me. Into its great Silence I can come just as I am.

"Not that we loved Him but that He loved us, and sent His Son."

"God has been delivering me from all my fears;

He has been setting my feet upon a rock;

He has been establishing my goings;

He has been putting a new song in my mouth: even a song of praise unto God."

Catherine Hawley



Saint Thomas's
Church
383 Huron Street
Toronto, Ontario
M5S 2G5

POSTMASTER:
Return requested

Honorary Assistant Priests:
Michael J. Lloyd,
W. David Neelands,
John H.B. Rye and
Bishop Hugh Stiff

Lay Readers:
Walter O. Hardacre
Mary Suddon

Churchwardens:
Phyllis Garden
(925-7376)
Stuart Niermeyer
(249-4043)

Deputy Churchwardens:
Roger Hughes &
Robert Dunbar

Organist & Choirmaster:
John Tuttle
Organ Scholar:
Elizabeth Anderson

Sexton: Harold Jones
(979-2474)

Treasurer: Elaine Bell

Parish Secretary:
Barbara Obrai

Contributions Recorder:
Elizabeth C. Lemberger

Coordinators of Sidesmen:
Donald Garden

Church/Hall bookings:
Mary Suddon (924-6179)

Tuesday, June 6, 1995
**Ford Centre for the
Performing Arts**
Studio Theatre, 8 pm.

Denise Williams & Brahm Goldhamer in recital



Denise Williams, soprano, and
Brahm Goldhamer, piano, celebrate
Black and Jewish culture in an
evening of arias, art songs, folk
favourites and spirituals

Ravel **Kaddisch**
Sruel Irving Glick **Song of Songs**
Florence B. Price
Song to the Dark Virgin
Spirituals arranged by Harry T.
Burleigh

Tickets: \$15 adults, \$12 (Seniors/Students)
in person at the Ford Centre
5040 Yonge Street, North York
(Mon-Sat 10-9 pm, Sun 11-6 pm) or call
Ticket Master at 872-2222
or any outlets (service charges will apply)

Program subject to change without notice



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Tel.: (416) 941-9213

Every third Wednesday
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7:30

The Church of the Holy
Trinity, Eaton Centre
(Enter by East/back door)

Gay and lesbian
Anglicans and friends

**Stop 103 (the
foodbank) is in
urgent need of finan-
cial support. Dried
goods may be depos-
ited in the container
in the narthex.**

*If you can help, please send a
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