



Epiphany 1994

Spearhead

Saint Thomas's Church

383 Huron Street
Toronto, Ontario M5S 2G5
(416) 979-2323

Roy A. Hoult, *Rector*
(598-5400)

Assistant Priests
Brian D. Freeland, (461-7025)
Robert A. Ross (588-6946)

Marketing God?

Sermon by Alyson Barnett-Cowan, preached on September 12, 1993 at St. Thomas's Church*

Texts: Exodus 20:1-20; Ps 19:7-14; Rom 14:5-12; Mt 18:21-35 ★

Karl Barth said that the most important resources for a Christian were the Bible and the daily newspaper. On that sound principle, I start with two texts: from the Book of Exodus: "Then God spoke all these words: I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery; you shall have no other gods before me". And from the Globe and Mail of September 8, referring to Lethbridge sociologist Reginald Bibby, "Canadian Christians are abandoning their churches in record numbers because churches don't know how to market their God".

From authoritative revelation in smoke and fire to commercial product - that's how far God has degenerated in public discourse. If God is to be acceptable to the modern world, then God must be packaged, test-marketed, promoted and evaluated for performance. Clearly, my role today, as for all preachers, should be to give you all a sales pitch and send you out with a drive to be the best marketers in town - bring in those souls, we have the best product going (much better than, say, the Muslim or Protestant God) - sleek, well-groomed, with the best taste in music, clothing and food, insightful, and witty. A God for the 90's, in touch with the best of God's self, caring, environmentally conscious, and non-gender specific.

To honour God is to honour each other, to keep faith with people who have entrusted us with the intimacy of their being. It is to use only what we need of God's creation, to work for equitable distribution of God's gifts, to give thanks for those good things with which we are blessed for a time...

It wouldn't be hard to do - we might have some fun telemarketing God. If we could get a good theme and get on to Muchmusic, we would have a way to appeal to the next generation, too, the one that Bibby says we Anglicans have already lost. Perhaps a God for the younger generation would have to be done a little differently, but that's OK. As long as we sell the product, we win the game.

But which God is this? Which God are we selling?

Now, the God of Exodus had some good ideas, and it wouldn't hurt to look at *his* (yes, definitely *his*) marketing style. A little too flashy, but it certainly got their attention. Too bad we can usually only visualize Charlton Heston's God with lots of special effects. A God of miracles is a best-seller - if only we could guarantee results.

However, the longterm track record for a God who is marketed only as a miracle-worker is not too good. As soon as the God of Exodus set out some principles by which his people could live, they

(Continued overleaf)

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Staff

Editor
Willem Hart

Editorial Associate
Carroll Guen-Hart

Production
Barbara Obrai

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DEADLINE FOR NEXT ISSUE: March 13/94

We're looking for your input! News, milestones, etc. Please supply copy on computer disk (IBM 360K or Mac) in ASCII format.

BITS & PIECES ★★★



Happy New Year!

The cork above symbolizes two events in the recent life of the parish.

1. It is the very cork popped by the editors and art director of the centennial book. We enjoyed a bottle of 'bubbly' to celebrate the last editorial touches at Willem's studio. The book should be available today in the parish hall, after the 11 o'clock Eucharist.
2. It also represents the Second Annual Wardens' Levee held on January 1.

About thirty parishioners celebrated the Eucharist at 11 a.m. and were then joined by others to enjoy champagne and orange juice as well as Lasagna, salad and trimmings. A good time was had by all!

Thanks particularly to Warden Roger Hughes and wife Susan Peacock who were in charge of the menu. It was the first time in recorded history that Willem's culinary skills were 'aced' by someone else. A humbling, but pleasant experience. Thanks also to warden spouse Don Garden and to two acolytes, Neil Hoult and Jeffrey Creighton, who were found up to their elbows in "fairy liquid" (Rumpole of the Bailey's description of dishwashing detergent).

Hopefully we will have a full report on all our centennial activities in an upcoming issue. Thanks to all for submitting articles, to Carroll for typing, and to Barbara for printing.

Willem

MARKETING GOD? (Continued from page 1)

decided that golden icons of their market commodities were a much better idea. God incarnate, Jesus Christ despaired of the miracle approach, for the people were interested only in the effects, and not in the one who graciously produced them. The ultimate miracle of human history, the Resurrection, was witnessed by no one - which makes one wonder whether the God of Scripture is someone who really understands marketing principles at all. What a callous, cynical approach to our faith, that we should follow the present gods of this age in speaking of the one who is creator, redeemer, sanctifier of all that is; of one who invites us into a relationship of love and of holiness; of one who values each person's quest for authentic belief, who offers personal forgiveness and reconciliation to each of us, although we violate the sacred creation every day.

We do not have a product to sell - we have a lover to speak of in the poetry of our hearts. How difficult it can be to speak of our heart's desire! How humans have ached over the centuries with the splendid knowledge that the one who knows us, deeply and intimately, who accepts us wholeheartedly without our earning a fragment of that love, is the one whose wisdom and power and righteousness sustain the universe. How people of prayer have stammered, babbled, even, after entering as far as they can, the heart of the mystery of God. Sell the holy one for the gain of our institutions? How dare we?

Yet we do try. All of our churches do have a style of presenting God, and many of us are convinced that ours is the best and only way - or, more strangely, that our parish is completely wrong, but we go there anyway! It is a wonderful and good thing that

we do have different styles of worship, and of life together. Humans are made in a rich variety of forms, with a whole range of psychological and religious needs. There is nothing wrong with offering a variety of ways to approach and to worship God. God enshrined diversity in the Scriptures, in the variety of testimony about God in the canon of the Bible, in the delightful array of personalities the Son of God gathered about him in the earthly ministry, in the life of the first churches, which each struggled to be a community of faith in different social contexts. Where the Church errs, and has erred far too often in human history, often with horrific results, is in enshrining one particular way. When we meet only a corner of God (and that is the best any of us usually gets to do) and make of that little insight the whole of God's reality, we have created another idol.

The God of Exodus invites us to the knowledge of the God who is always far greater than our petty definitions, than our stumbling words, than our half-hearted worship, even than our best worship. In issuing that invitation - command - God indicates that the business we need to be about is not in looking for better packaging for God, but in seeking holiness in all our relationships. The best testimonial to God is the lives of God's followers - see how these Christians love one another. That is why these 10 commandments, out of all the 613 in the Hebrew Scriptures, are the ones which have stayed most valid for the Christian tradition. They are not hoops we have to jump through, they are not a set of do-it-yourself instructions for achieving salvation - but they are indicators of the kind of life which we would lead if we truly believed that God is God, and not ourselves or anything of our imagining.

Our God is a God who frees
St. Thomas's Church, Huron Street

We do have some business to do here. It is not the business of marketing, although surely we do want to try to speak of this great lover. It is the business of encouraging each other to live the life of God, as best we can. When we hear the Commandments of God (not as often perhaps, as we should) it is our business to hold that mirror of holiness up to our faces and weep.

from slavery, who hates human bondage of any kind, who seeks freedom of body and mind and spirit for all the creatures God made in God's own freedom. We cannot find that God when we try to limit that holy freedom, either God's or ours or another person's. We cannot draw close to God when we cheapen God's existence, either by too easy a familiarity with divine things or by blasphemy. When we break the Sabbath - not so much by Sunday shopping, but by forgetting the cycles and rhythms of life, by not leaving space and time in our lives for rest and renewal and contemplation - we find we have no time for God, or, indeed for developing the best in ourselves and our relationships. When no time is sacred, then, indeed, time itself cannot be sacred, and nothing matters.

Our God is a God of the whole human community, of the whole of life. We do not find God alone. Even those few who are called to a life of closer contemplation of the mystery do so on behalf of us all, and carry intercession for us all into the heart of God. To keep the first part of the Decalogue and ignore the rest is itself to worship an idol of our own creating. To honour God is to honour ancestors, to seek and preserve the wisdom of those who have taught us, to care for dependent relatives as they have cared for us - to try, in fact, to care for them *better* than they cared for us. To honour God is to honour life, in its potentiality as well as in its actuality - not just to refrain from killing, but to create and preserve the means of life for all God's creatures.

To honour God is to honour promises made in God's name, to honour each other's bodies, as well as our minds and spirits, to keep faith with people who have entrusted us with the intimacy of their being. It is to use only what we need of God's creation, to work for equitable distribution

of God's gifts, to give thanks for those good things with which we are blessed for a time but whose possession must never possess us. It is to seek the truth and speak it, at whatever cost, and not to seek and share knowledge that destroys others. It is to rejoice in the gifts of one another, knowing that they are all for God's glory.

None of us here lives that life as we should. That is why we are here - to seek the one who made us for this life, to seek forgiveness and wholeness, and the courage to be what we are intended to be. God, who always extends the invitation to life, always hangs from the Cross to bridge that awful gap between what we seek and what we know we are.

We do have some business to do here. It is not the business of marketing, although surely we do want to try to speak of this great lover. It is the business of encouraging each other to live the life of God, as best we can. When we hear the Commandments of God (not as often perhaps, as we should) it is our business to hold that mirror of holiness up to our faces and weep. It is also our business to turn to our neighbour who is weeping inside and forgive. The Gospel passage today shows us a glimpse of Jesus as the Son of the God of Exodus - stern in his warning that it is God who sets the standards for holiness and for forgiveness, and who alone knows how well another lives up to them. We dare not use the standards of God for judging any but ourselves - for God, thank God, is far more merciful than we are to those who offend. We have some business to do - to be a community of forgiven, accepted people.

Because god is involved in history, god honours the best in the institutions which we create to try to serve God's glory. More, God has promised in Christ to be with the Church to the end of the ages.

but, in the the eyes of God, it doesn't really matter a whit whether the General Synod of the Anglican Church of Canada lasts another 100 years or another 100 days (although I rather hope it's the former!). It does matter that in all that we do, in all the ways we meet together, in all the mission and service in which we are engaged together, we are indeed seeking God and not ourselves. We must always examine our life together, to ensure that our institutions are for God and for others, or they, too, become idols.

Market God? No. But when we are attempting, by God's grace, to live the life to which we have been called, we are giving the best witness to the good news that God is alive in our land and is inviting all of us to share in God's life of wonderful grace and glory. As Canadian Anglicans, together with all other Christians (whom we dare not treat as the competition, but rather as our partners and fellow seekers), let us try to share the truth we have seen. Let us try to speak of the mystery of God. Let us live our life in community as forgiven and accepted people. Let us demonstrate, by the love we have for God's weakest children, that we are not in this life for ourselves. Let us offer the best worship, the best praise, the best service, the best decision-making we know how - let us offer them to God, and not to the marketplace - and invite God's Spirit to blow through this land to call each, according to their needs, into life with God which God alone can offer and sustain.

** Edited for length*



Left to right: Hugh Anson-Cartwright and Pat Kennedy, Associate editors; David Kent, General Editor; Willem Hart, Art Director. (The chap at the far right is an effigy of Willem's favourite politician, the late John Diefenbaker.)

This unique book was possible because of the faith, gifts, and willingness of the parishioners of St. Thomas's. It represents an offering of thanksgiving to our much-loved parish.

HOUSEHOLD OF GOD: A PARISH HISTORY OF ST. THOMAS'S CHURCH, TORONTO

Book launch: Today! ★★★

After six years of work, the history book to mark the centenary of the parish at 383 Huron Street will be launched today. We regret that we were unable to meet our original deadline of Christmas, but the complexity of the final revisions and the sheer size of the manuscript (it now exceeds 500 pages) made that date impossible. We were especially concerned to eliminate as many typos and other errors as we could. And after so many years of work by so many people, it made no sense to rush to a conclusion when two extra weeks would make a major impact on the quality of the product.

October and November were very busy months. Four stalwart proof readers—David Harrison, Merrium Clancy, Gene Stewart and Fr. Freeland—were checking the manuscript as fast as Willem could generate copies of the articles. And Willem and Carroll were contending with our presence at their home night after night and often all day Saturdays as the corrections were incorporated,

captions on photos inserted, format standardized, and dozens of other changes were made. We survived the 'crash' of a number of files, and we had to summon Jack Bush (who had thought his five years' labour at the keyboard was over) to the rescue. One of the final items was an index which took Pat Kennedy nearly two weeks to prepare on a lap-top computer (like the rest of us, she too has a full-time job to take into account!). Thanks to current technology (and this book would have been impossible without it), she handed Willem the disk, he inputted it, and within 15 minutes the index had become an integral part of the book—13 double-columned pages. Those were a marvellous few moments. We thank the readers for all their efforts, and we thank Willem and Carroll for their hospitality, help, and indulgence.

Friesen Printers of Altona, Manitoba, have assured us that the book should be back here in Toronto during the second week of January (and we're counting on that). As a result, today, January 16,

1994—the final Sunday of centenary year—will be the launch date. There will be a reception following the 11 o'clock service to celebrate the end of centenary year and to mark the publication of the volume. All who have ordered the book in advance may pick up their copies at that time. We hope you can be there.

We also wish to thank all who submitted pre-publication orders. These now number over 400. Taken together with some generous donations and with our successful application to the Ontario Heritage Foundation (the church received the maximum amount for this type of grant, \$2000), our income after pre-publication expenses is around \$16,000. As you will remember, our original budget called for \$18,000 in printing and binding costs. I reported earlier that I thought (and hoped) this figure might be slightly high. That now appears to be the case. Our bill from Friesen's will probably be in the neighbourhood of \$17,500 or a bit less than that. What this all means is that to break even we need to sell fewer than 50 more copies of the book. That is a very healthy financial position to be in at this stage, and we expect to meet that number of orders in the near future.

This unique book was possible because of the faith, gifts, and willingness of the parishioners of St. Thomas's. It represents an offering of thanksgiving to our much-loved parish. All the contributors feel grateful to have been part of this ambitious undertaking, and we feel sure you will find it to have been a worthwhile project.

*David Kent, General Editor
(for Associate editors
Pat Kennedy and
Hugh Anson-Cartwright)*

So far the response to the call for volunteers has been enthusiastic but small. If you have any time at all, please let us know—you are not committing yourself to anything right away, simply to the possibility of spending a couple of hours in the next few months helping someone.

The volunteer list project ★★★

You may remember the notice which appeared in the Sunday leaflet for several weeks this past spring, inviting members of St. T's to become part of a "volunteer list" project. A little sign-up form followed, and was reprinted in *Spearhead* this fall. The volunteer list idea came out of a series of discussions about outreach, in which we wrestled with ways to accommodate the need for us as a Christian community to reach out into the larger community around us, within the practical limitations of a widely dispersed parish membership—one united rather by ideas than by geographical proximity. We hoped to put together a list of people who have, as individuals, perhaps no more than an hour or two a month to spare; collectively, however, we could make ourselves useful to a variety of existing community organizations on a short-term or emergency basis. (After a slow start, this process has begun, with some volunteers helping St. Stephen's Community House with their annual Christmas dinner for the homeless). The list would also function as a sort of skills registry within the parish, better enabling us to help each other in a variety of ways, and to do the modest outreach already under way—for example, Catherine Spence is looking for someone interested in writing occasionally to our two foster children, so that our contact with them will amount to more than a regular payment, necessary but not exactly personal. That human contact is, after all, an essential component of outreach.

Many of us are already overworked, and in the last Advisory Board meeting it was pointed out that many are already involved in volunteer activities. If this describes you, there is a different kind of contribution which you can make to parish outreach—let us

know what you are doing. If you can find the time, write a brief note for *Spearhead*, telling the rest of us about the organization you work with; who knows, you might even attract some additional help. Otherwise, you could think about adding your organization to the intercessions book from time to time: it would make us aware of the group's efforts, and enable us, at the very least, to support you with our prayers. After all, we all come to St. T's because its life of worship provides us with sustenance in our lives; if we reinforce this unity of spirit with practical links we will be that much more effective in manifesting God's love in the world.

So far the response to the call for volunteers has been enthusiastic but small. If you have any time at all, please let us know—you are not committing yourself to anything right away, simply to the possibility of spending a couple of hours in the next few months helping someone. So far, we have had expressions of interest in occasional assistance from the Downtown Churchworkers' Association, from INTCH, from St. Stephen's Community House, and from one of the nearby Anglican Houses, John Gibson House on Ossington Avenue. No doubt many of you could add to this list. Of course, we won't be able to do everything; there will be many tasks which are beyond us logistically, and which we shall simply have to leave to prayer. Our efforts may look (to us) completely disorganized and haphazard, but it is worth remembering that no good act is ever entirely random, but is part of a pattern too big for us to discern.

So... Please make contact. You can fill out the information form below and hand it to one of the sidespersons, or just call Andrea Budgey at 638-9445.



Cathy Fairley at St. Christopher's ★★★

We all remember Craig and Cathy Fairley and their family, who used to be very active at St. Thomas's. Craig was an acolyte and for several years edited the newsletter; Cathy worked long and hard in the Sunday School. About three years ago they moved to Oakville, where they are now members of St. Simon's parish. The family is growing up—Scott is now 9, Matthew is 7, and Jonathan 5. We still see Craig occasionally as Subdeacon and they keep in touch with the news of the parish.

Cathy has just been hired to work with the children at St. Christopher's Anglican Church in Burlington. The job began on November 21. She has a masters' degree in education, is studying theology at the University of Toronto and also works part time as a special education consultant at Chedoke Hospital, with special needs children. The Fairley family will continue to worship as a family at the early service at St. Simon's, enabling Cathy to work with the children at the 10:30 service at St. Christopher's.

CGH

Now is Christ risen from the dead, and become the first-fruits of them that slept. For as by man came death, by man also came the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made to live.

In Memoriam Four St. Thomas's parishioners

Marian Haas, a long-time member of the St. Thomas family, died on Sunday, October 10. She was married to the late Max S. Haas, and had five daughters, nine grandchildren, and three great-grandchildren. A family service was held at St. Thomas's on Wednesday, October 13.

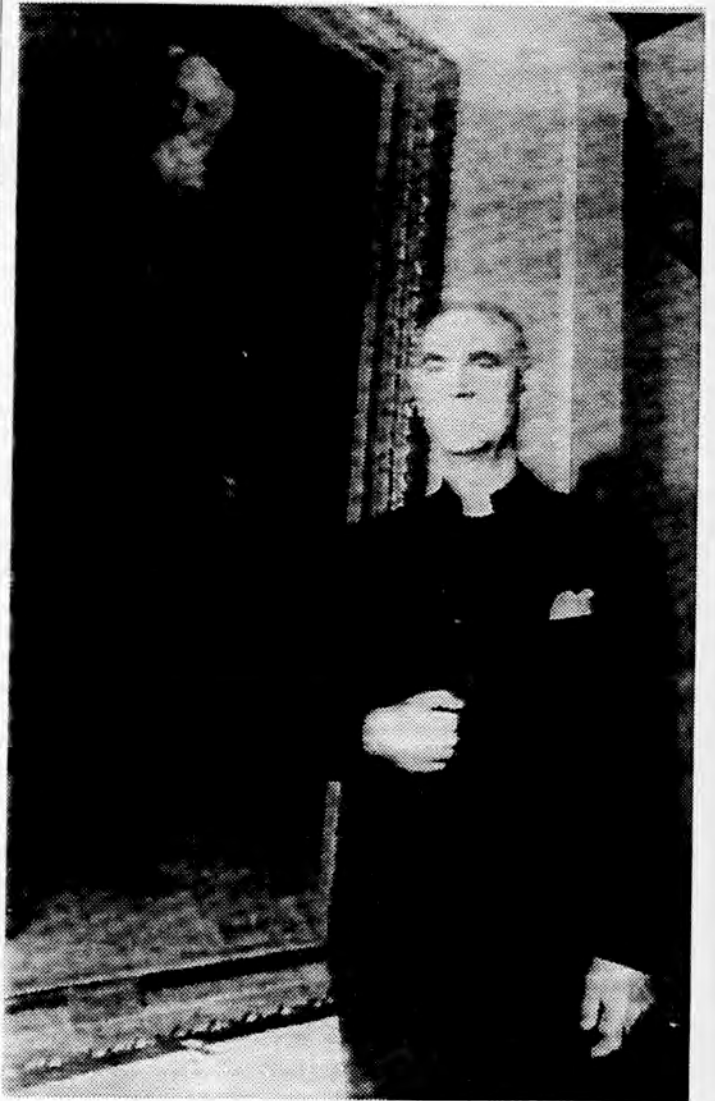
Clare Slater died on Monday, October 18 at the Toronto Grace Hospital. Clare's main interests lay in liturgical art, theatre, music and especially opera (a surviving sister is opera singer Wendy Neilson). She was an active parishioner of St. Thomas's until a few years ago. She also wrote a regular column for the diocesan newspaper *The Anglican*. Clare had a close association with the Sisters of the Church and her funeral was held at St. Michael's Chapel, Oakville on Wednesday, 20th of October.

Helen McCrimmon died on November 8 at Toronto General Hospital. She was the daughter of the late Judge and Mrs. Neil McCrimmon of Whitby, Ontario. Her funeral service was held at St. Thomas's on Friday morning, November 12th. She was buried in the Oshawa Union Cemetery.

Michael Greenwood died on Epiphany, Thursday, January 6, 1994 in his 76th year. He was an art historian and curator, a man of many talents, great insights and deep faith. A Requiem Mass was celebrated at St. Thomas's Church on January 8. Cremation took place at St. James' Crematorium. Michael Greenwood is survived by his wife, Louise, a son, and daughter Julia Parish (of Trinity Convocation).

Can we learn from Warren Eling's murder?

★★★★



After graduating from Trinity College, Father Eling served at St. James' Cathedral, St. Jude's, Wexford, and St. Anne's, before taking up his last charge at St. James the Apostle. He also tutored in theology at Trinity. He was a member of St. Thomas's choir during his student years and later served as chaplain to the Fraternity of the Resurrection at this church. Typical of Warren's sense of humour is this recent pose in which he mimics a worthy predecessor at St. James the Apostle, Montreal, for a Canapress photograph.

Warren Eling, murdered in Montreal in November of last year was, by all accounts, a good priest. "He was a fine priest and a good person. I am personally shocked and saddened by his death. He became another victim of the mindless violence that characterizes so much of life today and has struck close to home," said Bishop Terence Finlay.

At his funeral Canon Glenn Pritchard praised his intellectual strength, love of life and loyalty to friends and family. Referring to his curacy at St.

St. Thomas's Church, Huron Street

At least one bishop, Andrew Hutchison of Montreal, has publicly admitted the church's complicity. "Our teaching and our practice has contributed to homophobia, and more than that, even given it moral force."

James' from 1964 to 1973 Pritchard said, "He brought to the church a devotion, an energy, a creativity, and a sense of decency and order from which this cathedral church still benefits today, years later."

Father Eling was also a gay man and was likely a victim of homophobic hatred. This tragic murder should at least create a desire in the church to be a force for justice. As Tom Harpur writes (Toronto Star, Nov. 21, 1993), "...the Anglican Church in particular, has some deep soul-searching to do. ...[current rules are] forcing many priests to live double lives. They're compelled to lie and deceive - and to engage in casual sex with all the risks." Dean Duncan Abraham said after the funeral service, "We drive them to it by our policy." He advocates a rite of affirmation for blessing the union of same-sex couples.

In a column in the *Globe And Mail* (Dec. 3, 1993) UofT Professor Douglas Chambers writes "The bishop of Toronto has spoken of this as an act of 'mindless violence.' It is nothing of the kind. This violence, this killing... is promulgated: by the media, by the state, by the churches themselves."

One might well agree with Mr. Chambers that, "It will not do for bishops to deplore the consequences of the hatred... that their own churches have promulgated overtly and covertly." At least one bishop, Andrew Hutchison of Montreal has publicly admitted the church's complicity. "Our teaching and our practice have contributed to homophobia, and more than that, even given it moral force." Bishop Hutchison testified before a committee of the Quebec Human Rights Commission.

In a very real way all of us, bishops, other clergy, and lay people, have Warren's blood on our hands. We did not extend justice to him, we denied him the comfort of committed, safe love. We

denied him the legitimate expression of the core of his being. In his Charge to Toronto Synod, 1993, Bishop Terry Finlay spoke about the negative implications of secrecy regarding sexual orientation, and went on to say, "...I call upon all of us in the Church to stop this charade. Let us build communities based on understanding and acceptance and work to become honest and trustworthy with one another. Let us make our communities safe places in which to be open about sexual orientation."

One might hope that the Canadian House of Bishops will agree with Warren's family when they write, "Help us to ensure that Warren's death was not in vain." Should we not urge them to help us end the charade and provide guidelines which help make the church an inclusive, safe and welcoming place for gay and lesbian people?

The church is presented here with far-reaching opportunities. A major moral shift is now taking place in our culture, and sooner or later the church will make this shift too. At issue is whether we will pull back in fear and suspicion and let others work out the changing positions without us, or whether we will actively join in and ensure that deep biblical reflection becomes part of the process of reflection.

Would it not be better if the church became pro-active on this issue and regarded it as an opportunity for contributing to this shift with sound christian ethics?

Willem

LETTERS ★★★★★

Many years ago a very bitter civil war was waged in a country in South America. In spite of many prayers peace did not come. It was decided to transport a huge statue of Christ over the mountains to be placed in the centre of the Andes mountains.

In spite of many dangers and storms the huge statue was placed in the very heart of the Andes Mountains, and there was peace.

How much I see of us, when I read this story. Jesus knocks at our door, we open it and ask him just inside. But he wants to be in the centre of our hearts. I never thought it would be this hard. The storms here are much worse than the storms in the mountains. My neighbour would not speak to me this morning. I spend all night in prayer. I must go on. Finally I say 'yes' to Jesus. There are so many more battles to be won.

We must stay very close to Him, in worship (Holy Communion) prayers and in the work of the Church. What is the work of the Church? I think it is the faith of Abraham in offering up his son Isaac as a sacrifice to God. Jesus brought a new commandment: 'Thou shalt love.' The same kind of love he showed for us on the cross, that we may have eternal life, we must show to the world.

I hear very glowing reports of your loyalty and generosity in the restoration of St. Thomas Church. I rejoice with you. I often think of going down Huron Street as I used to, to that church, that wonderful and sacred place, that we all love so much. Love to all,
Rita J. Cudney

(Ed. note: Rita is recovering from a bad fall which broke her shoulder and hip. She is at St. Joseph's Hospital)



These fine young artists stayed on in the parish hall to greet friends and parishioners during a delightful reception...

A great artistic success

★★★

The November 16 recital given in the church by mezzo-soprano (and parishioner) Norine Burgess and her husband tenor Michael Schade was a great artistic success. The attendance while good was not the capacity deserved by the event. The couple were splendidly accompanied by Mark Morash who is on the musical staff of the Canadian Opera Company.

The program was notable for the variety and scope of the music presented—from Beethoven to Benjamin Britten. Indeed one of many highlights was the performance of the latter composer's canticle based on the biblical story of Abraham and Isaac with the mezzo singing the words of the young lad about to be sacrificed to God. The haunting phrases of the opening and closing sections of the work sung towards the high altar were strikingly effective.

Following a pair of Schumann duets which opened the concert, Mr. Schade delivered a strong yet beautifully nuanced rendition of Beethoven's, *An die ferne Geliebte*. Ms. Burgess then gave a sensuous performance of the *Chansons de Bilitis* by Debussy.

The second half began with four glorious songs of Richard Strauss. Mr. Schade was particularly effective in the quietly beautiful *Morgen* and the exultant *Cäcilie*. Norine Burgess followed with an idiomatic performance of *Siete Canciones Populares Españolas* by De Falla in which the fiery flamenco spirit of the songs was brilliantly realized by the singer. In this work as in the Debussy and Strauss Mr. Morash's sensitive accompaniment was especially memorable. A meltingly melodic duet from Lehar's *Land of Smiles* brought the program to a charming close. Enthusiastic audience response drew forth some encores. First, *Yours is*

my heart alone from the same operetta by Lehar that had rounded out the formal program, was magnificently sung by Michael Schade. Ms. Burgess then presented a superb account of the haunting *Habenera* from *Carmen*. Finally the two voices blended in another of the charming Schumann duets with which the evening began.

These fine young artists stayed on in the parish hall to greet friends and parishioners during a delightful reception co-ordinated and facilitated by Mary Suddon and Glen Spurrell.

Post-Script:

It was therefore a special treat for those of us in attendance that night to learn of Michael Schade's most successful debut at the Met on December 4 as Jacquino in *Fidelio* and to hear him in that role together with his friend and fellow Canadian Ben Heppner as Florestan on the Metropolitan Opera broadcast a week later.

Please note:

The concert planned for Friday February 14 by soloists from our choirs entitled "Our own in concert" has been postponed until later in the year. The singers' heavy festive season commitments plus the exciting launch of the St Thomas's book on February 16 made it difficult to properly arrange for the February date. Information on the revised date for what promises to be an exciting event will be announced as soon as possible.

Earl Barnsley

CENTENNIAL ★★ FUND UPDATE

In December, 1993, we sent parishioners a mailing containing information on our Centennial fund and our position relative to the loan from the diocese. Included was an individualized pledge form (according to the parishioner's current pledge status). Here is how parishioners have responded as of the new year:

Letters sent requesting response:	254
Responses received:	61
Responses yet to come:	193

That's not good, is it?

Did you lose the Centennial fund pledge form we sent you in December? Just send a note to the Rector or Treasurer outlining your contribution intentions, or call the office (979-2323) and we'll mail you another. Why not do it today?

The Centennial year is quickly coming to an end but our Centennial fund loan with the Diocese isn't. If you haven't already completed the pledge form we mailed you in December, please do so now. It's vital that we pay down our loan as quickly as possible so why not do it today?

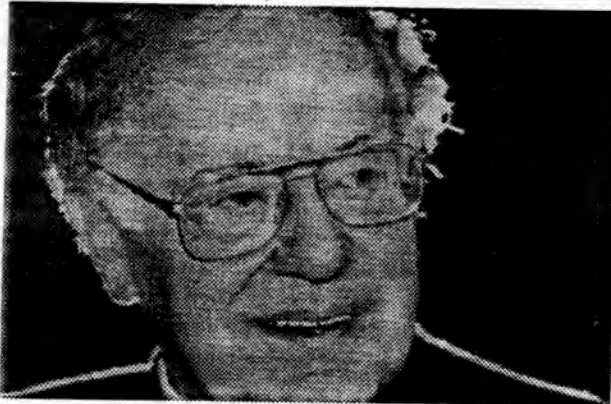
If you enjoy hearing the organ, please recall that those glorious sounds are the result of our Centennial campaign and, if you haven't yet completed the pledge form we sent you in December, please do so now. Why not do it today?

Honouring our Centennial campaign pledges is one of the significant and visible ways we have to show our appreciation for the comfort, peace, and joy we continually receive from this church.

Jack Bush



House of Lords



...we give thanks for the blessings of St. Thomas's and we pray that the worship here may mark us and shape us out of ourselves and into the likeness of Jesus Christ our Lord...

A week after publication of the Thanksgiving issue of *Spearhead*, your editor's persistence finally paid off. We received the following fax on "House of Lords" stationery, ending the mystery of the ending of Lord Runcie's sermon.

"...our mind, our imagination and our sympathies.

The Franciscans who spent themselves so selflessly to succour the poor and the outcasts also built beautiful churches – and filled them with music.

A sense of beauty is often the gateway to the sacred; and sacred places create a sense of being *blessed*; and a sense of being blessed is often the most powerful and least self-centered motive for serving God's creatures and His creation. That's why we give thanks for the blessings of St. Thomas's and we pray that the worship here may mark us and shape us out of ourselves and into the likeness of Jesus Christ our Lord – to whom with the Father and the Holy Spirit be ascribed all glory now and through all the ages. Amen."

RESOLUTIONS

★★★

THE NEW YEAR BEGINS, here are some positive resolutions to consider about your relationship to your parish family. They might just make your life and the life of your parish healthier in the coming year.

- * Resolve to see your clergy as human beings. They are not saints, prayer machines, or seers. Their hurts, hopes, and hassles are very much like your own.
 - * Resolve to support the Church with your time, effort, and financial resources. Healthy Churches are filled with participants, not spectators.
 - * Resolve to understand that the Church is you. Christ has no other hands to help, ears to hear, eyes to see, and lips to praise than yours and mine.
 - * Resolve to share the good news of Jesus Christ with others. You are offering them the most priceless gift you have.
- Tidings, St Luke's Church, Darien, Connecticut*

A liturgical primer

★

Many parishioners are aware of the peculiar details of what Roger Reynolds calls "The genius of the Rite of St. Thomas's". We suspect, however, that there are others who may be mystified by the details of the Rite, especially when it comes to the dress code of its participants in the sanctuary. Following is a primer detailing, among other things, who wears what, and why.



Chalice—the cup used at Mass to hold the wine which becomes the Precious Blood. Usually made of gold or silver, it may be gold-plated on the inside.



Purificator—a linen cloth used by the priest to wipe his lips and fingers and to cleanse the chalice. It rests on top of the chalice under the paten.



Paten—a plate of precious metal upon which the bread is offered in the Mass. The large altar bread is on the paten.



Pall—a stiffened piece of linen, about six inches square, used to cover the chalice during the Mass. Its purpose is to keep out dust and other impurities.

"Put on my head, O Lord, the helmet of salvation, to repel the assaults of the devil."



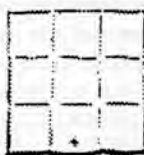
Chalice veil—a veil of the same color and material as

the priest's vestments, used to cover the chalice. Up to the offertory of the Mass, it remains over the chalice.



Burse—a cloth envelope, covered with the same material as the Mass vestments, in

which the corporal is carried to the altar. It stands to the left of the tabernacle during the Mass.



Corporal—a square piece of linen upon which the chalice and the host rest during

the Mass. A small cross in the center of the front fold shows where the host will lie.



Ciborium—the vessel, shaped like the chalice but with a cover, from which the priest distributes the bread for Holy

Communion.

Amice*—a square or oblong piece of linen to which two long tapes are attached at the upper corners. The priest touches it to his head, places it

over his shoulders, and ties it around his waist, as he prays: "Put on my head, O Lord, the helmet of salvation, to repel the assaults of the devil."

The amice was originally a hood or a cowl, which was dropped over the shoulders when one was indoors. Today it symbolizes a "helmet of salvation," to protect the celebrant from idle or sinful thoughts during Mass.



Alb*—the long white linen garment worn over the



cassock and gathered around the waist by the cincture.

"Alb" means white; hence the prayer for

vesting: "Make me white, O Lord, and cleanse my heart; that being made white in the Blood of the Lamb, I may deserve an eternal reward."

Originally the ordinary undergarment worn by the Romans, today the alb is symbolic of the purity of soul which is fitting at the celebration of Mass.

Cincture*—the long cord



worn around the priest's waist, used to keep the alb in place.

While putting this on, the priest

prays: "Gird me, O Lord, with the cincture of purity, and quench in my heart the fire of concupiscence, that the virtue of continence and chastity may abide in me."

Necessary in Roman times to bind up the long, flowing alb so that the wearer could walk and work freely, the cincture was no longer generally worn by the fourth century, except by workers. Out of humility, Saint Benedict, in the sixth century, made this symbol of the worker a part of the monk's habit.

The cincture symbolizes preparation for hard work in God's service and the need to hold passions in check.

Maniple—a long silk band



worn looped over the left forearm of the priest.

While putting it on, the priest prays:

"May I deserve, O Lord, to bear the maniple of weeping and sorrow in order that I may joyfully reap the reward of my labors."

Originally required because of the intense heat of the southern countries, the maniple was a strip of linen, a handkerchief, used to wipe away both dirt and perspiration. It suggests hard work and its reward, and, therefore, the fruit of good works.

Stole—a narrow vestment



made of the same material as the chasuble and worn around the neck. As a Mass

vestment it is crossed over the breast, after having been put around the neck. As he vests with this, the priest says: "Restore to me, O Lord, the garment of immortality which I lost through the sin of my first parents and, although unworthy to approach Thy sacred mysteries, may I deserve, nevertheless, eternal joy."

The origin of the stole is obscure, but it seems to have developed from an ornamented border on a larger scarf or shawl.

Worn on the neck, the stole suggests a yoke, the yoke of the Lord, which is sweet and light.

Chasuble—the large outer garment worn by the priest at Mass. The decoration of the



chasuble is not prescribed in the rubrics, but it is commonly ornamented with rich embroidery.

While putting this vestment on the priest prays: "O Lord, who hast said: My yoke is easy, and My burden light; make me so able to bear it, that I may obtain Thy favor. Amen."

During the first centuries of

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the Christian era this was the heavy outer garment worn for traveling. It was a large piece of material with a central opening for the head and completely covered the wearer. Hence it was called a *casula*, a "little house."

According to the form the bishop uses in investing the new priest with the chasuble, it signifies perfection and charity, because of its size and fullness.

Missing from this catalogue are the following: The **dalmatic**, an outer vestment worn by the deacon over the alb. It is usually distinguished by two horizontal bands front and back. The deacon also wears the stole in a different manner from the priest. The deacon wears it over the left shoulder, knotted at the waist.

The **tunicle** is similar to the dalmatic but only has one horizontal band. It is worn by the sub-deacon and also by the crucifer on special occasions.

The **surplice** is worn by acolytes. It is generally shorter than the alb and has wide sleeves. Its shape is less tailored than the alb. Both priests and acolytes often wear an **apparel** which is attached to the amice. It is a stiff piece of fabric often of material matching the chasuble, dalmatic, and tunicle and embroidered with a cross to match the set.

Finally there is the **cope**, a full-length mantle worn by clergy in procession only.

Also missing here is a description of the various altar coverings, the cruets, the flaggon, the lavabo (used to wash the priest's hands) and the thurible (censer) and boat for incense. If time permits, and enthusiasm prevails, we will cover these and other items in an upcoming *Spearhead*.

* Also worn by acolytes.

VIEWPOINT ★★★★★

A failing institution?

Is the church a failing institution? By all accounts it would seem to be so. The January *Anglican Journal* reports that "...Archbishop Percy O'Driscoll, bishop of Huron and metropolitan of the ecclesiastical province of Ontario, told a Niagara synod that the church may die by the end of the next century." In the same issue Allyson Barnett-Cowan reviews Reginald Bibby's *Unknown Gods*. Bibby has the church failing even earlier. "The bleak picture: church attendance is drastically down, youth attendance is sparse, and, if current trends continue, most mainline denominations will be reduced to a remnant by 2015."

Further reading of the January issue reveals in a headline that "Three dioceses face gloomy future." The article details the financial future of the dioceses of Toronto and Edmonton which face serious cutbacks in program due to lack of financial support.

Meanwhile the Church of England is in danger of losing as many of 1000 of its male clergy to Rome over the issue of women priests.

Various groups in the Canadian church are offering solutions to all our problems. The Hoskin Group, and others, think that the survival of the church depends on liturgical renewal. This "let's get with it" movement offers endless reflection on, and tinkering with liturgies in the hope that, sooner or later, we'll find the right mix that will satisfy all present members and attract many new ones. What's generally forgotten here is that the shape of our liturgies is so far removed from our daily experience as to be often meaningless in terms of getting in touch with the

Gospel's demand to be a transforming power in the world.

The Prayer Book Society has vested its hopes for survival on recovering our memories and basing the revival of the church on the Solemn Declaration of 1893. In suggesting this, the Society asserts that the Book of Common Prayer is the only objective measure as to what should be acceptable for Anglican doctrine, worship and practice. This in spite of the fact that only five percent of Anglicans nation-wide think that the BCP should be our church's exclusive prayer book. In addressing a cultural situation unknown to us in the waning years of the 20th century the BCP seems to be somewhat "out of touch".

Still others would see us spend more time on personal devotion, or on social justice issues. The list goes on.

If all this sounds excessively gloomy, there is good news in all this. At least we recognize, in our various ways, that the institutional church is in trouble. We might also recognize that in the final analysis it is not up to us. Jesus says, "I will build my church, and the powers of death shall never conquer it." It is curious that in this passage from Matthew (16:18) Jesus says that He will build His church on the rock called Peter. Curious because only five verses later Jesus says to Peter, "Away with you Satan; You are a stumbling block to me. You think as men think, not as God thinks."

Can we ever begin to think as God Who became incarnate in Jesus Christ and dwells in us? We have become sons and daughters of God, even His

(Continued on page 12)



**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:

Roger Hughes
(960-0869)
Phyllis Garden
(925-7376)

Deputy Churchwardens:

Willem Hart &
Stuart Niermeier

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)

Centennial Committee
Ned Lauder
(1-416-333-0248)
Doreen Stanton
(229-0656)

heirs. We are His agents of transformation in the world. But if we don't act on this responsibility God will reject us and build His church in other ways. We need to be open (i.e. vulnerable) to Gods transforming power in order to transform the world. After all the Church does not exist for us, but for the world.

Change is often accompanied by pain. Perhaps the pain of seeing the institutional church we love disappear. Perhaps the pain of being, becoming, open to the Spirit in new ways.

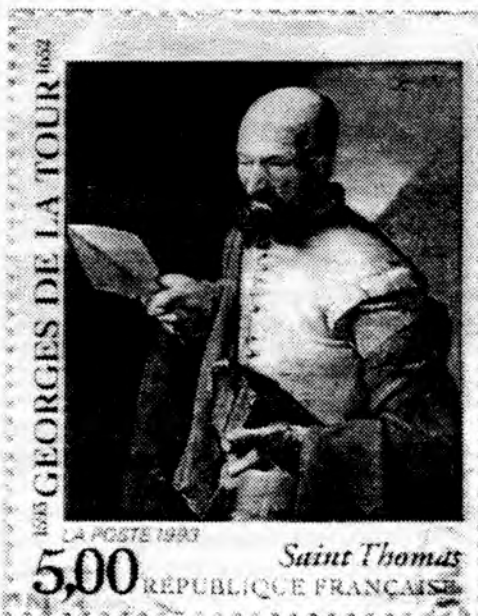
Being vulnerable means giving up power. Too often we

think of ourselves (our fragile community at St. Thomas's) as being the best there is. But how does it benefit the world around us? How do we share of ourselves with those in need of the Good News?

We need to learn, and re-learn, what it means to lay down our lives for the world in order to give it new life.

After a year-long and heady celebration of one hundred years of St. Thomas's, Huron Street, let us ask the right questions about how best to serve the world in our next one hundred years.

Willem



A good friend passed on this fine example of "postal art". Perhaps we should have petitioned the Canadian postal service to issue a commemorative stamp of our centennial, but the French have beat us to it. St. Thomas philatelists please note!



INTEGRITY TORONTO
P.O. Box 873
Toronto, Ont M4Y 2N9
Tel.: (416) 941-9213

Wednesday evenings
7:30

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

Gay and lesbian
Anglicans and friends



Courses for Lent

start in late January. Please check the insert in *The Anglican* for a church near you offering adult education for discerning Christians, or call 363-6021 for further information.

St. Thomas's Church, Huron Street