



Pentecost 1994

Spearhead

Saint Thomas's Church

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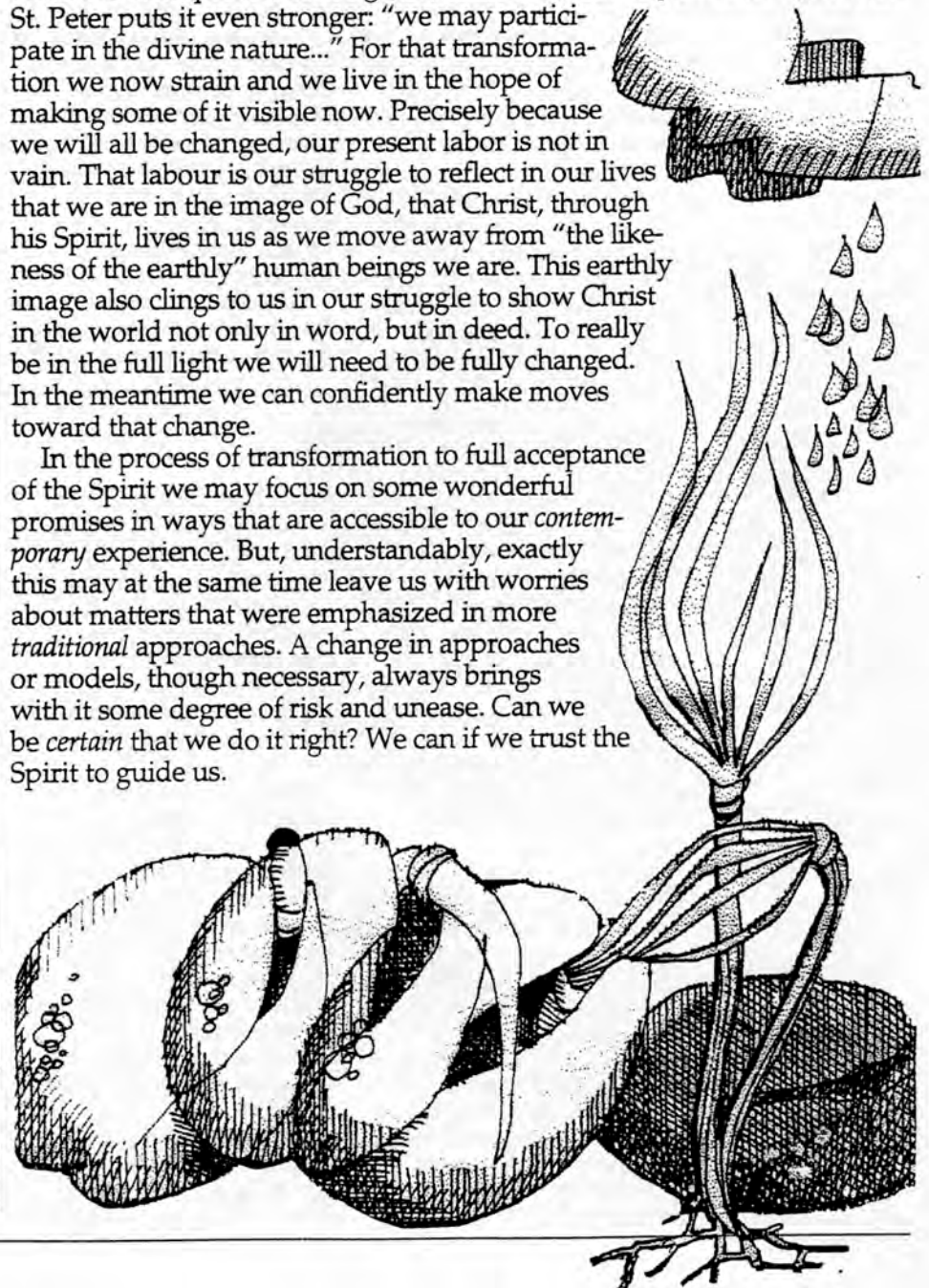
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TRANSFORMATION

Awondrous light shines on our way when we learn to read the Bible through the incarnation of God's Word in Jesus. When we walk in the light of the Scriptures as they spread the light of the Redeemer in our lives, these Scriptures cannot fail to give us the experience of blessing, life, and truth. But our emphasis on tradition has often obscured our *experience* of Christ's renewing Spirit in contemporary, everyday life.

In the course of St. Paul's struggles he says that "we shall bear the likeness of the man from heaven". We will become like Jesus. That, says Paul, will take a tremendous change in us. But when it has happened, death will have been conquered, its sting (sin) removed, and its power (law) broken. St. Peter puts it even stronger: "we may participate in the divine nature..." For that transformation we now strain and we live in the hope of making some of it visible now. Precisely because we will all be changed, our present labor is not in vain. That labour is our struggle to reflect in our lives that we are in the image of God, that Christ, through his Spirit, lives in us as we move away from "the likeness of the earthly" human beings we are. This earthly image also clings to us in our struggle to show Christ in the world not only in word, but in deed. To really be in the full light we will need to be fully changed. In the meantime we can confidently make moves toward that change.

In the process of transformation to full acceptance of the Spirit we may focus on some wonderful promises in ways that are accessible to our *contemporary* experience. But, understandably, exactly this may at the same time leave us with worries about matters that were emphasized in more *traditional* approaches. A change in approaches or models, though necessary, always brings with it some degree of risk and unease. Can we be *certain* that we do it right? We can if we trust the Spirit to guide us.



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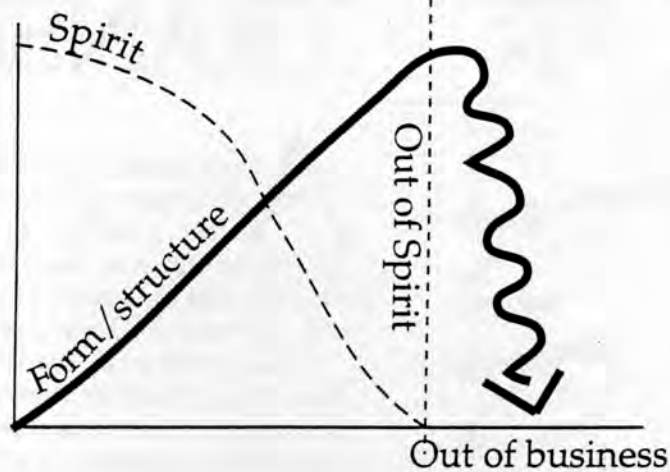
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Trusting to the Spirit: Risky business



Harrison Owen has written an interesting book called *SPiRiT Transformation and Development in Organizations* (Abbott Publishing, Potomac, MD., 1987. ISBN 0-9618205-0-0).

Owen is an Episcopal priest and has many things to say about transformation. The chart above is about running out of (the) Spirit. He suggests that when an organization runs out of Spirit, the only

recourse is transformation. "... as structures and forms [liturgy] increase, Spirit is eventually controlled to the point that everything is 'routinized,' and the possibilities of innovation and inspired behaviour are inhibited and eventually precluded."

He further states that "Organizations at the edge of transformation are messy. To

managers, and others for whom the established liturgy (form and structure) is everything, it is not only a mess, but a disaster, for the old form is in dis-array. "The Spirit of the organization appears as random, disorganized bursts of energy. Chaos. That is the bad news. The good news is, that for the first time in a long time, Spirit is in evidence."

Images of God

Look, you; we are all images of God. Bits, sparks of the flare of creation, sent forth.

Containing within us all, yes all, of that which is and was and will be. Shimmer as of mica in a lump of granite from the side of the road, contained yet containing, life a free gift, nothing to be asked of, yet in the asking all life given.

So here are all these lumps, protecting and concealing and revealing and displaying the glimmers of God stuff they hold within. My own God. All mine, possessed, being of one substance of and with, ah! here's the fear. Can anyone take away what I have, have been given, have been created by? Fear. Never enough, if what I have is good, more must be better or, what if, (because of the container?)

what I have is better. Pride. Not in the content but in the container. The content IS. Which came first, the sand or the pearl? We are like that, the pearl built layer upon layer, time gathered and made manifest round a speck, a fleck of God. The substance of Life that is the source of our life.

Dance a round dance, pattern and rhythm that blends and swirls life and laughter and love and death and darkness, sifts and shifts us until we settle into configurations that reveal us as we are; aligns us with infinite precision to the cast forth stars as electrons align to the pattern of their purpose in the evolution of all that is or was or will be.

Dance joy, even in the extremes of pain, dance joy; dance life, a shift shimmer slide down and in and beyond

to come at last as in the beginning to rest in the barely detectable glimmer found only by heart. Felt by living. Bound by love. Wrapt in the laughter of that which sees itself in the fleck, the mirror of God.

Sing joy, scream against the silence that is the isolation of sense, join the chorus of dawn drawn forth from creation in response to the daily and eternal stretch and flex of the universe as in the flex of one arm, one hand reaching out toward another. Reach out in the dark, against dark, blind thrust of trust in the ever present ever true spark of love, of God, great in all things, in all people, in every day and hour and place and occasion.

Glory be to Thee, oh Lord most High!!!!!! Alleluia.

Ronwen Guest

St. Thomas's Church, Huron Street



Change in the Diocese?

The decentralization Plan has raised enough questions to prompt the bishop to write a plaintive editorial in The Anglican asking people to stop dwelling on decentralization and to get on with the church's business at hand.

What's a diocesan hierarchy to do when its own synod mandates a meeting to "implement the next stage of the decentralization process"? And what is the decentralization process in the first place? Many ordinary pew-sitters simply do not know and neither, one suspects, does the diocesan hierarchy.

Without explaining its primary purpose (the implementation of the decentralization process), Bishop Terence Finlay invited parishes in the York Area of the Diocese of Toronto to attend a meeting on May 28 to:

- answer the request of Synod to hold an Area meeting
- provide an opportunity for Parish leaders to share wisdom, faith, fears and insights
- to seek transformation from being a people holding on to institutionalized thinking to a community open to renewal and vision
- identify our local mission and ministry and what we need to support and invigorate these over the next three to five years
- celebrate together.

St. Thomas's was represented at this meeting by Fr. Hoult, Gene Stewart, Carol Kysella, and Willem Hart. None of us had a clear idea of the purpose of the meeting. Nor were we alone in this. At the outset diocesan and area bishop Terence Finlay explained that a number of people had asked him what the meeting was about. At our Advisory Board meeting we had speculated that the meeting might be an explanatory and exploratory event trying to "sell" a Structures Review / Decentralization Plan, adopted by the last synod. A plan incidentally which has raised enough questions to prompt the bishop to write a plaintive editorial in *The Anglican* asking

people to stop dwelling on decentralization and to get on with the church's business at hand.

The meeting was well attended and, except for a few remarks during the last 20 minute wrap-up session, none were made the wiser regarding the decentralization process. This is not to say that it wasn't a good meeting, nor that it had no value in itself. It was in fact a very good meeting with lots of exchange of ideas between parishes.

Still, many questions remained unanswered:

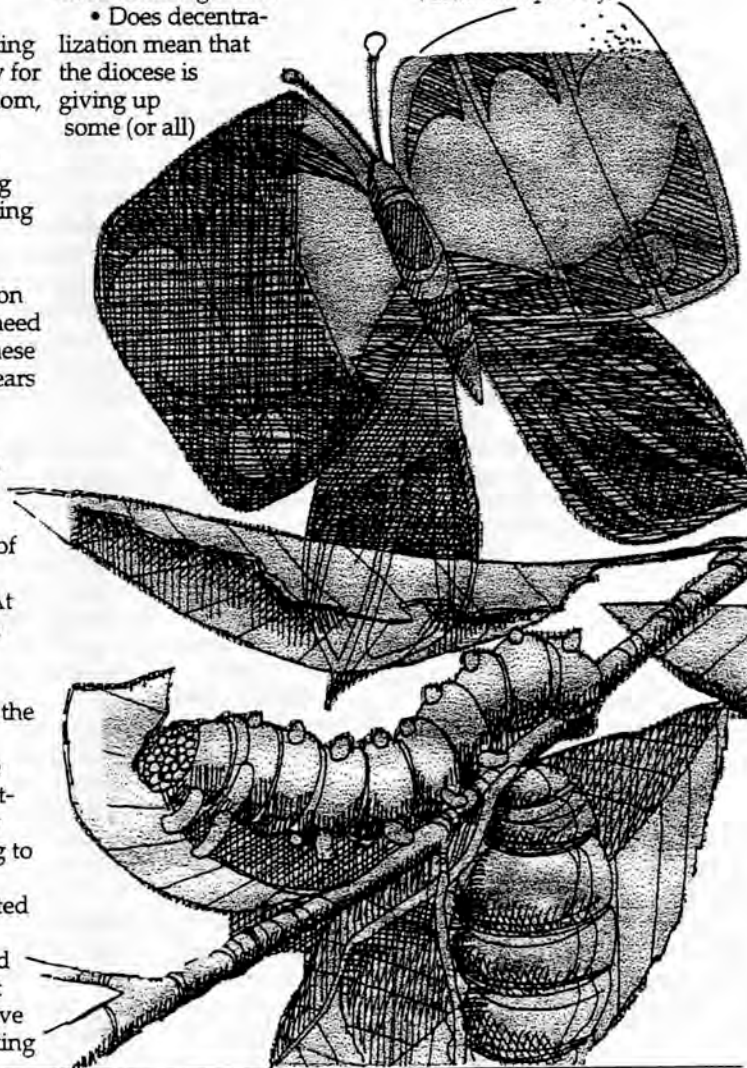
- What is the diocese decentralizing from?
- Does decentralization mean that the diocese is giving up some (or all)

of its power?

- Will parishes become more autonomous?
- Will the diocesan assessment (i.e. money!) flow back to the parishes (or deaneries) directly?
- What is the purpose of the diocese in the new scheme of things?

These are not idle questions when one of the resolutions passed by Synod states vaguely that "Program decentralization be viewed as evolutionary in nature and that the structural aspects to governance of the diocese be allowed to evolve within a timetable to be established." One gets the impression that the whole new scheme is a management consultant's

(Continued overleaf)



"There's a lot of life in the York Area of the Diocese of Toronto. While some parishes are struggling financially because of declining numbers, others have taken up the challenge and have found new ways of being a leaven in the world."

DIOCESAN CHANGE?

(Continued from page 3)

dream method of divesting the diocesan hierarchy of all responsibility while retaining all the power. Will the diocese continue its bureaucratic ways while the real work of the church goes on in the parishes? Or will the diocese actually stop "holding on to institutionalized thinking?"

It was quite clear from the meeting that very little institutionalized thinking is going on in the parishes. By and large individual parishes and the laity appear ready to be communities of renewal and vision. In contrast the diocese appears not to be ready to trust such enthusiasm. This was evidenced by the highly structured nature of the meeting. Participants were allowed only the briefest of time to voice concerns or doubts about the process to the central authority.

Five key words

Bishop Finlay opened the meeting by reminding us of five areas of our mission mandate, symbolized by five words, Liturgy, Community, Teaching, Service, and Proclamation. We then split into small groups to discuss local challenges to the church's mission. Four of us will have had different experiences in our small meetings but we all agreed that the interchanges were interesting, informative and refreshing.

There's a lot of life in the York Area of the Diocese of Toronto. While some parishes are struggling financially because of declining numbers, others have taken up the challenge and have found new ways of being a leaven in the world. Maintenance is still a large part of our existence in a post-Christian era. A large church building with 50 parishioners leaves little energy to look beyond the crumbling walls. But new stirrings of creativity and real concern for others were very much in evidence.

Before lunch a plenary

session presented five "success" stories from five different parishes covering the bishop's five key words. We heard about innovative liturgy at St. Stephen's-in-the-Fields, community building at St. Paul's Runnymede, teaching children at the Cathedral, service to others at St. Bartholomew, and proclamation through a new approach to stewardship at St. Timothy's. Each presentation was punctuated by a brief reading from Acts, a prayer, and communal singing accompanied by an informal ensemble from the Church of St. Mary Magdalene.

Sort of open space

After lunch we again split into smaller groups to discuss the themes of the day. The form of this session is known as "open space" and its agenda is normally set by the participants. Again the diocese showed a measure of distrust by specifying the topics for discussion as well as the questions to be explored. Again, in spite of this slight (most Anglicans being dutiful followers probably didn't notice), the discussions were thought provoking.

A 20-minute wrap-up session invited participants to evaluate the day, but did not leave enough time for real questions. Several participants suggested that it would be good to stay in touch with each other and to learn from other's experience. Someone suggested a central registry where one might find out about other parishes' activities. It would be nice to think that this is precisely what the diocese is all about. Alas, it keeps no such records and requests for such information are hard to come by unless you know someone who is involved in the activity.

All participants thought another meeting would be useful. It struck me that the gathering was friendly, fruitful, and "accessible" to all but the most introverted. A far cry indeed from the "zoo" known as the Toronto Diocesan Synod

which is so large that it intimidates even the most extroverted member. This in itself seems enough reason to consider splitting the present diocese into several smaller ones. But apparently the power-base of Canada's largest diocese is too great a prize to give up. Pity! I wonder what that says about "seek[ing] transformation from being a people holding on to institutionalized thinking to a community open to renewal and vision."

At the close our able facilitator, Dr. Walter Deller, asked us for one-word intercessions and Bishop Finlay led us in the "Gloria" from the Book of Alternative Services:

*Glory to God
whose power, working in us,
can do infinitely more
than we can ask or imagine.
Glory to God from
generation to generation,
in the Church
and in Christ Jesus,
forever and ever.
Amen.*

Willem

WE SHALL ALL BE CHANGED

Transformation at St. Thomas's?

"We are proud of our liturgical tradition but generally forget our 'other' tradition, i.e. outreach and social justice issues. This is the dark side of the Anglo-Catholic tradition."

The recent York Area meeting challenged me more than I would have expected. As a member of St. Thomas's Church I became increasingly aware of how little we contribute to the world in comparison to neighbouring churches. I actually began to feel ashamed as parish after parish detailed their activities. How can our community, which harbours so many riches, contribute so little to the world around us?

Neighbouring churches are involved in offering:

- daily hot meals to the hungry and homeless
- organized visitation to the sick and elderly
- participation in international missions
- house-to-house parish canvasses
- hands-on resolution of social justice issues
- distribution of flyers offering the church's services
- development of rent-supported housing
- opportunity to local artists to share their work and integrate it with the liturgy of the church
- refuge for refugees, etc.

What are we offering?

St. Thomas's stands in the tradition of the Oxford Movement which, besides its revival of catholic ritual, is known for its social concerns. Our tradition includes considerable involvement in the social fabric of this city. One only has to read our history, *Household of God*, to realize the involvement of St. Thomas's in charitable and social justice issues. St. Monica's and St. Agatha's Guilds provided clothing nationally and internationally in the early years of this

century. Humewood House for unwed mothers was started by St. Thomas parishioners in 1911, as was Camp Artaban in 1946. In later years St. Thomas's was active in the formation of INTCH and the Neighborhood Centre, both missions to the lonely in the area. Our last major outreach efforts were St. Thomas's House for the elderly and our concern for refugees through the Refugee Committee.

But how long can a community rest on its laurels? At present St. Thomas's single outreach effort is a marginal involvement, through Stewart Bull, in INTCH. We offer impeccable liturgy (lots of it!), glorious music, but very little else. Yes, we count among our members some dedicated people who visit the sick and elderly; we contribute to the food basket for Stop 103; we support the daycare centre with space and money; we make the Parish House available to AA, Seniors, the Canadian Children's Opera Chorus, among others; and we rent the church to the CBC and various musical groups. But our hands-on involvement is marginal.

Currently in the talking stage is a possible mission to the UofT campus, and Andrea Budgey has started a "volunteer registry." That's it! We are proud of our liturgical tradition but generally forget our "other" tradition, i.e. outreach and social justice issues. This is the dark side of the Anglo-Catholic tradition. It's not new, and was identified by Frank Weston, the Bishop of Zanzibar, as early as 1923 in his final address to the Anglican Congress.

You have got your Mass, you have got your Altar, you have

begun to get your Tabernacle. Now go out into the highways and hedges where not even the Bishops will try to hinder you. Go out and look for Jesus in the ragged, in the naked, in the oppressed and sweated, in those who have lost hope, in those who are struggling to make good. Look for Jesus. And when you see him, gird yourselves with his towel and try to wash their feet.

The best in town?

St. Thomas's offers three Eucharists on Sundays, a minimum of six eucharists during the week, Morning Prayer seven times a week, Evensong on Sundays and Evening Prayer six times a week, a minimum of 23 services a week. That's a lot of opportunities to be fed. Surely we should share that wealth in other ways than just making it available. If the sharing of the eucharistic meal nine times a week leads to nothing more than concerned expressions at Advisory Board about our lack of outreach, perhaps we should ask ourselves some questions and begin to talk about transformation.

Here, Lord, we take the broken Bread
And drink the Wine, believing
That by thy life our souls are fed,
Thy dying gifts receiving.

As thou hast given, so would we give
Ourselves for others' healing;
As thou hast lived, so would we live,
The Father's love revealing.
Amen

Hymn 223

Some suggestions that we might consider as we think about sharing what we receive.

- Since we take such great pride in the quality of our music program (we spend about \$70,000 a year on that!) should we not consider that a mission of the church beyond our own enjoyment of it? A free music program for underprivileged youth in the inner city

(Continued overleaf)

"We are proud of our liturgical tradition but generally forget our "other" tradition, i.e. outreach and social justice issues. This is the dark side of the Anglo-Catholic tradition."

CHANGE AT ST. THOMAS'S

(Continued from page 5) would be one way to share that wealth.

- Since we pride ourselves on our intellectual caliber and our traditional connection with Trinity College, we might consider providing hospitality to university students. What they don't need is more intellectual stimulation. What they do need is a place like home.

- Our geographical parish continues to need places where the homeless and the needy can find refuge. As we provide refuge from the world's cares and concerns for ourselves, we should provide "in kind" to the world around us.

- Our Honourary Assistant, Fr John Rye, works in Africa and we might find ways of connecting with his work there.

No one said it better than Bishop Weston

...if you are prepared to fight for the right of adoring Jesus in his Blessed Sacrament, then you have got to come out from behind your Tabernacle and walk, with Christ mystically present in you, out into the streets of this country, and find the same Jesus in the people of your cities and villages. You cannot claim to worship Jesus in the Tabernacle, if you do not pity Jesus in the slum.

Willem



LETTERS ★★★★★

Glen Spurrell's and Fr. Hoult's musings on Hospitality in the last issue have emboldened me to relate my experience as a newcomer to St. Thomas. I have lived within three blocks of St. Thomas's for seventeen years and have been a 'dropper-in' for most of that time, sometimes simply to sit in the nave for a quiet few minutes, sometimes to attend a Sunday service. Although I was raised in the United Church I felt a peace and a presence in the St. Thomas nave that drew me back again and again. Three years ago I decided to join and attended preparation courses conducted by Fr. Ross because in spite of a deep spiritual conviction I had never been baptized.

I was not looking for friends; I had plenty of those. I was not looking for a social life; I belonged to other organizations and had colleagues at work who made my life rich and busy. I was looking for a community of people who took time to focus on the worship of God *together*; (nothing prevented me from worshipping God alone every moment of the day.)

So I was baptized at the Easter vigil at St. Thomas in 1991 (and it was a profoundly moving experience). Two of my friends came to the service—one a former parishioner of St. John the Divine in New York, the other a Roman Catholic: another out-of-town Anglican friend followed my progress long-distance and another wanted almost daily reports about how I was settling in to my chosen parish. (My friends seemed enormously relieved that I had come into the fold after decades in the wilderness, though the Roman Catholics among them, including a priest and a nun, felt I hadn't quite hit the best gate).

To be truthful, I had to tell them settling in wasn't easy. Though I had not come looking for friends or a social life, I had

hoped to feel welcome. Fr. Ross made me feel welcome and so did Glen Spurrell. Merriam Clancy (whom I had boldly asked to stand up with me at my baptism because she sat in front of me at Evensong) was unfailingly friendly and invited me into the Altar Guild. So was Beth Bell who asked me to do flower arranging. I had been told to look up Jack Bush by a mutual friend and Jack discussed books with me and asked me to do sidesman duty. But beyond that no one seemed to care that I was there.

I'm not a particularly shy person: if there's a good reason, I don't hesitate to speak to strangers and so frequently at coffee hour in the Parish Hall. I introduced myself to people I knew to be long-time members of St. Thomas. Sometimes that resulted in a new nodding acquaintance but sometimes the frosty response I got made me feel I'd crashed a private party. Sometimes I got a friendly-enough initial response but when I spoke to the same person next Sunday they looked right through me. Sometimes after acknowledging my self-introduction with a nod, people turned immediately aside to talk to their friends. Almost never did anyone I introduced myself to (explaining that I was new) introduce me to anyone else. There are people I never *did* succeed in getting to return a greeting. Not being a masochist, I quit trying with those after a couple of attempts.

It was very disheartening and I often thought of leaving. I went home many Sundays vowing not to go back. My outside friends continued to ask how I was liking St. Thomas and I began confessing that I might leave. They advised me not to leave the church altogether but to find a friendlier parish.

But I didn't want to. I found the St. Thomas liturgy spiritually nourishing and apart from everything else I live in this parish. I had often chatted with another newcomer who

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attended the 9.30 service. I usually went to the 11 am but we had coffee together sometimes between services. About a year ago I missed her several Sundays in a row and phoned to see if she was sick. She said she'd finally given up trying to feel a part of St. Thomas and had joined another church. She said I was the only person who seemed to have noticed, even though she had sung in the 9.30 choir.

I almost gave up myself at that point. I was hanging on week by week and had phoned another parish to inquire about services and to make an appointment to talk to someone about joining. I had by then been at St. Thomas more than two years and still many regulars only spoke to me if I spoke first in a rather insistent way.

And then, without knowing it, Jack Bush rescued me. He asked me if I'd take over the library. (I was already doing flowers once a month and getting to know a few Altar Guild women). But books are an addiction of mine (see last issue) and I couldn't resist. Even after taking over the library though I told Jack I wasn't sure I belonged at St. Thomas. What I *really* meant was that I wasn't sure I was welcome at St. Thomas.

Now at last I feel more or less at home but it's taken almost three years. Does it have to take that long? I'm naturally pretty friendly—what people call "outgoing." A shy violet would never have lasted. How many shy violets have come and gone over the years I wonder? And is there anything we (an encouraging sign that 'we') can do about it?

I know how easy it is to be so preoccupied with our own concerns that we ignore the stranger in our midst: I do it myself, again and again. And I don't think some kind of phony self-conscious heartiness is either necessary or desirable. A warm smile and "Good Morning" to *everyone* we see inside these walls, especially in the

Parish Hall, would go a long way. So does a warm smile and a "Good Morning" from the sidesman, but I know from doing that duty that sidesmen are often scrambling just to hand out the books and leaflets. Could we recruit an extra sidesman whose main job is to smile and say "Good...etc." Maybe even (oh reckless thought) say "Welcome to St. Thomas" when they spot a newcomer.

Carroll Allen Dale

Diana Verseghy asks how much longer will it take before people open their eyes to what the Prayer Book Society is really saying, rather than projecting their own assumptions onto it?

One does not have to read Spearhead to find an article listed as ****Personal Opinion: may be controversial and upsetting to some.... One can only draw conclusions about the PBSC and controversies about putting rectors out of their parishes.

As a longtime PBSC supporter I have had my own assumptions of the PBSC confirmed about their ultra-conservatism. One just has to take a Diocesan Logos course and then attend a PBSC meeting where a certain vice president talks down to people because he feels they are not completely correct according to his convictions. One exception was the laypersons' conference that the Grand Valley Branch organized in Elora last fall which I found was a positive event.

The BAS and BCP struggle can be terribly divisive and with it comes the terrible polarization in our church between progressives, moderates, and conservatives and it can become very divisive almost like the old lines between high and low. Perhaps we should concentrate more on "Why is it so important that Jesus Christ died for our sins?"

Peter Iveson

Some points on the exchange between myself and the Editor in the "Letters" column of the last issue require clarification.

The Editor takes exception to the fact that the Prayer Book Society insists that the BCP continue to be recognized as the "only" standard of doctrine and worship of the Anglican Church of Canada. The reason why he interjects this word "only" is unclear. A standard is by definition unique, being a criterion against which other similar things are to be measured. To have more than one standard would be like having more than one length for a meter. The Society is merely upholding the normative place of the BCP as defined in the Solemn Declaration of 1893 (the founding document of our church).

The Editor also objects to various adverse comments regarding the BAS that were made in the official submission of the PBSC to the BAS Evaluation Commission. As a matter of fact, the listing that he gives represents only a small sample; the complete submission is fully as long as the Commission's "Interim Report" itself. This, however, is peripheral to the crucial point which is missed by his comments: the very fact that a formal evaluation of the BAS is being undertaken underscores the fact that the book was approved in 1983 for *experimental and trial use only*, and for a limited period of time. This period has had to be extended by General Synod to enable continued use of the book. The BAS does not, therefore, enjoy the same level of official sanction as the BCP. As I pointed out in the last issue, the PBSC does not object to the *concept* of alternative liturgies; it simply finds the BAS, as a particular case, to be badly flawed in numerous places. The Society's view is that the people of God deserve better.

Diana Verseghy

"Transformation" notwithstanding, we're not against a little humour. The following articles were too delicious not to share. They were shamelessly purloined from the sources mentioned.

"Militant squadrons of the tone-deaf and tonsilly-challenged are planning noisy demonstrations up and down the country. Equally militant priests of all denominations will retaliate with scripture, ear-plugs and, if necessary, rotten fruit."



Wrongs of praise By Mark Jones ★★★

And so, Environment Secretary John Gummer came through. He and his fellow worshippers at St. Thomas's Church in Woodbridge, Suffolk, faced the sternest test of their devotional careers on Sunday morning, and they survived. Now they must brace themselves for Easter.

We are talking about hymn singing. Father Peter Wynekus, the parish priest at St. Thomas's, told his congregation on Sunday that they had "sung beautifully, whatever the papers say". But the flock remained uneasy. They were more worried about what Fr. Peter had said. In the parish newsletter he had accused the congregation of shouting hymns instead of singing them, of dwelling on final notes, of a general lack of restraint and of sundry other deadly choral sins.

Mr. Gummer doubtless thought that in fleeing to the Catholic church he was escaping the schism tearing apart the Church of England. Instead, he finds himself at the centre of a controversy which arguably strikes deeper into the heart of established worship than even the issue of women priests.

Congregation members say it's the English churchgoer's right to sing hymns loudly and

out of tune. The directive, one worshipper told me, is rather like imposing a ban on singing in the bath. It just isn't practicable.

All in all, we are set for a religious battle this weekend. Militant squadrons of the tone-deaf and tonsilly-challenged are planning noisy demonstrations up and down the country. Equally militant priests of all denominations will retaliate with scripture, earplugs and, if necessary, rotten fruit.

The battle which is now on the verge of breaking out so bloodily has been brewing ever since the Methodist revival brought hordes of enthusiastic but strictly amateur vocalists into church. John Wesley's anxiety is evident in his 1770 preface to *Hymns and Tunes*: "Beware of singing as you were half dead or half asleep. Sing modestly. Do not bawl. Above all, sing spiritually."

In 1972 the then Bishop of Ely declared that most hymns were set in a key too high for the average congregation. "This," said Dr. E J K Roberts, "leads to screeching by the brave."

Three years later, a 70-year-old Worcester woman was accosted in her bungalow by a couple of heavies from her local church who warned her about her singing strength. But there is a radical school of doctrine

which holds that bad hymn-singing is a peculiarly English art. To preserve that art for future generations, a group of scholars have composed a *Bestiary of Hellish Hymn Singing* in describing the types of choral imperfection in English churches. Here is a selection:

The False Starter: The most common fault. Once the Hymn's introductory bars are played, the singers wait for *at least three beats* before starting. The result: utter confusion and a staggered first verse.

The Butterfingers: This is the person who can never find his or her place in the book and spends three-quarters of the hymn tutting and shuffling noisily through the book.

The Sibilants: This ancient hymnal sect can destroy any performance with their unmusical concentration on the s-words. The effect is akin to a couple of dozen sheep shuffling through a field of tissue paper.

The Descant Specialist: A real horror, this one. Having appeared briefly in the prep school choir some four decades ago, his favourite habit is to improvise hellishly on the final bars in a voice which uniquely blends arrogance and cacophony.

The Dwellers: Fr. Peter's personal bugbear. Dwellers are those delinquents who hold the final note until breath or divine patience gives out. Over-influenced by their budget CDs of Pavarotti in the Park, they see this as the chance to impress the congregation with the unique sonority of their tenor voice.

The Bawler: Finally, the king of them all. To the bawler, the depth of one's faith can only be demonstrated by the size of one's bark. To the bawler, his voice sounds like Sir Harry Secombe's. To his neighbours, he sounds like a drunken Irish foghorn.

Reprinted from the *Evening Standard*, Thursday, 31 March, 1994

★★★

Original sins: the princes of typos by Robertson Cochrane

"Neither yield ye your members as instruments of righteous against sin," Paul was quoted as saying. Later, in First Corinthians, Paul was a printer's patsy again. "Know ye not that the unrighteous shall inherit the Kingdom of God?" he asked.

*The things that you're liable
To read in the Bible—
It ain't necessarily so.
—Porgy and Bess, 1935*

In a 1702 edition of the Bible, King David voiced a grievance familiar to writers throughout history. "Printers have persecuted me without a cause," he griped to God in Psalm 119:161.

Those early-18th-century readers who were aware that printers and printing were non-existent in King David's time must have puzzled over that. If they had checked another Bible, they would have found that the first word in the complaint should have been "princes," not "printers," though it was certainly the latter who bedeviled that 1702 edition.

It was nicknamed the Printers' Bible, and it's one of many Bibles that sport sobriquets based on typographical or other idiosyncrasies.

The Unrighteous Bible, printed in Cambridge in 1653, apparently didn't know right from wrong. In his letter to the Romans, Paul inveighed against promiscuity. "Neither yield ye your members as instruments of righteous against sin," he was quoted as saying, instead of the correct "instruments of unrighteousness." Later, in First Corinthians, Paul was a printer's patsy again. "Know ye not that the unrighteous shall inherit the Kingdom of God?" he asked. This time they got the unrighteous right, but omitted *not* before "inherit."

The To-Remain Bible, 1805, contained a real mind-bender. Galatians 4:29 said "he that was born after the flesh persecuted him that was born after the spirit to remain, even so it is now." Those mystifying words *to remain* had been scribbled in the manuscript by an editor in reply to a proofreader's query as to whether the comma after "spirit" ought to be there. The printers thought the editor's instruction was an insert, and

there the words remained through two printings.

Not all the nicknamed Bibles derive from typos. The Leda Bible was a 1572 edition that came all gussied up with elaborate woodcuts. At the head of the Epistle to the Hebrews was a gorgeous depiction of Jupiter, disguised as a swan, visiting the goddess Leda. Actually, he was doing more than visiting her, so this was not only a pagan ornamentation, but a pornographic one too.

Miles Coverdale's Bug Bible of 1535 gave Psalm 91:5 as: "Thou shalt not nede to be afrayed for eny bugges by night." *Bugges* meant bogymen. It was changed to "terror" in later Bibles, when bugs became insects—or flies in the ointment, like typographical errors, and other printers' devils.

That little word *not* has probably caused printers more trouble than any other. It certainly gave Messrs. Barker and Lucas problems in 1632. These London printers turned out a brand new Bible in which the seventh commandment read, "Thou shalt commit adultery." They were fined £300 for that lapse, and their work has gone down in Bibliana as the Wicked Bible.

Other biblical boo-boos are merely funny. The Ears to Ear Bible, 1810, could have been dubbed the Cockney Bible. Matthew 13:43 said: "Who hath ears to ear, let him hear." According to the Rebecca's Camels Bible, 1823, Genesis 24:61, "Rebecca arose, and her camels..." Make that *damsels*.

In 1717, Oxford University's Clarendon Press issued a Bible in which the heading for Luke 20 was "Parable of the Vinegar," instead of *Vineyards*. That was not a vintage year for Oxford publishing.

All those nice people who allow others to go ahead of them in queues were beatified in the 1562 second edition of

the Geneva Bible. In its version of the Sermon on the Mount, Christ was recorded as saying, "Blessed are the placemakers."

An 1806 Bible went one better than the competition by reporting a theretofore unrecorded miracle. Ezekiel 47:10 described a riverbank, and predicted, "It shall come to pass that the fishes shall stand on it." The correct word, *fishers*, takes the mystique out of it.

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INTEGRITY TORONTO
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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

**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
donation to:*
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Advisory Board meets with Bishop Finlay

March 1, 1994

★

"The bishop suggested that we talk to our friends and neighbours and ask them directly just what they are looking for or need from the church. He feels that we need to reach out" in a straightforward way to these people.



Glenn Spurrell called meeting to order and asked the Bishop to open the meeting with prayer.

Chair asked all present to introduce themselves.

The Rector welcomed the Bishop. He stated that the Bishop faithfully visits each parish across the Diocese as frequently as he can and we were grateful to have him attend our meeting this evening. The Rector referred to his own experience of parishoner visits back in Liverpool where he once compared notes with Cardinal Heeney whom he encountered doing the same thing as they both emerged from adjoining houses – much to the surprise of the Cardinal's entourage – that he should talk to a mere Protestant priest.

The Bishop said that he tries to visit every parish at least once every two years. He described the Diocese as covering a very large region which is divided into 5 Episcopal areas. In York alone there are 39 parishes. It is very important to him to visit these parishes and work with the incumbent priest on parish issues and problems—in the concept of collegiality of bishop and priest—which he feels is basic to Episcopal ministry.

The Bishop went on to read a fax letter that the Primate had received from the Anglican Church in Jerusalem in which Jerusalem appealed for the prayers and support of the Canadian Church, Government and people to understand the critical problems facing the people there and to help to bring about peace in this very troubled land.

The Bishop referred to our parish history, and the book the "Household of God" which he said was a very fine

effort, but he was concerned with the witness and future of St. Thomas's. He said that we are facing critical times. Many people are moving away from established institutions (like our church) and are seeking other means and experiences to satisfy their needs. He referred to a recent commissioned Study carried out by Ms. Myriene Boken in which much data has been gathered on the changing demographics, decline in church attendance and the changes in financial support in our Diocese. He urges us to review this Study relative to our own parish and to invite Ms. Boken to come and discuss the Study with us. He feels that some significant information can be gleaned from the Study that may help in directing our future course of action.

The Bishop went on to ask each of us to state in our own words just what she or he felt was the uniqueness of St. Thomas's and what was its mission. In summary, such words as—"the liturgy, the music, incense, sense of worship, what we do is more important than who we are, the physical feel or experience of the church, tradition and love of worship" were offered as individual feelings and thoughts on St. Thomas's uniqueness. (At the same time some expressed that there was a sense of aloofness, or a feeling of being very much engaged in our own world.)

To this the Bishop responded that these characteristics of worship, tradition and commitment are "vital" characteristics to the health of a parish. People are looking for this. He believes that St. Thomas's has what the community is looking for. He suggested that we talk to our friends and neighbours and ask them directly just what

they are looking for or need from the church. He feels that we need to "reach out" in a straightforward way to these people.

Chair referred to the Minutes of the previous meeting and accepted Item 4 of that Meeting in regard to plenary sessions of the Board to be held every other month and the intervening months be used for meetings of the various Committees.

Chair asked for a vote on the subject of Chair for the coming year. Carol Kysela was elected.

On a motion by Jack Bush, seconded by James MacMillan the members voted in favour of establishing a Publicity Committee with the mandate of promoting the activities of the Parish, particularly in concert with the Program Committee's plans. Jack Bush, Mark Manore and James MacMillan volunteered to be members. It was confirmed by Elaine Bell that there was a small budget available for such things as advertising. Stewart Bull promoted the use of TV as a medium for advertising our activities. On a request by Stewart Bull, the Bishop said that he will give a couple of names of persons who have good experience in this field to the Rector.

There ensued some discussion on Committee membership. Mark Manore requested a formal list of members and Chair of each Committee. Gene Stewart volunteered to compile such a list and attach it to the Minutes of this Meeting. Andrea Budgey volunteered to continue as Chair of the Outreach Committee.

Chair established the dates of the Board Meetings for the coming months as follows: May 17th, September 20th, and November 15th. It was noted that Synod meets on September 29th.

Referring to Item 8 on the Minutes of the previous Meeting Mary Suddon "volunteered" to compile a

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start on the "Jungle" list of phone numbers. It was agreed that the idea of "Pew Captains" was not part of this Jungle List roster as the two functions were quite different.

Stewart Bull reported on the activities of INTCH as follows:

a. The Week of Prayer for Christian Unity was started on January 22nd with an Ecumenical Service at St. Andrews. Present were Fr. Ryan, Centre for Ecumenism, Montreal, the preacher; Rev. Butter, Bloor United; Fr. de Cicio, St. Peter's; Fr. Nahabedian, SMM; and the service involved 9 languages.

b. Ten Days for World Development held Feb. 26 at Bloor St. United with lunch and discussions with emphasis on South Africa and El Salvador.

c. Stewart noted the article on street people in the recent Globe and Mail. St. Peter's and Trinity-St. Paul's are still taking in street people—volunteers are needed.

d. The Gathering Spot needs a treasurer.

e. The White Box Program is still working.

f. Can. Council of Churches service is to be held at the end of March (date to be set). All INTCH churches asked to participate and contribute a Bible, a candle, and a processional cross. Music will be under the direction of David Passmore, Executive Secretary of the World Council, will attend.

g. The Parish History was warmly received by the Council which voted to purchase a copy and donate it to the Metropolitan Library.

Chair declared the Meeting ended and led the Members in a closing prayer.

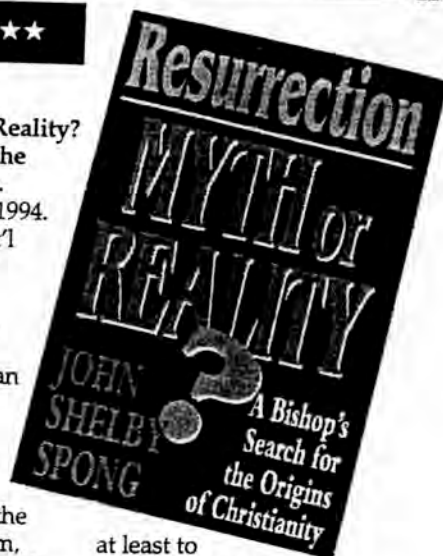
Gene Stewart, acting secretary

BOOK REVIEW ★★★

**John Shelby Spong:
Resurrection Myth or Reality?
A Bishop's Search for the
Origins of Christianity.**
(Harper San Francisco, 1994.
ISBN 0-06-067547-0 (Int'l
pbk)

Bishop Spong is a gem! How many bishops do you know in the Anglican Communion who are willing to stick their necks out as far as John Shelby Spong? I can only think of one other, the former Bishop of Durham, David E. Jenkins. Spong is the controversial Bishop of the Diocese of Newark (controversial is a mandatory word when writing about him) who has authored such best-sellers as *Living in Sin? A Bishop Rethinks Human Sexuality*, *Rescuing the Bible from Fundamentalism: A Bishop Rethinks the Meaning of Scripture*, and *Born of a Woman: A Bishop Rethinks the Birth of Jesus*, and ten more. He's the bishop who suggested that Paul may have been gay, that fundamentalists are "out to lunch," and that Mary may not have been a virgin after all.

Why do I like him? Because he is one of the few bishop/theologians who are willing to challenge pew-sitters like me with thoughtful insights. If you're not into being challenged, don't read his books. They'll just make you angry and uncertain. If, on the other hand, you have certain doubts about dearly held, traditional concepts of the faith, Spong's your man. A clerical friend of mine suggested the other day that he's "irresponsible and inflammatory." Just because he's a wise marketer and knows how to get a book reviewed in the public press doesn't mean his work is not serious. Judgments like my friend's lead me to suspect they're jealous of his courage. With respect, most of my clerical friends are extremely reluctant to "tell it like it is," or



at least to talk and preach out of their own beliefs and convictions for fear of causing offense. Well, the Good News has always been an offense, and a stumbling block to many.

The key to Bishop Spong's new book is "The Method Called Midrash." We were always taught that the Old Testament "foreshadowed" Jesus in various "types." E.g. the story of Jonah, three days in the belly of a great fish, is a metaphor for Jesus's death and resurrection "after three days." Spong turns this foreshadowing around and suggests that the story of Jesus, as we know it in the four Gospels, is a Jewish way of telling a story using a method called midrash.

These stories in the New Testament are told in a way that defies our understanding if we bring our Western rationalism to bear on it. This is not literal history. This follows no logical time frame. This is a way of telling a story that no camera or video recorder could show us. "Midrash is the Jewish way of saying that everything to be venerated in the present must somehow be connected with a sacred moment in the past. It is the ability to rework an ancient theme in a new context." (p 8)

The deconstruction (very post-modern that!) of the

(Continued overleaf)



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)

RESURRECTION
(Continued from page 11)

Gospel accounts that Spong engages in makes for very exciting reading. It's like a very good investigative report. The basic theme is that the stories of an empty tomb, appearances to disciples, eating fish, etc., are not "real" in our Western understanding of reality. "I had lunch with John today," is not the same as "I met Jesus today in the Eucharist." Both are real, but not in the same way.

For skeptics, I should say that Spong makes moving testimony of his faith in the reality of the resurrection. "About that I discover that I am reduced to a profound, reverential silence. That moment was beyond time and space and, therefore, beyond the capacity of our minds to understand... In that silence I speak my yes, and then I seek to live into the power of that resurrection in my life." (p. 289)

This brief review does not allow for a detailed analyses of all of the bishop's views on resurrection. However, I found this to be a moving and honest book that has refreshed my own understanding. In spite of that I also have troubles with it. After detailing why we should not engage in a literal reading of

the Gospel accounts, and after saying that the historic Jesus is all but impossible to find, Spong insists on retelling the story of the resurrection in a way that is too speculative for me. After writing (p 23) that "the force of this movement's explosion was to prove so great that all of Western history would be shaped by it," he ends up by saying that "Simon [Peter] saw the meaning of the crucifixion that morning as he had never before seen it, and Simon felt himself to be embraced even with his doubts, his fears, his denials in a way that he had never before been embraced. That was the dawn of Easter in human history." (p 255) That's a dawning of understanding, not an explosion.

What I object to in the conclusion of the book is that Bishop Spong wants to tell a rational, believable story in the Western tradition of "real" when he has spent most of the book telling us that we must see this story as "real" in quite another way. Also, in spite of his moving testimony to the contrary, he spiritualizes the story more than he needs to. There remain too many echoes here of discredited 19th century Protestant liberalism which I'm sure he rejects. Resurrection is real for him, it's real for me. It's incarnational. Jesus in us, with us, now!

Spong is certainly in line with most major contemporary theologians. His research is impeccable. His insights are enriching. Connecting this central story of the faith with midrash and the entry of Christ into Jerusalem with the Feast of Tabernacles is a real eye-opener. The book is full of gems like that. It makes you want to read more on the subject. Next on my list is Edward Schillebeeckx's *Jesus*. His conclusions are not dissimilar to Spong's when he writes about the disciples that "The experience of having their cowardice and want of faith forgiven them, an experience further illuminated by what they were able to remember of the general tenor of Jesus's life on earth, thus became the matrix in which faith in the risen One was brought to birth. They all of a sudden 'saw' it. (*Jesus*, p 391)

Whether you "buy" Spong or Schillebeeckx is neither here nor there, but we can all agree with Spong that "God is real. Jesus is our doorway into God. Death cannot contain those of us who live out of God's love. When you and I stand here, when we see Jesus as the servant Christ, Easter will dawn anew for us, and we will know that it is real." (p 143)

Willem