

# Catalyst

January 2011

## St. Andrew's Church

75 Simcoe Street, Toronto, Ontario

*The people of St. Andrew's are called by God to serve in faith, hope and love in the heart of Toronto.*

### Transition, Change and Stillness

**P**salm 46 is a wonderful reflection on the reality of transition and change in our lives and in the world. After reflecting on our souls' longing to find refuge and strength in God, the Psalmist offers a beautiful reminder about how such refuge, such strength and such peace are to be found.

"Be still, and know that I am God."

This past fall season has been a time of great transition and change in many of our lives and in the life of our congregation. On a joyful note, we have celebrated baptisms with a number of members and friends of the congregation, and have welcomed a number of new members into the community. We also enjoyed a wonderful day of reflections and workshops as we honoured George Vais' fifty years of ordained ministry, and as we pondered all of the transitions and changes that have taken place during that half century.

There have been other transitions and changes that, while perhaps less joyful, have nonetheless offered us opportunities for reflection and for gratitude, such as the recent celebration of the ministry of George and Faith Vais among us. Even though we will miss them both greatly, we cannot help but experience a sense of deep gratitude for the ways that their presence among us has enriched our lives and our community. Since then, the Search Committee has been hard at work seeking to fill the vacancy that has been caused by George's retirement, and pondering the transitions and changes that will be taking place in our community in the coming months and years.

But there have been other transitions and changes over the past months that have filled our hearts with sadness and with a sense of loss. The deaths of longstanding and beloved members of St. Andrew's, such as Kay Olcott, Sarah Murdoch and Ruth Tytler, all remind us of life's inevitable destiny. Personal losses in many of our own

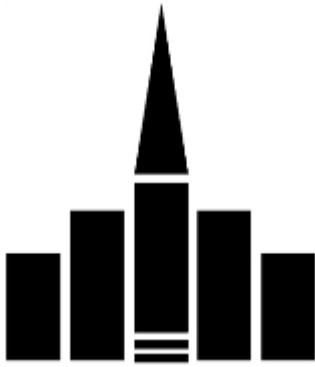
families, including the death of my own mother, have also led us, once again, into the valley of the shadow of death. Such journeys are never easy, but it is such a great blessing to be part of a caring community of faith in the midst of such difficult times. On behalf of all of the members of my family, I would like to express our deep gratitude for the support and love that we have experienced from the people of St. Andrew's.



Through these many transitions and changes, I have often found myself pondering the fact that in the midst of all of life's varied experiences – whether they move us to joy, to reflection, to uncertainty, to sadness, or to any of the multitude of emotions that transition and change can inspire within us – what we most long for, in such times, is a deep sense of inner peace. It is in such peace that we rediscover the strength, the confidence, the stability and even the joy that we need to carry on. Such peace is not always easy to find, particularly in the face of loss and sadness, but neither is it easy to find in the face of uncertainty in our relationships, in our employment, in our financial security, or in our health.

Our ancestors in faith never suggested that such peace is natural, nor is it instinctual, but is rather the result of intentional and disciplined maturity in our spirituality. In a busy, noisy, demanding, stressful culture, true stillness is a rather rare commodity. It is the fruit of prayer, and of being willing to open ourselves to the presence of God. It requires us to find moments to quiet ourselves down sufficiently so that we might be reminded that we are held, at every moment, in the embrace of an infinite love.

So, in times of transition and change, seek stillness. You just might experience God.



You are invited to attend our

## Annual Congregational Meeting

Sunday, March 6, 2011  
12 Noon in the Great Hall

## We're Greening our Annual Report!



We are happy to announce that the 2010 Annual Report and 2011 Budget will be published on our website.

By reading the report online you will be helping us to

- *be more environmentally responsible*
  - *reduce the use of paper and toner*
  - *reduce postage expense*

Printed "hard copies" will be available on an opt-in basis for those who need them.

To receive a hard copy, please email your request to [updates@standrewstoronto.org](mailto:updates@standrewstoronto.org) or call Judy Neal at 416-593-5600 ext. 220

### CATALYST

CATALYST is published four times annually for members and friends of St. Andrew's Church. The next issue will be published on May 8, 2011. The deadline for submitting articles is Sunday, April 17th. If possible, articles should be submitted by email to both editors in Microsoft Word format.

**Co-Editors:** Kristen Stout ([kwmathewson@rogers.com](mailto:kwmathewson@rogers.com)) and Jane Martin ([janemartin@pagemartin.com](mailto:janemartin@pagemartin.com))  
**Design:** Kristen Stout and Judy Neal  
**Proofreading & Production:** Judy Neal  
**Photos:** Tom Kovats and church archives, unless otherwise noted  
**Ministers:** The Rev. Will Ingram, Senior Minister; The Rev. Rodger Hunter, Minister in Association and The Rev. Dr. Iain Nicol, Minister in Association

**Website:** [www.standrewstoronto.org](http://www.standrewstoronto.org)

**Email:** [info@standrewstoronto.org](mailto:info@standrewstoronto.org)

**Telephone:** 416-593-5600

## Twelve Years Comes to an End

Faith and I want to thank all those who have worked so hard in the planning of such a wonderful weekend on October 30<sup>th</sup> and 31<sup>st</sup>. The Saturday event was thought provoking and enriching. The Sunday worship and the luncheon that followed was a most enjoyable experience.

Again, I want to thank you for giving me the opportunity to participate in a ministry among you – a ministry that is much needed; a ministry that is most important; a ministry that happens to be one of my passions. Truly, it has been a highlight for me and a high honor to work with two senior ministers, both of whom were present for the farewell events.

I thank you for presenting me with a challenge and for making this ministry possible by your presence, your prayers and your financial contributions. A special thank you to the individual in the congregation for his/her significant gift to establish a fund in my name to ensure

that educational programs among adults continue for years to come.

Finally, a sincere thank you to the entire congregation for your kind words, well wishes and for a most generous gift to us.

May God bless you as you continue to share the Good News, tell the old, old Story, befriend the stranger and lift up the fallen.

May everything good from God be yours!

Most sincerely,

*Faith and George Vais*

*Photo by Rhonda Peebles*



### ***An Agape Feast***

*by Nancy Mathewson*

*Agape* is one of the Greek words for *Love*. It denotes a communal love.

On Sunday, October 31<sup>st</sup>, St. Andrew's Church held an Agape Feast in honor of George and Faith Vais, to celebrate George's 50 years of ordination and, sadly, his retirement as the Associate Minister of St. Andrew's. One big surprise for us was the attendance of Marg and Cameron Brett, who had made the journey from Nova Scotia to celebrate with George and Faith. Another welcome guest was Tom Vais, who had hurried from Thornhill after his own worship service.

A presentation was made to Faith, in recognition of the part she has played in George's ministry. John Matheson spoke of George's service and presented him with a gift from the congregation.

Cameron was asked to say a few words, at one point indicating that this was George's second retirement. He wondered when the third one would be.

All in all, it was a wonderful outpouring of love and thanks for the ministry of George Vais.

Join us at Coffee Hour on Sunday, February 6, 2011

when members of the Asian Communities of St. Andrew's Church  
will celebrate

the Lunar New Year

- the Year of the Rabbit -

with great food and shared memories  
of a wide variety of family and cultural traditions.  
Everyone is welcome!



新年快口



## *Wandering Between Two Worlds:*

### **Andrew Fullerton's Keynote Presentation**

at *The Three Questions*

A review by Grant Farrow

This brief review barely skims the surface of a very topical and challenging discussion of the seminal situation facing the church today. And with a comparison of George's questioning manner to Socrates, in a very charming way, Andrew introduced George's three questions: where are we, where have we been, and where are we going.

The church is now lost in its journey and we find ourselves "wondering between two worlds, one dead" (where we have been) "and the other powerless to be born" (where are we going).

500 years ago it was almost impossible "not to believe in God." Now, "not believing in God is the natural default position, having not only lost our faith but lost our need for faith." Nature no longer has a "spiritual purpose" with relation to God but is "perfectly understood on its own" with no divine purpose and "unclouded by religious myth." We understand the universe to be 14 billion years old and "everything human is but a speck on a vast canvas of time and space yielding itself only to enlightened human reason."

Faith, in the Protestant tradition, has become a "private matter." The secular order has little use for the church

and it is useful primarily in assisting in "common social good" and a moral way of life. "The creed of enlightenment has shaped us far more than the Apostles' Creed." However, many people do have spiritual needs that are not met by "exclusive humanism." They are, however, "not in the religious crowd" and the church is far from fulfilling this need.

The church, "if ever we get there, needs to be a zone of Socratic enquiry, naively wise, knowing how little we know and searching for a better way "to fulfill our own humanity." It would be "an invitation to the arduous discipline of following Jesus" in conversation with the God that "exclusive humanism has eclipsed." "For although it is but a speck on the vast canvas of time and space, this little world holds all our humanity which is what Christians say of the life of Jesus."

In conclusion, characteristic of Andrew Fullerton, this was a scholarly, thought-provoking and beautifully articulated presentation. And appropriately for the occasion, ending with an insightful and hopeful reference to the Socratic "wise naivety" and questioning mind that has characterized George Vais' "patient and joyful labour" over the past 50 years.

### **Reflections of The Day of Reflection**

by Toshio Ushiroguchi-Pigott



On Saturday October 30<sup>th</sup> 2010, nine leaders in the Presbyterian Church of Canada were invited to give workshops in honour of Rev. Dr. George Vais and his ministry. The topics by the keynote speakers, shed light on questions that Rev. Dr.

George Vais often liked to ponder since his ordination. I was happy that Rev. Dr. Pamela McCarroll and Rev. Paul Kang were able to answer the questions that I pondered before attending their workshops in the morning and afternoon, and those questions were "how can one be open about his/her sexuality in the Church?" and "can we include people of different ethnicities in the Church and make them feel like they belong?" This day was also a good time to chat with fellow attendees and especially with Rev. Dr. George Vais, who looked pleased about the activities of the day.







## "What would Jesus tweet?" Being the Church and Social Media"

A Presentation by The Rev. Jeffrey Crawford  
at *The Three Questions*



### **Multiple Manifestations of 'Presbyterian'**

A review by Judy Neal

- "Party tonight in Cana! You're invited."
- "YOU give them something to eat!"
- "Going for a walk on water.... Peter, chill out!"

- Responses on Twitter to "What would Jesus Tweet?"

Rev. Jeffrey Crawford, a Youth Ministry Consultant who enthusiastically uses many forms of social media (SM), treated us to a fast-paced, video-punctuated presentation about the impact of social media on church culture. He showed us that *teens and young adults experience life in a radically different culture than people who are middle aged and older*. They have grown up using the internet, cell phones, text messaging, FaceBook and Twitter, all of which send millions of short, punchy messages daily. They have their own web sites and blogs. He mentioned that as of March, 2010 the global *monthly* internet traffic was estimated to be 21 exabytes. (1 EB = 1 billion gigabytes. The average memory stick holds from 2 to 8 gigabytes of information.) Only 10%-19% of people over age 40 are proficient in the full spectrum of social media.

One of the key cultural differences is the transition from "single source authority" to "open source discernment." *Single source authority* refers to getting all of your information from one source, such as the Bible, while *open source discernment* entails having ready access to almost unlimited information, such as on the internet, and needing to be able to determine what is true. Because the overwhelming quantity of information in social media requires discernment, young people therefore *naturally question everything*, including the values of their parents and authority figures. Their relationship to God *has to* function in this postmodern context—at the junction of Tradition, the Internet and Authority.

Rev. Crawford pointed out that Christianity at its roots was extremely radical: Christ scandalized and subverted authorities of the day to the extent that He was declared an enemy of the state and the prevailing religion, and He was crucified for that. He (Rev. Crawford) emphasized that "the mission of the Church has not changed; however, the context for ministry is drastically different than the picture in Acts 2 or 1536 or even in 1998."

Churches resist social media for many reasons, including the fear that we'll leave behind people who don't

use it, that its output is not trustworthy, that it's not a good use of pastoral time, concerns about privacy, and that it cannot replace face-to-face personal relationships. He pointed out that youth are open to new ideas and new people and want to be a part of the decision making process, especially when it involves their lives. Yet they also want and need role models, ground rules, friendship, to be heard, and to share "places of brokenness." We can help them know "*a love that transcends Tweets*".

By definition, every church is a social network. "To be successful in engaging youth with the church, we must fight the urge to dismiss social media or see it as any other medium of communication. We must see SM as a way of life/worldview, not as a tool or the saviour of the church. We need to engage SM contextually and know that not everyone will embrace it." For these reasons, and to bridge the generational technological divide, in the postmodern world we need to develop and embrace **multiple manifestations of 'Presbyterian'**. We must learn how the Church can best interact with youth in their cultural context. It is important for us to recognize that, contrary to Marshall McLuhan's maxim, *the medium is not the message*, and we must radically expand our approach. We can't just increase the use of technology and expect young people to come to the Church in droves.

This seminar vividly described a dichotomy in the answer to "Where are we now?" We are divided between two worlds: the postmodern world of today's youth and the merely modern world of those of us who are over 40 years of age. To answer George Vais' final question—"Where are we going?"—we will have to decide whether we want to embrace the reality of social media and figure out how to have *multiple manifestations of Presbyterian* within the all-inclusive Body of Christ and thus welcome youth, or rigidly uphold traditions and risk alienating them, and to subsequently wither on the vine.

Thank you, Rev. Crawford, for such a detailed and thought-provoking presentation!

Twitter version of this article:  
(a Tweet = a message with 140 characters or less)

***It's a new world! Get with the program!***

## A Session Minute



As we say farewell to George Vais in this issue, I would like to begin this article with some words of tribute to George as a participant in the life and work of the Session of St. Andrew's Church. I suspect many would not have had occasion to think about how George made the effort to travel from his home in Vankoughnet to attend almost every Session meeting throughout his 12 years in ministry at our church. While he obviously had much to contribute at our meetings as Associate Minister for Adult Education, the Session was also blessed to have a minister of his experience and insights contributing fully to the discussions at our Session meetings on all topics of interest and concern. When I think of George as a participant at Session, I think immediately of another of his famous questions, which proved helpful in our deliberations; he would often ask, "How about . . .," always encouraging us to think positively and creatively about solutions for any issue at hand. George also gave specific support to the Moderators of Session by leading training activities for the Session from time to time. We thank him for these contributions to the leadership of our community.

The Rev. Derek Macleod, the senior minister at Glenview Presbyterian Church in Toronto, attended our November and January meetings in his capacity as interim moderator for our Associate Minister search process. Derek and Lorraine Irvine, convener of the search committee, reported that the committee has considered over 30 candidates from Ontario, Western Canada and the U.S. These included names brought forward by members of the congregation and the committee, as well as from applications received. Four candidates were interviewed in November, with follow-up in December 2010. On January 18, 2011 the Session approved the name of a candidate who will preach for the call on February 13, 2011. A congregational meeting will be held immediately following the service on February 13, 2011 to vote on the recommendation to call the individual as our Associate Minister.

We congratulate the Session's Moderator, Will Ingram, on being elected Moderator of the Presbytery of East Toronto for 2011. In his opening comments, Will encouraged members of presbytery to be intentional about getting to know each other on a more personal level to facilitate collegial working relationships and he also noted that he will take special care to ensure those who disagree with majority positions are given a good hearing before decisions are taken.

Elsewhere in this newsletter are articles on activities arranged by the Ministry of Christian Education and under the auspices of the Church Life Ministry. The Personnel Ministry has begun work on the annual review process and discussion with our senior minister, and has initiated work to update our procedures for the appropriate storage and use of personal information. The Ministry of Stewardship and Finance is close to completing a draft budget for 2011 for presentation to the congregation at the annual meeting in March.

I am pleased to note that Lee Stratton has agreed to become the new convener of the Ministry of Worship. We extend our most sincere thanks to John Darling who launched the work of this ministry in January 2009 following the restructuring of the Session's work. John is to be congratulated in particular for the passion with which he has spearheaded the campaign for a grand piano to enhance our music ministry and for championing the establishment of volunteer children's and adult choirs. Investigation and discussion of options for the purchase of the most appropriate piano for St. Andrew's continue.

Finally, we extend our thanks as well to Betsy Nieuwland who stepped down from her role as Associate Convener of the Ministry of Christian Education at the end of December. Betsy's commitment to Christian Education has long been evident in the various roles she has taken on at St. Andrew's, most notably in support of the Church School, and our community of faith has been enriched by her work.

Lori Ransom,  
Clerk of Session

## St. Andrew's Welcomes New Members



### **Betsy Yu**

*by Sally Martin*

Betsy came to Toronto from Hong Kong in 1995 with a brief (3 months) stopover in Vancouver. She lives in North York and works as a Dental Assistant in the Department of Dentistry at Sunnybrook Hospital. During Betsy's first year in Toronto, she attended the Chinese Christian Church.

She was uncomfortable with some of their beliefs and stopped attending church until a friend brought her to St. Andrew's about a year ago. She found that the people of St. Andrew's are respectful of other religions and cultures. Betsy was received as a member on May 30, 2010. She enjoys many events such as *Wine, Cheeses and Jesus*, Jazz Concerts and all of the educational sessions. "I find them informative. I like the messages, and I learn something." In her leisure time, Betsy is an avid tennis player. Welcome to St. Andrew's, Betsy!



### **Megan Van Vugt**

*by Heather Dalzell*

Megan became a member of St. Andrew's in May 2010, along with her sisters, Jill and Abigail. Megan's family is from Kingston and she spent her university years in Grand Rapids, Michigan. The three sisters eventually migrated to Toronto, attending several churches before settling at St. Andrew's.

Megan says our worship service was one with which she felt very comfortable as it is similar to the traditional service in which she grew up. She also found the music inspirational and our Minister very welcoming.

Megan has a career in the advertising industry on the creative side. She has to travel at times in connection with the commercials produced by her firm. She admitted that she is a fan of the television program "Mad Men" but says there is only a slight resemblance to the industry as it functions today. Welcome, Megan. We are so pleased to have you in our Church family.



### **Abby and Peter McIlquham**

*by Sue Goodwin*

After five years of searching, Abby and Peter McIlquham have found their "perfect fit" at St. Andrew's. They wanted a church with a Reformed tradition and an involved caring community. Their search included attending many churches of different denominations, e.g. Christian Reformed, Anglican and Presbyterian looking for "the one" and we are happy that they found us.

When they joined St. Andrew's, it was a family affair as Abby's two sisters, Megan and Jill, and her brother-in-law, Jamie Harrison also joined.

Abby and Peter are relative newlyweds of 2½ years who are honing their parenting skills with their dog, Juno in preparation for having their own children. Abby originally hails from Ridgewood, New Jersey but moved to Kingston, Ontario when she was four years old. She attended Calvin College in Grand Rapids, Michigan and is currently a sales representative with Spafax, a custom publishing firm. Peter is from Kingston. He attended George Brown College and is a community nurse working in downtown Toronto. Abby and Peter volunteer on Monday nights at the *Out of the Cold* Program.



## The Dead Sea Scrolls: What are They all About?

*A presentation by Charles Diltz at  
Wine, Cheeses and Jesus,  
March 2010*

Do these Scrolls tell us anything about developments in the Holy Land between the years 250 BC and 150 AD and do they reflect at all upon the scriptures as we have them today?

Well, let's have a look at what we have of the Hebrew scriptures before the Scrolls were found in 1946/47. So, we find that the earliest copies of the Hebrew scriptures of what we call the Old Testament are the Aleppo Codex of 890 AD (damaged) and the Leningrad Codex of 1008/9 AD. Our King James version of the Old Testament was made from a copy of one or both of these codices. There was also available the Septuagint (LXX), a translation into Greek of the Hebrew scriptures made shortly after 250 BC in Cairo, Egypt, done under the auspices of Ptolemy II (Philadelphus). This was necessary because the Jewish population in Cairo were Greek speaking and were losing the ability to read Hebrew. But by 1611 AD when the King James version was made the Septuagint had become suspect because, in a few points, it did not agree exactly with the available copies of the Hebrew scripture.

At this point in the presentation slides were shown of the Qumrun site which lies near the caves where the scrolls were found. Qumrun is an enigma in that we really don't know who lived there, when was it inhabited and whether it was occupied continuously. Two of the outer walls show archaeological evidence of having been built in the C 9<sup>th</sup> BC, thus it appears that the site has been inhabited on and off for hundreds of years. We are told by writers such as Josephus and Pliny the Elder that date palms grew at the site as well as some grain; dates and date pits have been found in the caves. This shows that the climate at Qumrun was much different than it is today and that there was a fairly regular supply of water. There was a water channel running from the hills through the Qumrun site which brought the water into the various cisterns. The first investigators of the caves in the 1950's jumped to the conclusion that this site had been occupied by religious groups specifically for working on the scrolls during the period of 200 BC – 150 AD. Inkwells and benches found there suggest that some of the scrolls were copied there. However, there is a watchtower on the site. Was this fort built by the Maccabees after the uprising in 160 BC? It appears from pottery and kilns found on the site that it could have been a pottery factory. Interestingly

the site probably could not have supported more than 50 people.

In the winter of 1946/1947 AD a Bedouin shepherd found in a cave a number of pottery jars containing scrolls. Over the next 12 years, eleven caves were found close to the Qumrun site in which were discovered more than 900 scrolls varying from complete scrolls to fragments. Later, other caves containing Scrolls were found further south at Ein Gedi & Masada.

When we look at the Scrolls we find that approximately 230 of them were biblical, written on leather or parchment. Some of the Scrolls pre-date the time period of 200 BC – 150 AD and must have been brought to the area from other places in the Holy Land. From these older Scrolls, copies were made in the Qumrun area. All the books of the Old Testament are represented in various amounts except the Book of Esther. For example, there were 36+ copies of the Book of Psalms, 30+ copies of the Book of Deuteronomy and 20+ copies of the Book of Isaiah, indicating the areas of biblical concentration by these groups.

The remaining 700+ scrolls were written on papyrus in varying conditions. These scrolls are referred to as the Writings: such as the Rule of the Community, and the Rule of the Congregation (both of which explain how one should personally prepare for the Apocalypse). The War Rule (which outlines the battle plans between good and evil at the time of the Apocalypse), the Temple Scroll which contained diagrams for a new temple, the Damascus document, the Scroll of Melchizedek, the Hymn Scroll, the collection of Blessings, the Words of the Luminaries, the Songs of the Sage, the Pesharim (being commentaries on Habakkuk, Nahum, Isaiah, Hosea and Psalm 37), the Copper Scroll which was written on copper and described the burial of treasure in different places throughout Israel (none has been found), the Book of Enoch, and the Book of Jubilees. There were many other writings but this gives one an idea of what was in these various scrolls.

Now the question is: Who were these religious groups found throughout the Holy Land during this time of religious and political upheaval? Of many of these groups you have already heard; the Essenes, the Sadducees, Samaritans, Pharisees, John the Baptist, Zealots, the Jesus Movement. But there were others such as the Community of the Teacher of Righteousness, Boethusians, God-Fearers (Gentiles who had accepted the Jewish idea of the coming Apocalypse), the Sicarii, the



Zadokites and later, Christians and Jewish-Christians. The discovery of a large cemetery of over 1,000 graves to the west of the site in which only 4 graves have been found containing women and children suggests that most of these religious assemblies consisted mainly of men.

So, what's going on? What can we learn from this? Well, many people had come to the conclusion from signs and portents that the Apocalypse (which means the revelation of the kingdom of God, not the destruction of the Earth!) was near. The temple priesthood was regarded as illegitimate because of the way the priests were being appointed and their close association with the military and political powers. Thus a lot of people refused to go to the temple and formed their own religious communities away from Jerusalem to prepare for the coming Apocalypse.

The discovery of the Scrolls was truly an exciting time. We learn then that during this 400 year period there was much religious and political turmoil. It is no wonder that people kept asking Jesus if he was the Messiah since there

were groups of people who believed that there would be two Messiahs of which one would be a political ruler and the other a religious ruler, and other people felt that there would be just one Messiah. Terms such as Son of God and Son of Man were in current usage among the people to refer to religious leaders and later to Jesus. The Scrolls give us copies of the Hebrew scriptures that are more accurate than the codices of 1000 AD. They also show that the Septuagint is no longer in doubt. There is possibly as little as 50 years between the writing of the Book of Daniel and the Scrolls called the Writings. The Scrolls tell us that these religious groups avoided Jerusalem, but we must note that Jesus went into Jerusalem and challenged the religious leaders to their face.

Finally, in conclusion, we can be confident that our Old Testament truly narrates God's dealing with his people in history. Continuing study and investigation shows that the story of the Scrolls is not over. Stay tuned.



## Congregational Directory

St. Andrew's maintains a directory of members and adherents that contains names, addresses, telephone numbers, email addresses and children's names. Our Ministers, office staff, Elders, Ministry Conveners and some of our fellowship groups use this directory to stay in touch with people in our community. They are aware of the importance of maintaining the security and confidentiality of personal information. Except for providing information for subscriptions to *The Presbyterian Record*, or as required by law, personal information is not shared with or provided to any outside agencies.

Under the auspices of the Personnel Ministry, *The Leading with Care Committee* recently reviewed and revised our Privacy Policy to ensure that it complies with relevant privacy legislation. A copy of the revised policy has been posted on the bulletin board in the great hall, and is available on our website ([www.standrewstoronto.org/privacy.htm](http://www.standrewstoronto.org/privacy.htm)).

Our approach is to assume you consent to include your contact information in our congregational directory unless you specifically ask us not to include it. If you do not wish to authorize us to include your information please complete and sign the **Privacy Policy Consent Form (Form 1)**, which is included as an insert to this issue of *Catalyst*, check the relevant checkbox, and submit it to Judy Neal in the church office.

To update your contact information and include it in our directory, please complete and sign Form 1 without checking either box and return it to the church office.

*If your information is up to date and you do not wish to exclude it from the directory you do not need to take any action.*

If you have any questions please contact Judy Neal at 416-593-5600 ext. 220.



### Nursery News by Sarah Birdsell

Volunteers are always in high demand to cover the nursery program on a rotational basis. The nursery operates every Sunday on a year-round basis; the program welcomes newborns to 3 year olds.. If you have an interest in spending the occasional Sunday in the nursery, please call the church office for contact information. (416-593-5600 ext. 220)

## St. Andrew's Church Library

by Elisabeth Paradis

Have you read Christopher Elwood's *Calvin for Armchair Theologians* or Richard Mouw's *Calvinism in the Las Vegas Airport*? You may now feel you would like to go to the source and read John Calvin's *Institutes of the Christian Religion*. Why not borrow this book from the library and find out for yourself what Calvin said about faith?

If Canadian Presbyterian church history fascinates you, *Divided Heritage: The Presbyterian Contribution to the United Church* by John Webster will give you an understanding of the controversy surrounding the church union issue.

Other new acquisitions include:

*Tyndal's Life Application Study Bible NIV*

*Passing the Plate: Why American Christians Don't Give Away More Money* by Christian Smith

*Jesus, the Bible, and Homosexuality: Explode the Myths, Heal the Church* by Jack Rogers

*Eat This Book: A Conversation in the Art of Spiritual Reading* by Eugene Peterson

*Culture Making: Recovering Our Creative Calling* by Andy Crouch



*The future of faith* by Harvey Cox

*The Death of Adam: Essays on Modern Thought* by Marilyn Robinson

and, for children,

*Is That Story True?* by Laura Alary

Drop by the boardroom after church on Sunday to browse through the books, cds and videos in the library. You are sure to find a book or two which will encourage you to reflect on God and on His word revealed in his Son, in scripture and in the created world.

To sign out a book, remove the card from the pocket in the back cover, write your name and telephone number on the card and leave it in the small box on the top shelf of the bookcase. If you find an interesting book on the table during the reception after church, simply leave the card on the table.

If you have borrowed library materials in the past, please check your bookshelves at home and return any you find there, so that others may enjoy and benefit from them as well.

## A Letter from a Visitor

October, 2010

To: Lori Ransom, Clerk of Session

I wanted to contact you to tell you that on September 19th a friend of mine and I visited your church.

We appreciated the sincere welcome and assistance shown by the greeters. We felt a true sense of hospitality without what we have termed "overbearing grasping" (that sense that people are just waiting to give you envelopes and get you on committees). We were also thrilled by the excellence of the sermon. We both left feeling that we had been ministered to in community, and that the ministry fed both our intelligence and our emotion. Each of us was moved, stimulated and challenged. We also felt pleased to have the opportunity



to speak with Rev. Ingram following the service, and again we each felt most welcome, and we also appreciated the graciousness with which he described your neighbouring churches and his colleagues.

After the many years I have heard about the work and accomplishments of St. Andrew's I was delighted to visit and learn why your congregation is regarded as a leading and moving force in ecumenical and interfaith work and also why it is so esteemed. I simply wanted you to know how we, as visitors, felt about our experience in worshiping with the people of St. Andrew's. Thank you for a wonderful time.

Sincerely,  
*M.J. Perry*

## 48th Highlanders and St. Andrew's Church

by David Tsuchiya

As you enter St. Andrew's Church and follow down the nave, you will notice four distinctive flags hung in the chancel. These flags are the colours of the 48<sup>th</sup> Highlanders of Canada, an army reserve regiment that has been affiliated with St. Andrew's Church since 1892. On the east side of the chancel hang the King's Colours (denoted by the Union Jack) and on the west side hang the Regimental Colours. The most recent ones are situated towards the front (or north) and were deposited at St. Andrew's in 1991, when the regiment received its new set on the occasion of its 100<sup>th</sup> anniversary. The first set of colours (which were presented in 1892) is on display in the regimental museum, located in the basement of St. Andrew's.



Figure 1. The second set of colours (rear) and the third set (front) deposited in the Chancery of St Andrew's Church, the Regimental Church of the 48<sup>th</sup> Highlanders of Canada. The King's Colours are on the left. The original Queen's Colour is on display in the Regimental Museum, which is located at St Andrew's Church.

The public display of the Regiment's Colours symbolizes the longstanding relationship between the 48<sup>th</sup> Highlanders and St. Andrew's Church, which is the Regiment's spiritual home. Indeed, the 48<sup>th</sup>'s first regimental chaplain was the Reverend Daniel James McDonnell, who was also the senior minister of St. Andrew's at the time of his appointment in 1892. As an interesting note, Reverend McDonnell had been previously tried for "heresy" in 1875, by the newly formed Presbyterian Church in Canada, for his opinion about the Westminster Confession's statement on eternal punishment in relation to biblical teachings. By coincidence, the 48<sup>th</sup> Highlanders have in the past possessed a certain streak of "independence" about

themselves. Perhaps the most notable occurrence took place during the Second World War, where the Regiment earned the nickname, "The Glamour Boys", by its fellow units who served in the 1<sup>st</sup> Brigade, 1<sup>st</sup> Canadian Division:

"The brigade was being inspected by King George VI but there were not enough regulation khaki puttees (leg wrappings) for all the soldiers. The 48th had to wear unofficial blue puttees. The King inquired as to why the 48th wore different puttees from the rest of the brigade. He was told that there were not enough khaki ones for all the units. The King replied that he liked the blue puttees better and that they should keep them. The 48th Highlanders continued to wear blue puttees until battledress was eventually phased out."

Reverend McDonnell's tenure as the Regimental Chaplain was brief due to ill health and age (he was 53 years old at the time of his death in 1896) and it was not until three years later (in 1899) that the Regiment's second chaplain was appointed. This was the Reverend Armstrong Black, a Scottish Border man from New Castleon, Liddesdale, Scotland. Reverend Black also succeeded the late Reverend McDonnell as St. Andrew's senior minister and so the continuity between the Regiment and its spiritual home was maintained.

Another senior minister of St. Andrew's also served as the Regiment's chaplain, the Reverend H/Major T. Crawford Brown. Rev. Brown served in the 48<sup>th</sup> Highlanders from 1907 until approximately 1928. Although he did not deploy with either of the Regiment's overseas battalions (15<sup>th</sup>, 92<sup>nd</sup>, or 134<sup>th</sup>) due to poor health in the First World War, he was actively involved with the

*Continued on next page.*



Figure 2. Key appointments of the 48<sup>th</sup> Highlanders of Toronto, circa 1900. The Reverend Captain Armstrong Black is pictured top right (number 5). From Alexander Frazer, "The 48<sup>th</sup> Highlanders of Toronto", (Toronto: E.L. Ruddy, 1900)



48<sup>th</sup> as well as the military overall where he ministered at the military barracks in Exhibition Park. In addition, Rev. Brown was appointed chaplain for the Royal Flying Corps' No. 4 School of Military Aeronautics (University of Toronto) and at other Royal Flying Corps stations in the Toronto area. He eventually was posted to the chaplain service of the Canadian Expeditionary Force but did not deploy overseas.

Although a St. Andrew's minister has not served as the regimental chaplain since then, the ties with the 48<sup>th</sup> Highlanders has remained very strong over the years. At the north end of the nave, you will notice a large brass plaque dedicated to the memory of Lieutenant-Colonel John Irvine Davidson and his wife. Lieutenant-Colonel Davidson was not only the first commanding officer of the 48<sup>th</sup> Highlanders but was a long serving chairman of St. Andrew's Board of Managers amongst other

voluntary positions in the church. On the eastside of the nave, beside the east door, you will notice a brass plaque dedicated to the memory of the late Private John Smith Berry who was killed in Italy on October 5<sup>th</sup> 1944 by a "fellow comrade". There is a story behind the dedication but it may be best to respect the wishes of Private Smith's fellow comrade and maintain his anonymity.

There are a number of books and articles currently in circulation about the 48<sup>th</sup> Highlanders. To learn more about the Regiment, please feel free to visit the 48<sup>th</sup> Highlanders of Canada Regimental Museum which is located in the basement floor of St. Andrew's Church. It is open on Wednesdays and Thursdays from 10am to 3pm or by appointment. The staff can be reached at (416) 596-1382 or e-mail to H/Colonel Geordie Beal at 'geordie48@sympatico.ca'.



***Support the PWS&D Haiti Relief Fund!***

CD recordings of  
**The Music of Mardi Gras**  
 concert held at St. Andrew's Church  
 on February 14, 2010  
 are available for \$20. each.

To purchase, contact Judy Neal  
 in the church office.

## Special Forum - Sunday, January 30, 2011

On Sunday, February 13<sup>th</sup> the candidate recommended by the Search Committee will Preach for the Call to the position of Associate Minister at St. Andrew's Church.

A vote will be taken at a special Congregational Meeting  
 to be held following the worship service.

***You are invited to a special Forum on Sunday, January 30<sup>th</sup> at 12:15 p.m. in the Great Hall.***

Lorraine Irvine, Chair of the Search Committee,  
 will describe and answer questions about the search process.





## Sunday Morning Bible Study

9:30 a.m. in the Board Room

*During the first part of 2011 we will be discussing the Parables told by Jesus according to the Gospel of Matthew. Everyone is welcome!*

*There will be no Bible Study on April 17 or 24 in preparation for Easter.*

Date	Leader	Topic	
January 9	Olive Anstice	Introduction to the Parables	
January 16	Marc Buist	Matthew 7: 24-27	<i>Build on the Rock</i>
January 23	Cynthia Humphries	Matthew 13: 31-33	<i>Mustard Seed</i>
January 30	David Olenic	Matthew 20: 1-16	<i>Workers in the Vineyard</i>
February 6	John Darling	Matthew 21: 28-32	<i>Two Sons</i>
February 13	Ruth Darling	Matthew 22: 1-14	<i>The Wedding Banquet</i>
February 20	Lorraine Wong & Peter Price	Matthew 25: 14-23	<i>Talents</i>
February 27	Harry Quinn	Matthew 13: 1-15	<i>The Sower</i>
March 6	Debbie Baird	Matthew 18: 21-33	<i>Unmerciful Servant</i>
March 13	Peter Price & Lorraine Wong	Matthew 25: 1-13	<i>Ten Virgins</i>
March 20	Noel & Doris Ramsey	Matthew 13: 24-30	<i>Weeds</i>
March 27	Doris & Noel Ramsey	Matthew 18: 10-14	<i>Lost Sheep</i>
April 3	Isaac Kankashian	Matthew 13: 44-48	<i>Hidden Treasure</i>
April 10	Marc Buist	Reflection on the Parables studied.	



### An Opportunity to Learn about Yoga

by Victoria Campbell

As some of you know, I have spent periods of time living at Yasodhara Ashram ([www.yasodhara.org](http://www.yasodhara.org)) studying the spiritual practices of Hatha Yoga, mantras, journaling, and learning the history of the yogic teachings. Why might someone who has grown up in the church want to take retreats in an ashram one might ask? I wanted to learn how to be peaceful no matter what. The great thing is that I have learned the tools to help me find peace and stay peaceful. The yogic teachings are not about denouncing one's faith, but rather they give additional tools to deepen it and help bring the ideals of religion into everyday life.

Yasodhara Ashram was established by Swami Radha and in her elderly years she turned the duties of spiritual director to Swami Radhananda. On April 9 & 10, 2011

Swami Radhananda will be in Toronto on a **book tour** speaking about her new memoir, **Carried by a Promise**.

It is the story of how her life was transformed through yoga. From wife, mother and educator to swami and spiritual director of the ashram, her experience reveals the promise and potential that lives at the heart of yoga. I invite you to mark your calendar to participate in one or both of the events. One will be a book talk and discussion and the other a workshop. Everyone is invited to attend. For more information about the tour or obtaining the book, please contact me at [lightfilledyoga@hotmail.com](mailto:lightfilledyoga@hotmail.com).



## Music at St. Andrew's



The Illinois Wesleyan University Collegiate Choir, under the direction of Scott Ferguson, will sing at St. Andrew's Church on Tuesday, March 15 at 7:30 p.m. Their program of *a cappella* works includes music by Palestrina, Brahms, Ives, Whitacre, and others. Proceeds will be shared by our guest choir and the *Out of the Cold* program at St. Andrew's. Watch for more information in weekly bulletins and in *This Week at St. Andrew's*.

## Mission News



### Evangel Hall Mission Happenings

by Kristen Stout

ehm is looking forward to the third annual Compassionate Hearts Gala, to be held Saturday February 12, 2011 in the Imperial Ballroom of the Royal York Hotel. There will be dinner and dancing, a live auction, and a raffle. Tickets are \$175 each and are available by calling Paula Aceto (416-504-3563 x 231), going online to [www.evangelhall.ca](http://www.evangelhall.ca), or talking to Kristen Stout, who will be selling tickets during coffee hour.



The Gala benefits the free Health and Dental clinic that provides services to those without access to regular access to such services. Over the past year, our clinic has provided over \$300,000 of free dental care and has seen over 250 people.

For more information, please check our website [www.evangelhall.ca](http://www.evangelhall.ca) or talk to Kristen.

### A Long Road to Recovery After Flooding in Pakistan

by Zuzka Ellis



Royan Bibi never imagined the day would come. Massive floods swept through her area and the 50-year-old woman watched helplessly as her house and all her possessions washed away. With nowhere else to go, Royan, her husband and one of her sons moved in with her daughter's family, living in tight quarters. Royan's four married sons were forced to go elsewhere, managing to find shelter with other relatives across the region. Not a single day passes without Royan thinking about how the floods took away everything she owned and separated her from her family.

Although there is little space to spare in the house, Royan's daughter offered up a room for a PWS&D-supported mobile health clinic, providing a place where female flood victims can receive medical treatment. Royan's son-in-law, Waleed Khan, says, "We offered our

house for health services because we understand that people have many problems. Most common are skin and eye infections among both adults and children."

As millions of people remain without shelter, healthcare and basic necessities, PWS&D is working through the Action by Churches Together (ACT) Alliance and Canadian Foodgrains Bank (CFGB) to provide food, shelter, medical care and emergency supplies to those most affected. Many families worry about rising food prices, health concerns and a lack of jobs. PWS&D is responding through local partners to address critical needs while planning livelihood restoration programs.

To date, Presbyterians in Canada have raised over \$350,000 to support flood victims in Pakistan. Your continued prayerful and financial support is going a long way in helping people recover from this disaster. To learn more about this response, visit [www.presbyterian.ca/pwsd](http://www.presbyterian.ca/pwsd).

## Transitions

### Baptisms

**Fraser Cameron Gordon Durno**, son of Jane and Don Durno, was baptised on October 3, 2010.

**Bo Harrison**, daughter of Jill and Jamie Harrison, was baptised on November 14, 2010.

### Deaths

**Josephine Martin**, mother of Jane, died October 17, 2010

**Katherine Ingram**, mother of Will, died October 18, 2010

**Kay Olcott**, long-time member, died October 22, 2010

**The Rev. Kenneth Wilson**, father of David, died October 31, 2010

**Sarah Murdoch**, long-time member, died November 2, 2010

**Ruth Tytler**, long-time member, died November 7, 2010

**Caroline Harrison**, mother of Darlene Treen, died December 15, 2010

### Marriages

**Yvette Miller and David Bortolussi** were married at St. Andrew's on December 4, 2010.

**Ruth Campbell**, daughter of Victoria Campbell, and **A.G. Klei** were married on May 29, 2010.

### Citizenship

**Nancy Mathewson**, long-time member and an elder at St. Andrew's, became a citizen of Canada on August 31, 2010.

### Engagements

**Kristen Stout**, daughter of Nancy Mathewson and long-time member of St. Andrew's, is now engaged to **Sean Taylor**. They are planning to be married in October 2011.

**Diane Lee** and **David Olenic** are engaged and plan to marry in April, 2011.

### Recognition

On December 8<sup>th</sup>, 2010 the ROM Department of Museum Volunteers recognized 40 years of service by **Diana Wurtzburg**. Diana has worked in many various positions at the museum over the years, among them a docent, and chair of the ROM Travel section.

**Stevie Cameron**, a long-time member and an elder at St. Andrew's, has been selected as a finalist for the 2011 Charles Taylor Prize for Literary Non-Fiction for her recent book *On the Farm: Robert William Pickton and the Tragic Story of Vancouver's Missing Women*.



*Left to Right:*  
Nancy Mathewson  
Kristen Stout and Sean Taylor

## Calendar of Events

### Weekly Services and Events

- Sunday Worship - every Sunday at 10:30 a.m.
- Church School & Nursery - every Sunday at 10:30 a.m. - Second Floor
- **Coffee Hour ("Bide-a-Wee")** - every Sunday following worship - Great Hall
- Bible Study - Sundays at 9:30 a.m. and Wednesdays at 7:30 a.m. - Board Room
- Chancel Communion - every Thursday at 12:15 p.m.
- Alcoholics Anonymous - Mondays, Wednesdays & Fridays - Great Hall
- Out of the Cold Dinner - every Monday from November to April - 6:00 p.m. - Great Hall
- Out of the Cold Breakfast - every Tuesday all year - 7:30 a.m. - Great Hall



### Fellowship Groups

- Wine, Cheeses & Jesus - Thursday, February 17 and March 17 - 2nd Floor Meeting Room
- SAGA - Friday, January 28, February 25, March 25 - Gather at 6:00 p.m., Pot Luck at 6:30, Program follows - Great Hall
- **St. Andrew's Book Club** - watch for announcements.

### Adult Christian Education Events

- Sunday Forums - January 30 at 12:15 (see page 12)  
- February 20 at Noon - The Rev. Stephen Kendall
- Lent Noon Meditations - March 16, 23, 27, 30, April 6, 13

### Meetings - Session and Board of Managers

- Board of Managers - Wednesday, January 26, February 23, March 30, April 27 at 6p.m. - Board Room
- Joint Board and Session - Sunday, February 6 following Coffee Hour
- Session Meeting - Tuesday, March 22 at 7:00 p.m. - Board Room

### Special Events, Meetings and Worship Services

- January 30 - Robbie Burns Day celebration at Coffee Hour + Forum (see page 12)
- February 6 - Lunar New Year celebration at Coffee Hour (see page 3)
- February 13 - Preach for the Call (Associate Minister position) + IODE Founders Day service
- February 20 - Consecration Sunday + Forum with Rev. Stephen Kendall
- February 27 - Annual Report and Budget will be distributed
- March 3 - Orientation for New Members - Board Room - 7:00 p.m.
- March 6 - Annual Congregational Meeting - noon
- March 9 - Ash Wednesday worship service - noon
- March 13 - Anniversary Sunday - Guest Preacher: The Rev. Matthew Ruttan
- March 15 - Wesleyan University Collegiate Choir - 7:30 p.m. - Sanctuary
- March 20 - Reception of New Members
- April 17 - Palm Sunday
- April 21 - Maundy Thursday
- April 22 - Good Friday
- April 24 - Easter



Deadline for next issue of Catalyst - Sunday, April 10, 2011