



Catalyst

June 2013

St. Andrew's Church

73 Simcoe Street, Toronto, Ontario M5J 1W9 (416) 593-5600

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

A Centre of the Spirit

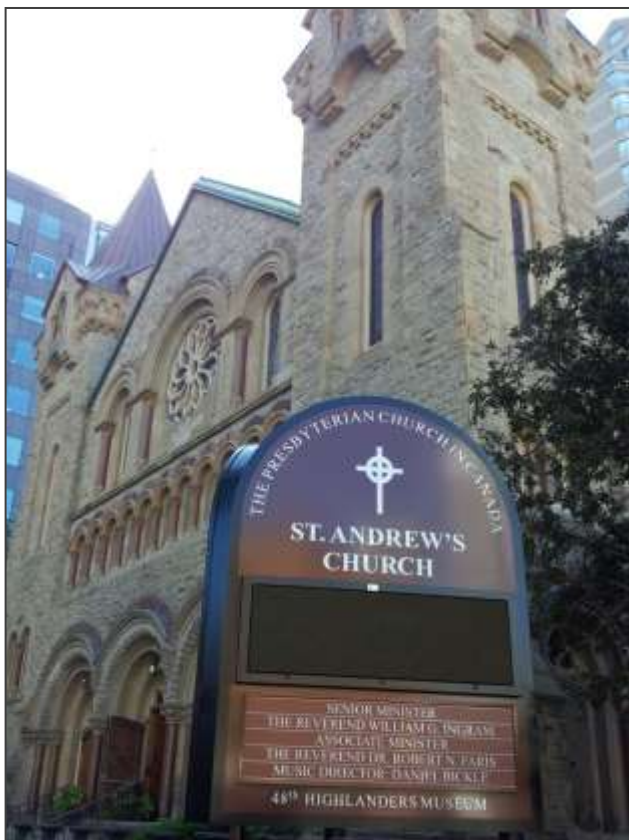
Many years ago, I read a wonderful document entitled "This Land Is Home to Me" which was a "Pastoral Letter" from the Roman Catholic Bishops of Appalachia to the people in their dioceses. The letter identified many of the challenges that the people of Appalachia were facing — times of economic and ecological uncertainty, times of decline in their culture and traditions, times of challenge because of the philosophical and overly individualized tendencies in the larger culture. For me, however, one of the most haunting and inspiring passages was a quotation in which they encouraged the people to renew their faith and their dreams for the communities in which they lived, and heralded the day when "the church might once again be known as a center of the Spirit, a place where poetry dares to speak, where the song reigns unchallenged, where art flourishes, where nature is welcome, where humble people and humble needs come first, where justice speaks loudly, where in a wilderness of idolatrous destruction the great voice of God still cries out for Life."

It is a wondrous vision, and one that I continue to return to from time to time. Regardless of the contexts in which we find ourselves — whether in rural Appalachia or in the middle of downtown Toronto, it is a vision that is worthy of our consideration; that the church might be a center of the Spirit, a place of poetry, music, art, harmony with nature, humility, justice and the voice of the God of Life.

I have found myself pondering that vision over the past month at St. Andrew's, and celebrating

glimpses of that vision at work among us. The presentation of Paul Cook's "St. Andrew's" exhibit in the Great Hall not only displayed some lovely works of art, but helped many of us to "see" details, symbols and images in the sanctuary of our church that we often tend to overlook. The Life & Music Series offered a series of beautiful free recitals — on a weekly basis on Fridays at noon — for the enjoyment of our wider community and everyone who came into the church. The conclusion of another year of the "Out of the Cold" dinner program allowed St. Andrew's to continue to be a place of hospitality and good food. The subject matter of Mary Jo Leddy's Spring Supper Seminar — on the needs and lives of refugees and immigrants to our city — offered all of us opportunities to reflect on the blessings of this city, and the humble but inspiring stories of newcomers who are choosing to make "this land" their home. In these, and in so many ways, it is a truly wonderful gift to see the Spirit of Life at work in our midst on a daily and weekly basis. As we journey into the future — and particularly as we seek to be ever more intentional about reaching out to those in the business community and in the residential condominiums in our neighbourhood — may we continue to keep such a vision of the Church in the forefront of our minds. May we continue to strive together to be a center of the Spirit and to be a place where "in a wilderness of idolatrous destruction the great voice of God still cries out for Life."





Our New Sign Has Arrived!

Special thanks to Don Bolton
for design
and project management services.

CATALYST

Catalyst is published four times annually for members and friends of St. Andrew's Church. Your submissions, articles and photos are welcome. Please email contributions to the co-editors.

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Visitors to Iona

It is a small island on the west coast of Scotland, just off the larger island of Mull. Its highest point is only 101 metres. You can easily walk around the island in just a couple of hours. Yet like many other small gems, Iona's worth is not measured by its size.

There is a mystery in the place that has been touched by visitors throughout the centuries, and its rich history recounts an importance that far outweighs its size. The ancient Celts described Iona as a "thin place," where the veil between heaven and earth is lifted, and where one might glimpse the divine.

I have been to Iona many times. It is not easy to reach. You can drive or take a train from Glasgow to the port town of Oban. There you board a ferry to Mull. You drive or take a bus across the bleak but magnificent southern portion of Mull to Fionnphort, then board another small ferry, without motor vehicle, and land at the jetty. When you finally get there, you want to stay rather than turning around to face the journey back. It is a place to go for rest and renewal.



The Abbey on Iona
From iona.org.uk/about-us/history

The Irish monk Columba, *Calum Cille* in Gaelic, came to Iona in 563 by another route. Tradition holds that he had to leave Ireland because of a serious dispute in the Irish Church,

and that he settled on Iona because it was the first place he arrived from which he could not see his native Ireland. Columba and his twelve companions established an abbey on Iona, which was part of the Gaelic kingdom of Dál Riata, and from there began the evangelization of the Picts in the highlands of Scotland. Their missionary work also took them to the Angles in Northumbria, and later to establish monasteries and to spread the Christian faith in many parts of Europe. Theirs was the Celtic tradition of Christianity, based in the monastic life, and with

several significant differences from the Latin tradition, including the dating of Easter. The Celtic tradition also gave more emphasis to the revelation of God in the created order. After the Synod of Whitby in 664, the Latin tradition prevailed and the influence of Iona and the Celtic tradition declined.



In the ninth century, other visitors arrived in Iona, but this time they were very unwelcome: Norse raiders attacked most of the Hebridean Islands. Many of the monks were killed and the abbey was pillaged. Most of those remaining left Iona to find refuge in Ireland, some in the famous monastery at Kells. A Christian presence remained however, and kings of Dál Riata and later of Scotland continued to be buried in the Reilig Òdhrain, the burial ground of the island. Duncan and MacBeth both found their final resting place on Iona.

The Norse eventually became Christian, and in the 12th century, Iona and the other Hebrides officially came under the rule of the King of Norway. In fact, they were not controlled by the Norwegian or the Scottish Kings but by the Lords of the Isles, warlords who brought some stability to the region. In the early 13th century, they established a Benedictine Abbey and an Augustinian Convent on Iona, and the island returned to being a significant religious centre. Throughout the middle ages, Iona was an important place of pilgrimage, and these communities became places of welcome and hospitality.

These communities remained until the 16th century Reformation in Scotland (our Presbyterian ancestors) when the monasteries were closed and religious orders disbanded. The Abbey and the convent fell into ruins until the late 19th century when the 8th Duke of Argyll commissioned repairs and transferred ownership of the Abbey, nunnery and Reilig Odhráin to the Iona Cathedral Trust. In 1910, the Abbey church was reopened for worship.

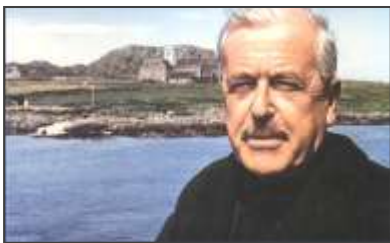
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Visitors to Iona

Continued from page 3

Another visitor to Iona was profoundly influenced by, and profoundly influenced the island and the church in the 20th century. George MacLeod was the grandson of an influential Church of Scotland minister and chaplain to Queen Victoria. His parents were both successful business people and he was educated at Winchester College and Oriel College, Oxford. He served in the First World War, and saw action in Greece and later at Ypres and Passchendaele with the Argyll and Sutherland Highlanders. He was awarded the Military Cross and the French *Croix de Guerre* for bravery.

George MacLeod's war experience deeply affected him, and he made a decision to become a minister in the Church of Scotland, studying in Edinburgh and at Union Seminary in New York City. In 1930, he left a comfortable parish in Edinburgh to become minister at Govan Old Parish in the docks area of Glasgow, which was suffering from the brunt of the crisis of the Great Depression. MacLeod suffered a breakdown and went to Jerusalem where he had a profound spiritual experience in an Orthodox Church on Easter Day. He returned to Glasgow and embarked on founding the Iona Community, which brought together unemployed tradespeople and theological students to rebuild the cloisters of the Abbey at Iona in 1938. The restoration was completed in 1967.



George MacLeod
From www.georgemacleodtrust.co.uk/

George MacLeod and the Iona Community had a significant impact on the Church of Scotland. Their focus on issues of peace and justice pushed the church

to speak out on many social issues, including employment, housing and nuclear disarmament. Their emphasis on building community, through their work on Iona, engaged them in seeking to reduce inequality and to rebuild community throughout Scotland and beyond. Their grounding in faith led them to be leading voices in the growing ecumenical movement and in the recovery of the

ancient, Celtic spiritual tradition. MacLeod was elected Moderator of the Church of Scotland in 1957, although there were many in the church who felt his emphasis on ecumenism and social justice, particularly his commitment to unilateral nuclear disarmament, made him an inappropriate choice to lead the church. MacLeod's vision is eloquently expressed in his poem "The Whole Earth Shall Cry Glory."

MacLeod was awarded a peerage and became Lord MacLeod of Fuinary, and later became the first peer to represent the Green Party in the House of Lords. He remained deeply involved in the community that he founded until his death in 1991 at the age of 96. A new youth centre on Iona was named after him. The Iona Community has been an important force in the life of the Church in Scotland and has attracted many visitors to Iona, particularly young people, who have left renewed and inspired to be a force for peace and justice in the world beyond Iona. The Wild Goose Worship Group, under the leadership of John Bell and others, has produced wonderful music and other worship resources that have drawn on the Celtic tradition and the world church.

If you are travelling to Scotland, plan to include Iona on your itinerary. It is wise to book ahead. If you want to stay at the restored Abbey, you must remain at least three days and participate in the life of the community (maybe peeling vegetables, "hovering" the common room, serving supper or cleaning the "loo"). You will also be able to participate in the worship life of the community and in a contemporary pilgrimage around the island. If you are like me, you will feel something of the mystery that others have experienced on Iona over the centuries. You too will feel challenged to carry that mystery with you wherever you may travel from that "thin place" where the veil between heaven and earth is lifted.

Rev. Bob Faris

A poem by George MacLeod appears on the back cover.

A Session Minute

The congregation will recall that the Growth Planning Task Force made a recommendation that the Session should review its structure and functions. The objective is to ensure that our Session is well organized, efficient and effective in carrying out its leadership responsibilities as we seek to grow as a congregation in the downtown communities that we serve.

At the Session's September 2012 retreat, we reviewed our calling as Elders from a biblical perspective, and in particular spent time discussing our pastoral responsibilities within the congregation. It is our highest calling to encourage and strengthen others in their faith journeys and build a loving and caring community of faith. In practice, our caring is often exercised in developing plans and making decisions concerning the programming and activities that take place at St. Andrew's Church. This process largely takes place through committee work.

The time-honoured Presbyterian tradition of pastoral visiting also has been held up as an important responsibility of the members of Session. The purpose of visiting is to ensure everyone in the church feels a part of the community and is supported in developing relationships with others, including with their Elder. But how well is this longstanding practice serving us today at St. Andrew's? Are there other models of carrying out our pastoral responsibilities and building community that we need to consider to grow in faith together in this 21st century world? These are some of the questions a task force of the Session has been asked to consider with a view to making recommendations to the congregation next year. The task force, which I have been asked to lead, will be formed and begin work over the summer. Congregational input will be critical to our success as we discern how the congregation would like best to relate to the members of Session and our work.

St. Andrew's Church practices term eldership. When our congregation's procedures were established, we modified the process for appointing term elders recommended by The Presbyterian Church in Canada. The task force will review our process against the recommended process, and consider the appropriate size of the Session, which grew from 24 members in the

mid-1990s to approximately 36 individuals that we have today. Is it necessary for the Session to be this large? Might its functions be better organized so that those answering the call to eldership are better able to meet the demands of committee responsibilities and direct relationship and community building among the people of St. Andrew's? It is no secret that for many elders, the pressures of the former often leave little time for the latter responsibilities.



It has been our recent practice to hold elder elections every two years. Elders already serving on Session whose six-year terms are expiring have been invited to stand again or step down from active participation on the Session as they choose. Eldership is a lifetime calling, and retiring elders may be re-elected to active membership on the Session in a future year. As we are about to review the size and structure of the Session, the Session passed a motion at its March meeting to ask the congregation to change our electoral practice for this year only. Rather than hold a typical open election, seeking nominations from the congregation for new Elders, we will ask the congregation to renew the terms of elders whose terms are expiring, and who wish to remain on Session, for a period of one year only and refrain from electing any new elders this year. This hiatus will allow time for the review to take place while maintaining continuity in the Session's operations during the review period. We believe that if, following the review, the congregation decides to change the size of the Session, its functions, and/or the process for elder elections, any transition will be made easier if the congregation has opted not to elect a full slate of new elders to six-year terms on the Session this year. A congregational meeting will take place following the service on Sunday, June 23, 2013 to consider this proposal.

*Lori Ransom,
Clerk of Session*

The Growth and Innovation Ministry Inaugural Meeting



Co-Chairs

Sandy Aird (left) and Allan Lever (right)



On the recommendation of the Growth Planning Task Force, the Session approved the establishment of a new Ministry named The Growth and Innovation Ministry. This Ministry held their first meeting on Tuesday, May 7, 2013, at which time its three main responsibilities were reaffirmed:

1. Provide a framework for cooperation among the various ministries and set up a mechanism to monitor the activities of these committees.
2. Have an oversight responsibility of the various committees with respect to the overlapping of the various programs attached to the various committees.
3. Lead the initiative charge as to how the church interacts with both residential and business communities while identifying other initiatives.

Highlights of the Meeting

Speaker Series Committee

Ted Crysler presented the Speakers' Series Committee report. This committee held its first meeting for May 28. Members of the committee are: Ted Crysler, Chairman, Will Ingram, Allan Lever, Sandy Aird, Stevie Cameron, Brenda Lever, Karen Ingram, Blair Agnew, Brian Stewart and John Taylor.

Life and Music at St. Andrew's Committee Report

Dan Bickle presented the Life and Music Committee report. He noted the success of the Friday noon hour concerts, and identified a need to reach a younger audience in addition to the older age group who attends now. Dan also identified the numbers of volunteers at the music events as a positive spinoff. Discussion focussed on the positive and warm face that the congregation needs to project at events from greeting at the door to passing food at the various functions and referring to attendees as guests. Dan Bickle expressed a need for a protocol for the use of the church space, including the instruments, by outside groups, and this protocol will be developed.

The Life & Music Committee and the Speakers' Series will develop plans together for the commemoration events of the 100th anniversary of World War I in 2014.

Research Program

The committee agreed to initiate a research project to gain greater knowledge of our two key downtown communities — the business community and our residential community — with an emphasis on the latter. Since this meeting, Sandy Aird and Allan Lever have met with students from the Rotman School of Business, who will be making a presentation on a possible research program.

continued...

The Growth and Innovation Ministry

Continued from page 6

Meetings

A meeting of the Chairs of the Session Ministries was held on Tuesday, June 11. Future meetings are scheduled every other month at lunch time starting in September. A dinner meeting of the Ministries, including all committee members, is scheduled for October 9. This meeting is intended to let all the committees know that they are working together for a common purpose within the congregation.

Ministry Members

Growth and Innovation Ministry Members

Allan Lever, Chair; Sandy Aird, Co-Chair; Lois Hird, Secretary; Will Ingram, Robert Faris, John Matheson, Susan Goodwin, Ted Crysler, Dan Bickle, Jane Durno, Will Hendrie, Jordan Klapman and David Tsuchiya.

*Sandy Aird and Allan Lever, Co-Chairs,
The Growth and Innovation Ministry*



Sing Praises...

*Creative prose and poetry celebrating
or reflecting on the life and work of St. Andrew's*

These *Haikus* celebrate the splendour and diversity of the natural world. They are written with a spirit of gratitude and with a gentle prayer to Mother Earth and the Creator.

Six Haikus Written in the Month of June

*Noble heart bay stone
Tell me the future tonight
Whisper as the wind*

*Cloud spirit yonder
Reflect the light of love's rest
On turquoise waters*

*Dear vireo sing
Through tall shady conifers
The way of wing gods*

*I pray far away
To a place where creek is dry
For safety and rest*

*Giant's Tomb distant
How long will she wait to see
Your sandy white shores*

*Tiger lilies bloom
Up to Go Home water's edge
Orange summer breeze*

Toshio Ushiroguchi-Pigott



Sing Praises...

Creative prose and poetry celebrating or reflecting on the life and work of St. Andrew's

I was asked by the members of my former church, St. Andrew's Presbyterian Church in Guelph, to write a poem to honour the Rev. Dr. Peter Darch upon his retirement. The poem was later published in *A Journey Shared*, the official history of that church during his ministry there from 1979-2000. Despite a grievous illness Peter's gift was preaching. I am happy that this poem is to be published again in the *Catalyst* for the thought expressed could also apply to the ministers whom it has been my privilege to know in St. Andrew's Church, Simcoe Street, Toronto.

**On the Reverend Peter J. Darch,
B.A., M. Div, D. Min. on his retirement,
St. Andrew's Church, Guelph**

Your gift to us: the word preached;
Based on that word which, rightly interpreted by you
Became for us the Living Word.
No facile lessons here.
You forced by circumstance to live
One day at a time (Sweet Jesus!),
Sifting the shallow surface soil struck rock
Whence flew the spark that lit within our souls
That hardest challenge of enduring faith:
To hold at centre point the triune God
Whom you so clearly know and love.
Thus in our lives, because of you, there flows a greater gift:
Bright welling water of God's bounteous grace.

© Olive Regina Anstice,
June 2000

Sing Praises continues on back cover...

Flemingdon Gateway Mission

Following Our Mission to a Dynamic Neighborhood in the Heart of Toronto

The Flemingdon Gateway Mission is a program sponsored by the Presbyterian Church of Canada. It is run by the very capable, Rev. Paulette Brown in Flemingdon Park, a neighbourhood comprising many new Canadians at the intersection of Eglinton and Don Mills Road. During the school year, at least 30 children come together after school to do their homework, play games, do crafts and receive a hearty snack (which sometimes is their only dinner). In addition to Rev. Brown, the program has one other paid employee named Martha. The day-to-day activities are planned and run by numerous volunteers, who are “leaders in training” from the local high school. The food and nutrition program is carried out by a team of neighbourhood volunteers led by Martha. Rev. Brown has nurtured and grown this entire program, and it is incredible to see how it benefits everyone who is involved, whether volunteering or playing games!



The Sunday school held a bake sale to pay for groceries.

As a member of the Outreach Ministry, I was tasked with finding out what the Congregation of St. Andrew’s could do with all our resources to assist the Flemingdon Gateway Mission. After two fact finding visits, I was asked, since I have a car, if I could do the grocery shopping to feed 35 children 5 days a week.

Previously, the food was purchased by Martha, who used the TTC. Shopping is now done at the beginning of the week for the entire week, and I read the grocery flyers before heading out. Every 3 weeks, there is a trip to Weston Bakeries for the cheapest bread in town. It is not difficult since I have to shop for my family anyway; however, I have become much more aware of the price of food! On my next visit, I was asked to put the menu for the week together using some new and different foods. Thanks to help from FoodShare Toronto, we have introduced nutritional food for every meal including protein, fruit and veggies. I now work with the volunteers on new recipes two afternoons a week. After a few weeks, we started thinking about the summer camp menu, which consists of 2 snacks and lunch for 80 children every weekday for 8 weeks! And so it continues. It would have been easy to say no — that I am too busy — but I would have missed a wonderful 7 weeks so far. I have met new and interesting people, learned the best prices for groceries, the challenge of preparing meals on a shoestring budget, and most importantly, helped the Flemingdon Gateway program fulfill its mission in the heart of Toronto.

How has St. Andrew’s Church helped? The Sunday school held a bake sale to raise money to pay for those expensive groceries. Maureen Strong donated her expertise and time, and continues to provide great food ideas. The Sunday school craft cupboards were culled, and donations of supplies were given to the Mission.

What else can we do? The Outreach Ministry is organizing a Muffin Making Mania! Anyone can participate by baking nutritious and delicious muffins for the Summer Camp. We will store the muffins in our freezers at the Church, and then deliver them weekly to the kids. If you wish to participate, please contact me. We will make the kitchen available for any groups wishing to have a fun afternoon baking muffins. If you need a muffin recipe, please contact me. If you would prefer to provide funds or flour (baking supplies), please contact either Bob Faris or me.

Flemingdon Gateway will continue to strive to fulfill its mission in the Heart of Toronto. St. Andrew’s Church will continue to do its part as well.

Mary Maiden



Boarding Homes Ministry Nurturing Christian Community

"I just want to talk to somebody who won't judge me."

Team members, who visit in boarding homes, from across the city gathered at St. Andrew's Church in May to encourage each other and to reflect on community life. We explored how to **take time**, and slowly unpack the events of a visit.

There are many layers in that moment when a person in a boarding home says: "I just want to talk to somebody who won't judge me." This plea opens up a wounded life. What forces have been at play? Where were justice, understanding, compassion and the fruits of the Spirit such as kindness, patience and love? This person longs for something better, and so that encounter in a boarding home produces an invitation. It calls the listeners to embrace life and create new life.

Moving from judgment into loving attentiveness is a journey of the heart. Indeed, being non-judgmental requires a crucified heart. It is that stringent. It requires the death of self-righteousness, of personal agendas and imagined superiority. And so it is that a crucified heart might turn a conversation away from the brutal value systems of a harsh world. It might help form a loving, holy union. This is a spiritual journey, intense, exacting and beautiful.

That morning at St. Andrew's our gathering spoke of how we might **hold a life before us**, and let it **hover before us**, in the way one might engage a great work of art. Then, slowly, this life, this work of art, might be carefully considered. It might be valued. This art, this life, might be attended to, and rejoiced over. Even its *somewhat* flaking paint might be celebrated and held dear.

I thank the residents and team members who have cared for each other over the years, and I thank the people of St. Andrew's Church for their kind support, which helps Christian community generate new life.

*Rev. Rodger Hunter, Chaplain,
Boarding Homes Ministry*

P.S. There are many opportunities to join in these boarding home visits. Residents of these homes are a blessing. They are gifted, hospitable, delightful people, who have often carried the weight of illness and rejection. They will enrich anyone who lovingly draws near. To begin the journey please contact us: Website: boardinghomesministry.ca; Telephone: 416-992-4987; E-mail: bhmin@sympatico.ca.

Calling All Artists and Crafters!

A Fall Festival is being planned!! The proceeds from the Festival will be put towards Narthex renovations. More details coming soon.

If you are interested in being on the planning committee or having a table, please contact Kristen Taylor at stafallfest@gmail.com.



The Presbytery of East Toronto



Lately some members, especially new members, have asked me about the role of Presbytery. I thought it good, as your elder representative, to introduce the Presbytery to you. I think it is very important for members to know what part the Presbytery plays in the life of the St. Andrew's congregation in

order to bring Presbytery closer to the membership and keep us informed of important events and decisions. It will also encourage us to support it with our prayers.

The Presbytery of East Toronto is one of the 11 Presbyteries in the Synod of Central, Northeastern Ontario and Bermuda. We could say that the Presbytery is the basic administrative unit of the Church. We have the Session, Presbytery, Synod and then the General Assembly. The Presbytery is composed of all ministers, diaconal ministers and representative and equalizing elders from the congregations. Every congregation is under the care and jurisdiction of the Presbytery. The very wellbeing and vitality of congregations within Presbytery's bounds should be the main concern of this court. There are eight Standing Committees: the Executive, Administration, Congregational Support, Missions, Nominating, Pastoral Care, Students and Education and Youth. There are also two Special Committees, which are the Cooke's Trust Fund and the Sexual Abuse and Harassment Committee.

As you can see, the Presbytery has a lot on its agenda, and as a result meetings can sometimes be lengthy and full of motions and discussions as the various Committees report. Our two St. Andrew's Ministers, John Matheson, as equalizing elder, and Marc Buist, as representative elder, attend the monthly meetings, which are usually held on the first Tuesday of the month, except in July, August and December. Reverend Will Ingram serves on the Executive Committee, Dr. Bob Faris on the Nominating Committee and Marc Buist on the Mission Committee. John Matheson is the Convener of the Cook's Trust Fund.

The Cooke's Trust Fund is administered on behalf of the Presbytery of East Toronto by eight trustees, four named by the Presbytery of Toronto east and four named by the Presbytery of Pickering. Trustees make

recommendations concerning grants and/or loans from the Fund to the Presbytery of East Toronto to approve, deny, amend, defer or otherwise deal with all recommendations referred to it.

I have been your representative elder since 2006. When I first attended the meetings, I found it rather intimidating, full of longwinded speakers and numerous motions, which made my head spin. There was, in my humble opinion, a bit of a gap between the Clergy and the Laity, and I was not the only one who noticed this circumstance. It made some elders a little uncomfortable in voicing their views. Coming from a non-Presbyterian background, I had to adjust to this setting. Over the years, I have seen a big improvement in this respect, following a frank and open discussion of the problem. Also, new young ministers and elders bring a breath of fresh air to the meetings. I always enjoy it when members of the Youth Committee, with their enthusiastic voices, inform us of their activities. The Executive Committee prepares and recommends a suggested order of business for each ordinary meeting. All correspondence from sessions, courts of the Church and agencies of the General Assembly are referred by the Clerk to the appropriate committee, and the dates of receipt and referral are recorded. The officers of the court are the Moderator, Clerk and Treasurer.

I trust this gives you a bit of insight into the role and work of the Presbytery. In the next issue of the Catalyst, I hope to report on the activities and proposals of the various committees of Presbytery. I think St. Andrew's congregation should be told about developments and events in the Presbyterian Church in this great city, and should feel the bond with our brothers and sisters in the various congregations of our Lord Jesus Christ.

Marc Buist



Dispatches from



OOTC Finale

A cold and rainy night — well, not so cold, but certainly rainy — and uncomfortable for those lined up outside for the last dinner of the season.

The menu included vegetable soup, green salad and macaroni and cheese or beef brisket with onion gravy, mashed potatoes and carrots. For dessert, bread pudding, and when that ran out, apple crisp, and when that ran out, some sort of pie, until all was gone.

Sue got staff organized to open the doors a little early. And thanks to Mike's excellent *maitre d'* service, we were able to seat those waiting fairly rapidly. In the boutique, Darlene and team gave out blankets, sleeping bags, and changes of clothing. A busy night, but nothing our volunteers couldn't handle. And guests kept coming and coming until, by the end of the evening, 280 had been seated, bringing our total for the year to 5,732 guests!

Jo-Anne's Swan Song

Normally at this time of year we thank all the volunteers by group and try not to leave anyone out; but, this year I would also like to take this space for more personal reasons and express my thanks to everyone I have worked with over my 19 years with Out of the Cold. I would especially thank Bev Graham who, when I retired, said: "Come on Jo-Anne, you will need something to fill your time, so come and work with us at OOTC." I always do what my cousin says, so I came. I have waitressed and worked in the boutique; then, in the early to mid-2000's Stevie Cameron asked for a female volunteer to work at the door for 6 weeks. I stepped forward, and it has been the longest 6 weeks of my life. It has also been very satisfying. Lastly, I would like to thank our guests, for allowing me to share a little of their history, their friendship, and their hopes for the future. May God bless you all and keep you in the palm of His hand!

Thanks to Our Volunteers

We at St. Andrew's OOTC are very blessed to have a wonderful group of Volunteers. While the Sunday and Monday "prep" and Monday evening dinner are over for another season, we wish the morning group all the best as they continue to serve breakfast each and every Tuesday morning all year.

We cannot thank our volunteers enough for their dedication, commitment, and willingness to help wherever needed (especially the Monday night cleanup crew). OOTC dinner guest Douglas summed it up perfectly: "This place, St. Andrew's, always serves superb food, in a gracious and welcoming manner! I know I speak for everyone when I say thank you!"

...And so ends another year of Out of the Cold.

Was Jesus Multilingual?

by Charles Diltz

We have been taught that Jesus spoke a dialect of Aramaic, a semitic language related to Hebrew and Arabic. During the tenth century B.C., Aramaic slowly replaced Akkadian, another semitic language, which had been the *lingua franca* of the Assyrians and Babylonians. The Israelites had probably picked up the language during their captivity in Babylon following 586 B.C. The Samaritans as well spoke Aramaic, which they possibly learned during their exile under the Assyrians. In 500 B.C., Cyrus the Great made Aramaic the official tongue of Persia and its empire, which included Israel. Sometime after 200 A.D., Rabbis prepared the Jerusalem Talmud, written in Aramaic, a language still in use today in parts of the Middle East.

As people began to use parchment, leather, and later, papyrus as writing materials, they turned to the alphabet of the Phoenicians to replace cuneiform, which was written on clay. The amount that one could write in cuneiform was limited to the size and weight of the clay tablet. (Yes, Apple, there were “tablets” back then.) These new materials for writing allowed people to make scrolls of several feet in length, which were much lighter. Both Aramaic and Hebrew alphabets, which are quite similar, came to be written in a “block” style, which the Phoenicians had not used.



An examination of Hebrew scriptures shows that several chapters of both Ezra and Daniel are recorded in Aramaic. Further, one finds mostly Hebrew, but some Aramaic, in the Dead Sea Scrolls.



When the Persians took over the Babylonian Empire in 539 B.C., not only did they officially install Aramaic in Israel, but they brought just over 200 years of relative peace to the land. And then, along came Alexander accompanied by Greeks and Macedonians in 332 B.C.



The arrival of the Greeks brought not only their language, but also their culture and philosophy, called Hellenism, which would remain for centuries. Even with the coming of the Romans in 63 B.C., Greek and Hellenism remained untouched because Roman officials and officers all spoke Greek and had been influenced by Greek philosophy.

And into this milieu of multilingualism (Hebrew, Aramaic, Greek, and perhaps a bit of Latin from the soldiers) and multiculturalism (Hebrews, Samaritans, Persians, Egyptians, Greeks, and Romans) stepped Jesus.

We know that Jesus was literate because He could read and speak Hebrew. *Luke IV: 16, 17* tells us that He took the Isaiah scroll, written in Hebrew, unrolled it to the desired passage, and read it out. We may assume that He spoke Aramaic, since it had been the official language for several 100 years. But further evidence of this is provided in *John IV: 7 to 9* when Jesus spoke with “a woman of Samaria”, and again, in *verse 40*, which reports that he passed two days with Samaritans, Aramaic being their language.

And what about Greek? Did Jesus know some Greek, or was he perhaps conversant in it? To answer this question, consider that when Alexander arrived in Galilee, he found Tzippori, an Israelite city, to be the main city of Galilee. The name was changed to Sepphoris and the city grew in importance under the Greeks.

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Was Jesus Multilingual?

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This city lay about 4 kms. north of Nazareth. Note that in *Matthew XIII: 55* and *Mark VI: 3* Jesus is referred to as a “carpenter” (KJV). But, was there enough work in the small hamlet of Nazareth for a carpenter? May I suggest that Jesus worked in Sepphoris, only a short distance away. The Greek word used here (*tehton*) also means “construction worker, stonemason, builder.” If, in fact, Jesus worked in Sepphoris, He would be able to function in Aramaic; however, He would also acquire some Greek. So then, I propose that Greek was used to converse with the Centurion as mentioned in *Matthew VIII: 5 - 9* and *Luke VII: 6 - 9*, (although, depending on how long the Centurion had lived in the area, the language could have been Aramaic). How did Jesus speak with Pilate?

Notes

1. In both the Aramaic and Hebrew alphabets, there are 22 letters that are pronounced the same; however, 10 of these letters are written quite differently, making it almost impossible for speakers of only one of the languages to read the other’s writings even though they could understand the spoken language.
2. I prefer to refer to the people of the second temple period (520 B.C. to 70 A.D.) as Israelites because that is how they referred to themselves. In both *Acts II: 22* and *III: 12*, Peter addresses the crowd as “Ye men of Israel.” Again, Gamaliel uses the same term in *Acts V: 35* to address the Council. Then in *Acts XXI: 28*, the crowd uses those words to rally against Paul.
3. A year or so after Cyrus defeated the Babylonians in 539 B.C., he allowed those Israelites who wished to return to Israel from Babylon, giving them the goods stolen from the Temple in Jerusalem by the Babylonians, and giving them money for the rebuilding of the Temple. The religion of the Persians was Zoroastrianism, a monotheistic religion which was adamantly opposed to slavery. Thus all peoples who had been exiled by the Assyrians and Babylonians were freed.
4. The KJV uses the word “book” in translating *Luke IV: 16, 17*, but the Greek word that was used is *biblion*, which means “book, or scroll.” Some of the Dead Sea Scrolls, not “Books,” were written at the time of Jesus.
5. There is an interesting point about the Centurion, who must have belonged to the Legio VI Ferrata, which was stationed in Judea at the time, and who lived in his own house in Capernaum, not in barracks. One has to conclude that there was a Roman detachment, which was commanded by this Centurion, posted in Capernaum at this time. Question: where did the soldiers live? Were they billeted, or was there a barracks? This Legion was quite famous since it had been raised in 58 B.C. by none other than Julius Caesar himself.
6. The Greeks called the Israelites *ioudaioi* from the Greek word for Judah, which was mistranslated as “Jews.” Some scholars are now calling these people “Judahites,” a better translation of the Greek. The religion that developed after 200 A.D. is called Rabbinic Judaism, which differs from the belief system of the Israelites.
7. Did Pilate himself actually write the words as recorded in *John XIX*? If yes, then the question becomes: How much Hebrew did he know, or did someone show him what to write? The Latin may have been included for the soldiers who would be the only group able to read it. Don’t forget that there are three scripts in use here.





2012-2013 Season in Review

As the 2012-2013 season is drawing to a close, the *Life & Music* team has been reviewing the concerts and recitals presented to determine which ones worked well and to find ways to improve the upcoming 2013-14 season.



*Chopin & the Romantics: Edward Auer
in concert at St. Andrew's.*

The goal of this music ministry is to reach out to the wider downtown community by providing quality musical performances at a reasonable price despite the costs that are incurred to present an event. These costs include artist fees, piano tuning, producing posters, emailers and other promotional materials, lighting, sound, and the list goes on. Therefore, profits, if any, are small.

Some of this season's *Life & Music* concerts were produced in collaboration with outside partners. The most successful of these was the April 19th Edward Auer piano concert, which involved a close collaboration with Diana Lim and her dedicated volunteers. This partnership benefited *Life & Music* as it was the first time we received coverage in Chinese and Korean print and broadcast media. In addition, some very talented young Asian musicians had the opportunity to perform on our Bosendorfer grand piano at the master class taught by Edward Auer and Junghwa Moon Auer on April 20.

The 2012-2013 season was full and varied with a range of musical genres as listed below:

Concerts

- October: *Remembering O.P.* A Tribute to Oscar Peterson with the Oliver Jones Trio, featuring legendary jazz pianist Oliver Jones
- November: *High Strings, Deep Voice* — a classical and contemporary concert for bass-baritone, violin and piano presented in partnership with the Cultural Forum of the Republic of Austria
- December: *39th Annual Rugby Christmas Carol Service*, in partnership with the Ontario Rugby Association
- February: *Mardi Gras Gospel Sing!*, featuring Canadian roots music icon Ken Whiteley and Jordan Klapman and his band. Jordan Klapman also produced this concert.
- April: *Chopin and the Romantics: An Evening with Edward Auer* — in partnership with Diana Lim and her team.



Master class with Junghwa Moon Auer

Life & Music at St. Andrew's 2012-2013 Season in Review

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Master Class

- A Master Class with Edward Auer and Junghwa Moon Auer

Noontime Recitals:

- October 2012
- March, April and May 2013

The Noontime Recitals have been very successful, with audiences ranging from 20 to 60 people. Young musicians are eager to play the Bosendorfer Imperial grand piano in the church's acoustically wonderful sanctuary. While donations of \$20 or more are eligible for a tax receipt, the recitals are free. Financially, there was a small profit.



*The Auers and master class participants with Dan Bickle.
Photos courtesy info@inspireinc.com*

Eager volunteers can expect the unexpected. They could greet, usher, sell tickets, sell CDs on behalf of artists or St. Andrew's, serve refreshments at the post-performance receptions, shovel snow, or even sweet-talk the Roy Thomson Hall caretaker into removing the windrow blocking the handicapped access on Simcoe Street with his snow blower. Our motto: 'If it needs doing, it gets done!' If you would like to volunteer for 2013-2014 musical events, please contact Nora Lever at n.lever@sympatico.ca.

Upcoming Projects

- A subcommittee has been formed to consider the use of the church and instruments by outside groups.
- Electronic devices, videography and photography guidelines are in development.

Members of the Life & Music Committee

Dan Bickle, Leslie Bickle, Elizabeth Forster, Ricardo Girdharry, Sue Goodwin,
Will Ingram, Helen Kampfmuller, Jordan Klapman, Nora Lever,
Lee Stratton, Bey Wang and David Wishart.

Sue Goodwin and Helen Kampfmuller

Community Service in the Dominican Republic

by Leslie Maiden

This past summer I had the incredible opportunity of visiting the Dominican Republic. I went with an outreach group called Go, See, and Do. Our objective was primarily to build a school in a rural community, but the experience was so much more. Prior to the trip, we had to collect donations in the form of school supplies, sports equipment and anything else that the children could use. We also had to raise money for the project. To achieve these goals, I reached out to friends and family. Even this process was fascinating to me because everyone was willing to donate and do anything they could to help this cause. A friend's little brother asked for donations for my trip rather than presents for his birthday party. It was truly fantastic to see how selfless people could be. In the end, each of the approximately 15 students on the trip brought two duffel bags filled with donations.

The main objective of our trip was to build a school in the community of La Colorada. We not only provided a place for the children to learn, but empowered the community as a whole. Before we arrived, the children of the area attended school in two old broken-down buses and a shack. These make-shift "buildings" were brought in by the concerned parents of the area, with no help from the government. We put our packs and tools in those buses every day, and even with this short exposure, I could not imagine having to sit inside them for hours in the unbelievable heat.

When our group arrived, the community workers had already laid the foundation and part of the cement walls. So we jumped right in and helped mix and pass cement, as well as digging and leveling the ground. After about a week of this work, the basic walls, roof and surrounding area were done, so we began painting. Throughout the whole process, the community came out every day wanting to help us. They showed us incredible hospitality and always made our group feel welcome.

Along with the construction of the school, we made improvements to the yard and the washroom. We created playgrounds with swing sets and hopscotch by using old tires that had been donated. The plumbing in the washroom was redone so that the toilets would actually flush, and we painted the building with an ocean theme.

Most evenings were spent visiting other communities around Puerto Plata, where we would play with the kids, as well as give them many of the donations that we brought with us. Our visits included many Haitian refugee camps that were in appalling condition. Even so, all the children we met had smiles on their faces, and were always ready to take your hand or jump on your back. It was an incredibly eye-opening experience.



New friends.

One particular outing is very close to my heart. In addition to the supplies we brought, the organization Second Kicks, of which my mother is a board member, sent boxes full of used soccer uniforms. I have been very active in the collection and packing of the soccer uniforms for many years, and finally had the opportunity to see what occurs when the boxes reach their destination. My group and I had the opportunity to distribute the uniforms to the children of a Haitian refugee camp. The children were so grateful, and every single one grinned from ear to ear. To this day, the image sticks in my mind as one of the most powerful moments of my life.

The final day, we had a ceremony to open the new school that was finally finished after two weeks of dedication and hard work. We left this community not only with a temporary fix, but also with a long lasting and sustainable solution to their troubles. The experience was incredibly eye opening and I am so glad to share my experience with the congregation.



New uniforms!



New Members

*St. Andrew's extends a loving welcome
to those who have recently joined our congregation!*

Josh Ng – Kamstra



Josh is a General Surgery Resident at the University of Toronto. He came from Montreal last year and searched for a Church downtown where he would feel at home. His way led to St. Andrew's Church. He loved the welcoming environment, the sound theological base and, as he says, the "phenomenal music". Josh also enjoys the history of St. Andrew's. His home town is Waterdown. As we talked, we discovered that his Grandparents, the Kamstras, and the Buist families came to the Burlington - Waterdown Area at the same time in the early 1950s from the Netherlands. Both families were active in starting the Dutch Reformed Congregation, which eventually grew into four large Congregations. Amazing! Josh is a singer and a musician. He plays the violin and piano. Let's hope we may enjoy these talents some day. He loves biking, back country hiking and traveling in God's wonderful world. We are blessed to have you in our midst, Josh.

Dipo Togonu-Bickersteth

Dipo came to St. Andrew's Church in an amazing way. A couple of years ago, he was walking home on Christmas Eve when he noticed that there was a service about to start at St. Andrews, and decided to step in and join worship. Dipo was impressed with the warm greetings that he received and felt welcome. Having grown up with music, he really enjoyed the service. He kept attending now and then over the next years, and experienced the blessings of being part of the service. Dipo grew up in Nigeria and moved to Canada when he was 16 years old. Most of his immediate family lives in the United States so he is out of town a lot. He works in Finance, enjoys life in our beautiful country with its many possibilities and loves music. We are truly happy to welcome you to St. Andrew's, Dipo!



Nesmith and Ingrid Chingcuanco



We are pleased to welcome Nesmith and Ingrid Chingcuanco to our Congregation. They moved to downtown Toronto some time ago and were looking for a place of worship. Ingrid was introduced to St. Andrew's Church when a former co-worker invited her to come to the Communion Series on Thursdays. After that experience, she and Nesmith started to attend our services occasionally, became more comfortable and realized that this is the Church they wanted to grow with. They were especially pleased with the diversity at St. Andrew's, how the Church welcomes individuals of all backgrounds, and its commitments to a variety of outreach ministries. Nesmith has a business running day care centers. Ingrid works for a company that administers pension plans for municipal employees in Ontario. They enjoy many things in life: walking their dog, reading and socializing. We wish them both a pleasant and blessed place in our midst.



Patrick J. Harrington, Valerie Lynn Stacey and Richard Lett will be introduced in a future issue of Catalyst.

Conversations...

As a recent new member of St. Andrew's Church, I would like to share some comments that I have heard while serving as a Greeter during the lunch hour music recitals:

"I often come here at lunch to enjoy the sanctuary and to pray. I look forward to doing this during my work week."

As people are leaving, they often comment about how much they enjoyed the music as well as they appreciate the sanctuary: "It is lovely. Thank you."

I feel the need to forward these comments to those who are, in fact, facilitators of the positive experiences of these visitors.

by Shirley Walker

New Members

Mark Alchuk, Judy Leahy, Gavin MacLean and Cathy Stovel were received as Professing Members on May 26th. They will be introduced in a future issue of Catalyst.

Marriages

On March 23, 2013 Nikola Francis Rank married Nashmil Movahedi.
On May 11, 2013 Andrew James MacArthur wed Sunanda Benjamin.

Baptisms

Elizabeth Grace Smith, daughter of Kara and Christopher Smith was baptized on March 31, 2013.

Deaths

The Rev. Stuart Coles died on May 23, 2013. A special memorial service will be held this summer.

Milestones

Marc Buist recently became a grandfather for the 26th time. Granddaughter Kelsey Maria was born May 8, 2013 to Marc's youngest son David, one of seven children, and David's wife Marlaine. All are doing well. Marc considers it a great blessing. He feels like Abraham with all his descendants.

Stevie Cameron Receives the Order of Canada

Stevie Cameron was appointed to the Order of Canada for "her achievements in investigative journalism and for her volunteer work on behalf of the disadvantaged." Queen Elizabeth II established the Order of Canada in 1967 to recognize recipients for a lifetime of achievement, dedication to the community and service to the nation. Although Stevie expressed shock at receiving this honour, members of St. Andrew's Church were not surprised because we are very familiar with Steve's outstanding efforts on behalf of others. Stevie was an early coordinator of our Out of the Cold initiative, and tirelessly worked as the chief cook and program manager at St. Andrew's Church for seventeen years, as well as providing instruction to other congregations across Canada wishing to establish their own programs for feeding disadvantaged people. According to reviews by guests of Out of the Cold, Stevie's meals were delicious, varied and always tasted home cooked. Prior to Out of the Cold, Stevie performed many years of charitable work with Second Harvest. Stevie is also active as an Elder of St. Andrew's Church and vice-chair of the board of Portland Place.



In addition to her charitable work, Stevie is an acclaimed investigative journalist and the author of several books, which demonstrate her determination to uncover the truth about political corruption and other challenging subjects even when threatened with litigation in an effort to intimidate her. Her book, *On the Take*, uncovers shocking examples of political patronage, crime and attempts to cover up corruption during the years when Brian Mulroney was Prime Minister of Canada. Recently, Stevie has written two books that tell the horrific story behind the Robert Pickton murder case and the many missing women who became his victims. She has been lauded for her tactful and sensitive portrayal of the women of Vancouver's Downtown East Side.

Congratulations, Stevie!

Jane Martin



Sing Praises...

The Whole Earth Shall Cry Glory

Almighty God, Creator:

the morning is Yours, rising into fullness.
The summer is Yours, dipping into autumn.
Eternity is Yours, dipping into time.
The vibrant grasses, the scent of flowers, the lichen on the rocks, the tang of seaweed,
all are Yours.
Gladly we live in this garden of Your creating.
But creation is not enough.

Always in the beauty, the foreshadowing of decay.
The lambs frolicking careless: so soon to be led off to slaughter.
Nature red and scarred as well as lush and green.
In the garden also:
always the thorn.
Creation is not enough.

Almighty God, Redeemer:
the sap of life in our bones and being is Yours,
lifting us to ecstasy.
But always in the beauty: the tang of sin, in our consciences.
The dry lichen of sins long dead, but seared upon our minds.

In the garden that is each of us, always the thorn.
Yet all are Yours as we yield them again to You.
Not only our lives that You have given are Yours:
but also our sins that You have taken.
Even our livid rebellions and putrid sins:
You have taken them all away
and nailed them to the Cross!
Our redemption is enough: and we are free.

Holy Spirit, Enliverer:
breathe on us, fill us with life anew.
In Your new creation, already upon us, breaking through,
groaning and travailing,
but already breaking through,
breathe on us.

Till that day when night and autumn vanish:
And lambs grown sheep are no more slaughtered:
and even the thorn shall fade
and the whole earth shall cry Glory at the marriage feast of the Lamb.

In this new creation, already upon us,
fill us with life anew.
You are admitting us now into a wonderful communion,
the foretaste of that final feast.
Help us to put on the wedding garment of rejoicing
which is none of our fashioning
but Your gift to us alone.

By the glories of Your creation,
which we did not devise:
by the assurance of Your freeing us,
which we could not accomplish:
by the wind of Your spirit,
eddy down the centuries through these walls renewed:
whispering through our recaptured oneness,
fanning our faith to flame,
help us to put on the wedding garment.
So shall we go out into the world,
new created, new redeemed, and new enchained together:
to fight for Your kingdom
in our fallen world.

George MacLeod

From Neil Paynter, *50 Great Prayers from the Iona Community*. Glasgow: Wild Goose Publications, 2009.
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