

# Catalyst

June 2014



## 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.*

## Greet Prisca and Aquila...

Greet Prisca and Aquila...Greet Epaphroditus...Greet Mary...Greet Andronicus and Junia...Greet Urbanus...Greet Appelles...Greet Herodion...Greet those who belong to the family of Narcissus...greet those workers in the Lord, Tryphaena and Tryphosa...Greet the beloved Persis...Greet Rufus...Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas...Philologus, Julia, Nereus and his sister Olympas, and all the saints who are with them... *Romans 16:3-15*

The above list of personal names and greetings is found in the final chapter of the Letter to the Romans – which is the most significant epistle for the general understanding of Christian theology. But such a list is not unique to Romans – in fact, it is intriguing to notice how often the authors of the New Testament epistles add a word of personal greeting at the end of the more “weighty” content of their letters. After discussing profound issues of theology, ethics, discipline and faith, it is very common to find – usually towards the end of the letters – a request that personal greetings be conveyed to specifically named members of the community to which the author is writing.

This “personal” dimension of these letters reminds us that, from the very earliest days of the Church, the community of Christ’s followers has been rooted in personal connections between people. We may not know a tremendous amount about the lives, struggles, joys and sorrows of the individuals who are named in the epistles – and we usually tend to quickly “skip over” those passages of names -- but it is interesting to realize that this intentional “personal” greeting has become a part of our sacred Scripture. That is, we do not limit our perspective on the authority of Scripture to the “theological” discussions – even the

verses that are filled with personal greetings have the power to exert an authoritative influence on our understanding of the call of faith.



This call to personal connections is a really important dimension – and an inspiring challenge – to us as members of the Church today, and particularly in a place such as St. Andrew’s. Sermons are important; music is powerful; effective ministries and missions are essential; a properly maintained building or gathering place is invaluable; but the fact is that there is an essential dimension of Christian community that great sermons, beautiful music, engaging ministry programs and wonderfully maintained buildings cannot guarantee. There is no real substitute for personal connections between people within the community.

And what is important to remember is that these personal connections maintain and strengthen a community of faith, in the long term. In times of celebration and joy; but also in times of struggle, brokenness and sorrow, the gift of personal connections within the community of faith can bring a degree of strength and comfort that sermons, music, programs and buildings cannot deliver.

*Continued ...*



## Greet Prisca and Aquila...

*Continued from page 1*

And in this is a challenge to all of us – because the best of these connections happen informally. Opportunities to meet others can happen through the regular “organized” activities and programs of a church – the worship services, the educational and musical events, the “Out of the Cold” volunteering opportunities and other “mission” projects – but what builds lasting relationships are the conversations and connections that happen during those occasions. And those conversations and connections are deepened and enhanced when individuals take the initiative to connect at other times – over lunch or a cup of coffee, in spontaneous get-togethers and quiet conversations, in opportunities to connect over shared and common interests.

A few weeks ago, at coffee hour, I had a conversation with a relatively new member who was wondering about arranging a time for younger members of the

community to gather for dinner at a local restaurant or pub – just to get to know each other better. It was a great idea, but it is an idea that will best “take hold” if it can emerge in an “unprogrammed” way. So if you have ideas for ways to share time and interests – a biking or hiking excursion that is open to other members of the congregation, a playday with other families with children, a midweek “get-together” over lunch in a designated food court, an evening to go to a movie or theatre, a picnic after church on some summer Sunday, whatever! – do not hesitate to take the initiative.

It is the way that community is formed -- and it is the way that the Church has been shaped since the days of Prisca, Aquila, Epaenetus, Mary, Andronicus, Junia...and all the saints who are with them...

*Will*

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## 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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## Prideful Remembering

In 1996, a decision was made by the General Assembly of The Presbyterian Church in Canada (PCC) to overturn the Presbytery of Montreal's decision to ordain to the Ministry of Word and Sacraments an openly gay man in a committed relationship. The debate on this issue at the General Assembly was the most open that had ever been held in the PCC around the issue of sexual orientation and gender identity and ordination. A large majority of the commissioners to the General Assembly were in agreement to overturn the decision of the Presbytery. However, there were also a significant number of people who believed that the decision of the Presbytery should have been upheld, and most of them recorded their dissent from this decision, some in very eloquent terms (see pages 31 to 36 of the Acts and Proceedings of the 122<sup>nd</sup> General Assembly, available online from: <http://presbyterian.ca/download/aandp/>).



At St. Andrew's, the Session was very concerned by this decision. In addition to concern about the decision itself, there were Elders on the Session who were openly gay and this decision had implications for them. After prayerful and thorough discussion, the Session produced the following statement which, despite the language being a bit dated in today's parlance, reflects the inclusive and caring position of this congregation.

As we approach World Pride, which is being hosted in Toronto at the end of this month, it is a good thing to bring this statement to mind again and to ensure that we provide a welcome to all who wish to worship God and to join in the communion of the followers of Christ in this place. Sadly, it is also important to bring to mind that in parts of our denomination and in much of Christ's church around the world, many of God's children are excluded and despised because of their sexual orientation or gender identity.

**Statement of the Session of St. Andrew's Church, Toronto  
In Response to the Decision of the 122<sup>nd</sup> General Assembly**

Re: Appeal No. 2, 1995

Adopted June 25, 1996

For several years the Presbyterian Church in Canada, along with virtually every mainline Christian denomination, has been dealing with the issues of homosexuality and the place of practicing homosexuals within the church. As a concurrent development, several sessions, including our own, have ordained self-avowed gay persons to the Ruling Eldership, and have been enriched by their gifts of faith and service.

At the 122<sup>nd</sup> General Assembly an appeal (No. 2, 1995) against the decision of the Presbytery of Montreal to sustain a Call from one of its congregations to a gay person in a committed, life-long monogamous homosexual relationship was overwhelmingly upheld, and the Presbytery prohibited from proceeding with his Ordination. The basis of the appeal and its subsequent confirmation by the General Assembly was that the traditions and standards of The Presbyterian Church in Canada do not permit the ordination of a practicing homosexual to the Teaching Eldership. Since the responsibility for upholding the traditions and standards of our church has always been understood to apply equally to both Teaching and Ruling Elders this decision has created great difficulty for those Sessions who have already ordained gay Elders, and, above all, for the gay Elders themselves.

*Continued ...*

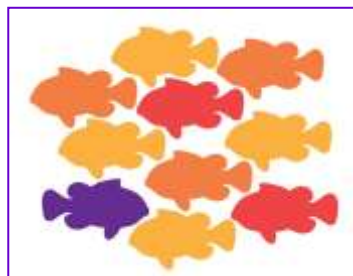
## Prideful Remembering

*Statement of the Session of St. Andrew's Church Toronto  
In Response to the Decision of the 122nd General Assembly Re Appeal No. 2, 1995*

*Continued from page 3*

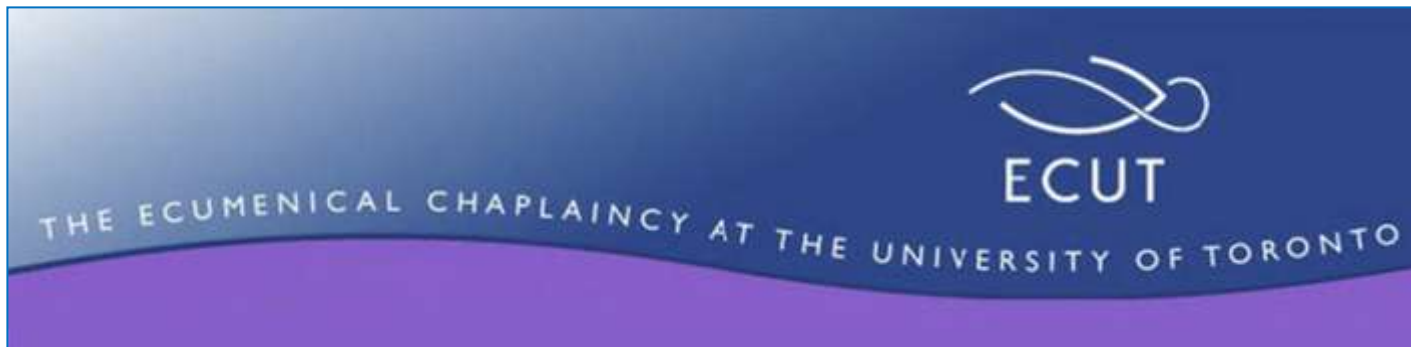
In light of the action of the 122<sup>nd</sup> General Assembly and as an expression of pastoral concern for all gay members of our church, particularly those serving among us as Ruling Elders, the Session of St. Andrew's Church, Toronto, makes the following statement:

1. We acknowledge that the decision of the 122<sup>nd</sup> General Assembly, while the latest word of our church on the subject, is unlikely to be its last one, and that further study, discussion and debate will inevitably engage all of us as we continue to discern God's will on this complex issue under the illumination of the Holy Spirit speaking in the Scriptures.
2. We commend to the prayers of our congregation and the whole church those rendered most vulnerable by this decision.
3. We strongly resist the suggestion that this decision provides the basis for reconsidering the status of any currently ordained Ruling or Teaching Elder in good standing in the church.
4. We affirm the ministry and gifts of our gay members of Session, offer them our Christian affection and faithful support, and encourage them to remain in the office to which they have been duly called and ordained.
5. We continue as a Session to welcome and include gay persons in the life and fellowship of this congregation without distinction and without prejudice, and seek, through example and education, to be a sign of that fellowship in Christ which transcends sexual orientation.



*Bob Faris*





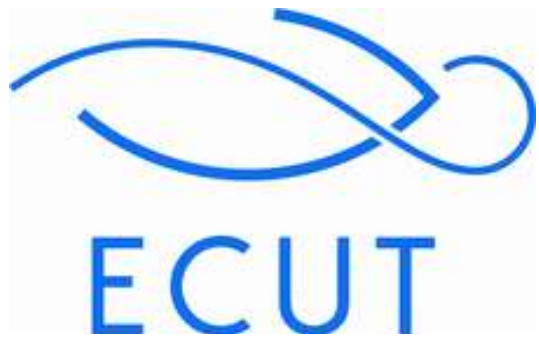
As a university professor at Ryerson, I teach ethics to undergraduate business students and I am continually heartened by the strength and commitment of those students who will be our future business leaders. We are, however, passing them a legacy of some unprecedented problems such as protecting the environment, living well in a multi-cultural community, social justice issues of privacy that will need a spiritual as well as a cognitive foundation to solve.



The multi-faith centre at the University of Toronto is working to provide this foundation for students at the downtown and now Scarborough campuses. There is a robust Chaplains' Association with representation from over 30 different spiritual groups, one of which, ECUT, is an ecumenical chaplaincy supported by the Presbyterian and United Churches. One of their aims is to bring a multi-faith perspective to discussion and action on social justice issues.

ECUT has two engaging, part-time chaplains who work in the Campus ministry to address Ecology and Spirituality, provide grief support and pastoral care, provide workshops on diversity and generally provide an active Christian face at many of the inter-faith events on campus. Many of you who attended last year's Gala at St. Andrew's Church will know of the great work they are doing in discussing religion in the context of sexual diversity.

A Jewish rabbi at one of the events I attended observed that often the multi-faith environment is where students can explore their own questions of spirituality in a safer environment than in perhaps the confines of their own religion. It is becoming comfortable in who we are that makes it easier for us to engage and work with others of other faiths in addressing some of these key issues.



ECUT is viable only through receiving external funding such as support from the Presbyterian Church since it does not obtain funding from U of T. ECUT has an active and well-structured board to support the ministry, but is looking for help on the Finance Committee: expertise in investing, financial reporting, fund raising and marketing would be most welcome. As many of you know, we launched a successful Gala last year to support the Religion and Gender Diversity program on campus, and are looking at ways to raise funds to support other programs.

If you would like to support this worthwhile ministry or know someone who might be interested, please contact Candy Grant or Bob Faris on the Outreach Committee for further information.

## Report from the Stewardship & Finance Committee

### Financial Results

The church's financial results for the three months ended March 31, 2014 (and comparisons with budget and last year) are summarized below.



Although congregational givings for the first three months of this year were ahead of the same period last year (up 5%), they are below where we had budgeted them. It was due only to stronger-than-anticipated open unidentified givings that the shortfall was just under \$4,000. The actual envelope and identified givings were nearly 10% below budget, meaning that we will be severely challenged to meet the annual budgeted number of \$364,500, which requires an increase of 7.2% over last year's actual givings. As previously communicated (and budgeted), rental income is down significantly (almost 30% over the same period last year) due to one organization renting less time in the Great Hall.

Ministries' expenditures are tracking slightly better than budget with no material variances for any of the Ministries. In contrast, expenditures for building & office operations are \$14,000 over budget, principally on account of higher heat & utilities as well as repairs & maintenance bills. Administration expenses are almost exactly in line with budget

### PAR Plan

The Stewardship & Finance Committee continues to invite and encourage all members of the congregation to enrol in the pre-authorized remittance (PAR) program. In addition to being a convenient way to give a regular amount on a monthly basis, it provides a regular and dependable flow of contributions to St. Andrew's Church for the continual support of its ministries. It also helps with our budgeting and reduces the church office paperwork and bookkeeping. We are pleased to report that, since the start of the year, a further 19 people have enrolled in the PAR plan, bringing the total to 58 individuals whose

	Three months ended March 31		
	2014 Actual	2014 Budget	2013 Actual
Amounts in \$000s			
Revenues			
Givings	\$ 82	\$ 86	\$ 78
Rental income	22	21	31
Grant income	150	150	150
	<u>253</u>	<u>256</u>	<u>259</u>
Expenses			
Ministries	124	127	130
Operations	90	76	70
Administration	48	49	47
	<u>262</u>	<u>252</u>	<u>247</u>
Net surplus/(deficit)	<u>\$ (8)</u>	<u>\$ 5</u>	<u>\$ 12</u>

collective contributions amount to \$12,700 each month. On a run-rate basis, this equates to more than \$152,000 annually, which is 42% of our givings budget this year. You can enrol in the PAR plan today by contacting the church office or picking up an enrolment form at the church entrance on the table where the car parking validation stamp is kept.

### Heritage Trust

As at April 30, 2014, the most recent date for which information has been provided by the investment manager, Burgundy Asset Management, the market value of the investment portfolio was \$8.28 million, up from \$8.04 million at January 1, 2014. Burgundy's *Balanced Foundation Fund*, in which the Heritage Trust assets are held, continues to perform strongly, outperforming key benchmark indices; the portfolio appreciated 4.9% in the first calendar quarter of 2014 and has risen 16.4% over the past 12 months. However, the portfolio has yet to return to a position where its value in real terms has kept pace with inflation.

*Blair Agnew*

## Communications Ministry

The Communications Ministry met on April 23, 2014 to review and update the members on the advancement of action items from February. As part of our overall mandate, three subcommittees have been established in key streams: Social Media, Print Media and St. Andrew's Branding. Each subcommittee has a stated objective and is led by a member of the Ministry. For Social Media, the subcommittee presented a draft of a new Social Media strategy for St. Andrew's, which endeavours to leverage existing and new social media tools, and their best practices, to strengthen communication within the congregation and with the nearby community. Twitter, Facebook and YouTube are effective tools that are leveraged today, but our objective is to use them to take it to another level to broaden our impact on the community. The Social Media strategy will be communicated to other Ministries early in June in order to gain acceptance and feedback prior to formalizing the rollout of the program. Once the program is established, the congregation will have clear and effective tools for communicating internally and externally in a consistent manner.



For St. Andrew's Branding, the subcommittee met in May to establish a consistent and current way of interacting with the congregation and the community by way of logo, slogan or design of publicity material (both paper and electronic). For future events and services like *Out of the Cold*, this will help strengthen our message to the community and become a more familiar means of identifying our Church for people to get involved.

For Print Media, the established form of communication for many members of the congregation and the community is the paper brochure. To maximize communication, the subcommittee will be looking at having material like coloured brochures in the narthex promoting an event or volunteering opportunities with clear messages about how to get involved in St. Andrew's Church.

Each of the above activities adheres to the overall mandate of the Communications Ministry: to coordinate the internal and external communications activities of St Andrew's to ensure that they are timely, effective, of high quality and intentional in both enhancing the visible presence of the congregation and the internal health of the community. As we move along, we will measure and action each activity to help maximize the impact of St. Andrew's within the congregation and on the nearby community.

In the meantime, please take a moment and 'follow' St. Andrew's on Twitter by going to <https://twitter.com/StAndrewsTO> and/or 'follow/like' "St. Andrew's Church, Toronto" on Facebook.

*Communication Committee Members:* Allan Lever, Karen Ingram, Ben Kim, Lois Hird, Sandy Aird, Kris Khan, Helen Kampfmuller, Elizabeth Forster, Alison Rose, Yvonne Pigott, Lana Kong, Judy Neal and Will Ingram.

Don Durno,  
Chair

## Laughter and Holiness

**A**s team members join with residents of local boarding homes there can be a lot of laughter. This might seem surprising. Yes, residents of these homes are wonderful and gifted; they are truly a blessing, but they face many hardships. Illness and isolation, poverty and overcrowding take their toll. Life can be harsh. Teams from churches bravely face up to these afflictions and still the tone of visits is often joyful.



I find this encouraging. Community laughter is no small thing. It is not an add-on or an extra or a triviality. Please reflect on how gentle laughter creates a *holy, spiritual, peacemaking* moment. When people gather in joy:

- \* In that little moment, there is no hatred, thievery, or racism
- \* There is joy
- \* There is no fear
- \* This is a sign of community health
- \* Nobody is demeaned, belittled, or vilified (no small spiritual accomplishment!)
- \* No one is being attacked, there is no violence, verbal or physical
- \* Laughter is a sign that the community has rejected abuse
- \* Laughter allows friends to relax. They are free to enter the joy of simply being alive in God's creation
- \* Laughter provides a moment beyond the inevitably predictable routine of common life. It refreshes. Laughter brightens life
- \* This apparently little moment of laughter is also prophetically huge. It points to our greater destiny: meeting God face to face, and then joy shall be full.

All our communities need healing. Stiffness, fear, and misplaced seriousness make the heart go dry. In thanksgiving, please consider times in your own life when laughter has led you closer to God and neighbour.

*Laughter is an instrument of holiness and healing.*

*Rev. Rodger Hunter, Chaplain  
Boarding Homes Ministry*

### Staying in Touch

In this era of electronic communications, there can be times when those who are not "connected" on the internet can feel that they may be missing important news and information about the life and work of St. Andrew's Church.

If you do not use email and would like to receive direct mailings from the church office, please be in touch with Judy Neal at 416-593-5600 x 220 and indicate the type of mailings that you would prefer to receive (e.g. weekly bulletins; "Life and Music", educational and "Speakers' Series" flyers, obituary notices, etc).





## A Third Book Sale for the Outreach Committee

For three days in May, the courtyard and west lawn of St. Andrew's Church were full: full of books and full of people browsing, shopping and buying. Once again customers were delighted to discover a new interest, complete a trilogy or find a book that was reminiscent of earlier years.

Many people also asked if they could donate books to us and those offers were gratefully accepted. Mostly the weather cooperated although Friday was chilly. Rain was threatened, but held off except for a few sprinkles.

Saturday was a beautiful day, and very busy as the Church was also participating in Doors Open Toronto. Over 2,000 people came in to see the Church, and many of them stopped to browse and buy.

The money raised by the book sale is used by the Outreach Committee to make contributions to programs of various agencies that we support. These include the Youth Program at Evangel Hall Mission, Flemingdon Gateway after-school program and summer camps, Ecumenical Chaplaincy at the University of Toronto and Boarding Homes Ministries as well as Out of the Cold.

The committee thanks all those dedicated volunteers who came early to set up, were there to help during the days, and came late to clean up afterwards. Moving all those tables and books needed a lot of muscle, and that muscle was cheerfully provided.



*Inside St. Andrew's during Doors Open.  
Over 2000 visitors took part.*

*Nancy Mathewson*



Visitors browse and buy for a good cause  
at our giant book sale held May 22 to 24.

*Some of the many dedicated volunteers, who ensured the sale's success:  
top: Selena Tke, middle: Rose Thiessen and Doris Liang,  
and, bottom: Olive Anstice and Melanie Crutchley*

## Thoughts from the Bible Study Group

**M**aximus, the "Confessor" (580-662 A.D.) who, for his pains, had his tongue wrenched out and his right hand cut off, wrote a lot about the will. He described the perfect will of Christ who, as God, always spoke and acted rightly and whose will, simultaneously fully human, nevertheless did not lead Christ into sin. Jesus lived life in a new way. <sup>1</sup> Alas, we as humans make mistakes, but we are, in Christ, given the power to practise virtue and can know a "wholly new way of being human".

On April 27th. the Sunday morning Bible Study group began an in depth reading of the first part of the Beatitudes described in Matthew Chpt. 5, verses 1-12. Each study period ends with reflection on our response today. Just a few weeks previously an unusual event had happened in our church. The Sunday morning service was briefly delayed: a drunken man was kneeling before the communion table in the chancel and refused to leave until a member of the congregation, a man experienced in such matters, led him away.

We now have outside the church a large, electronic sign that advertises activities in St. Andrew's. It rightly welcomes everybody because we are God's house; a place of prayer. What had attracted the drunken man? Was he subconsciously aware that historically, in the apse of a church, the high altar was located? Did he deliberately choose and kneel before the eucharistic table where the presence of Christ was acknowledged in the bread and wine? Was the church, for him, symbolic of the Cities of Refuge set apart in the Hebrew Scriptures? We may never know. But we do know that such an event could occur again.

Without criticizing what had taken place, we bent our wills to consider — in the light of the Beatitudes — whether other approaches to such an incident could be explored. First and foremost, we thanked God that this man, who was "poor in spirit", had come to a place of comfort to be surrounded by persons who care. The challenge to us is to comfort with compassion "those who mourn." Does a drunken man mourn his condition? Surely in sober moments he mourns his inability in his own strength to break free from his personal hell. How might we in love point him to Christ?

We recognized that responding to God always involves a challenge. The form, as well as the content, of our worship

service is precious to us. Disorder would be abhorrent, and many of us find change a challenge. But are we so set in our ways that, if God steps in in the person of a drunken man or woman, we must have things proceed as usual? In Acts Chpt. 10, Peter was challenged by God to make, as an honourable Jew, a right about turn.



While we could not come to many conclusions, we did recognize that:

1. As a congregation we should set our will to think ahead about such an incident;
2. Surely such a person should be surrounded with prayer;
3. How best to do this: aloud in the sanctuary, however long it takes?
4. Assign Elders to approach and gently lead the person out and then pray in a private place?
5. Alternatively to sit with the person, if they are willing, at the table throughout the service;
6. To ensure, if necessary, that the person be safely placed in a taxi and (always) arrange to have follow-up.

I want to stress that these are just the prayerful thoughts of the Bible Study participants. But may we all consciously pray that whoever enters our church building, and from whatever motivation, may indeed be introduced through the quality of our response to our Lord and Saviour Jesus Christ.

1. Wilken, Robert L. *The Spirit of Early Christian Thought*. Yale University Press; 2005.

*Olive R. Anstice:*



## Good Heavens! Where is Hell?

In the February, 2014 issue of the *Presbyterian Record*, there was an article entitled "What I Learned at Camp" written by the Rev. Cherie Inksetter. She was telling about several questions pondered by the youth at camp. One of the questions posed was: "How do we know there is a Heaven/Hell, and what is it like?" Good question! So let us consider what the Israelites thought about that subject.

In the Old Testament, the words "Heaven" and "Heavens" have two meanings, one of which refers to the sky above while the other denotes "the Abode of God." Similarly, the word "Sheol" is used consistently to mean the "Abode of the dead."<sup>1</sup> Unfortunately, this is reflected in only two translations, namely the NRSV Bible (used at St. Andrew's) and the Dead Sea Scrolls Bible. Other translations use the words "hell, grave, or pit," leaving the reader not knowing if the word "grave," for example, means a burial site or the Abode of the Dead.

What then did the Israelites envisage when the body arrived in the grave and the soul in Sheol? They thought that the body would wait to be resurrected and the soul would stay in the "Abode of the Dead" until the Day of Resurrection and Judgment Day. It must be pointed out that Sheol was not a place just for Israelites, but was for all people: Egyptians, Persians, Canaanites, Samaritans, Romans, etc. The Israelites, probably influenced by the Greeks sometime after 323 B.C., were of the opinion that Sheol was compartmentalized; even some Pharisees felt that they had a little better place there than others. Please note that at the Apocalypse (the day when the Kingdom of Heaven/God would be fully revealed), the Dead would be judged as well as all people living on earth, of whom the "sheep" would be spared so that life would continue. It was thought that Israelites would rule because they knew the Torah, and all non-Israelites, who were judged to be "righteous," would willingly convert.

Now, in the New Testament we find a slightly different story, with the word "Hell" consistently bandied about with no explanation of its meaning. For example, both Acts and Revelation use only the Greek word "Hades," translated as "Hell," which means simply the "Abode of the Dead." Only the Revised KJV and The Message Bible use Hades in the English; the NRSV puts a note at the bottom of a page. Paul uses the word once: "O grave, where is thy victory." In 2 Peter II:4, one finds the only use of the word

"Tartarus" (translated as "Hell") which, to the Greeks, was a place of eternal punishment below Hades where one finds Sisyphus forever rolling a boulder up a hill.



In the Gospels, however, it is Jesus who uses the word "Hell" fifteen times. Four of the times He uses the word "Hades" translated as "Hell", and the other eleven times, the Greek word "Gehenna," which refers to the Valley of Hinnom situated to the south-west of Jerusalem, and used as the city garbage dump, which was continually on fire. Thus Jesus is quoted as referring to Hell as a place of punishment. Where did that idea come from? It is not an Israelite idea, and Jesus was an Israelite. Were the Gospel writers employing Graeco-Persian ideas in trying to explain the "Way" to the Gentiles?



Bottom line! For the youth at camp, it may be interesting, and possibly answers their questions, but do they really need to dwell on it? Not at all. Since Jesus tells us that absolutely no one knows when the Apocalypse will arrive, and that He goes "to prepare a place for us." Thus, we should not be concerned about the afterlife since we have enough tasks before us to fully occupy our time, thoughts and actions. Our first mission as humans is to attest to the values of human dignity and equality no matter what race, gender, or beliefs; for as Jesus said: "Love thy neighbour;" Matthew 22:39. Our second duty as Christians is to affirm that the earth, and all that is in it and on it, is God's creation: "The earth is the Lord's and the fullness thereof;" Psalm 24:1. Finally, we have to live up to our responsibilities as stewards of God's creation, for we pray: "Thy will be done on earth;" Matthew 6:10. Are you ready?

Something to think about!

*Charles H. Diltz*

<sup>1</sup> Where the Hebrew uses Sheol, the Septuagint uses Hades.





## We Shall Have Music

On March 1, the *Life & Music* program presented the Mardi Gras 2014 concert. This second annual “headliner” event for the *Life and Music* program featured the Regent Park Children’s Choir, jazz vocalist and broadcaster, Heather Bambrick, the *a cappella* quartet, Cadence, and the Jordan Klapman All-Star Jazz Quintet. With a lineup of musicians this talented and versatile, the evening was one highlight after another, and the audience enjoyed popular hymns, swing spirituals, Oscar Peterson’s *Hymn to Freedom*, and a New Orleans style procession.



Our collaboration with the Regent Park Children’s Choir was a fine musical addition to the evening, and gave the children the opportunity to perform in a beautiful space while collaborating with world-class professional musicians. We were also delighted to welcome the families of the Regent Park Children’s Choir, many of whom joined their children for both the final rehearsal and the evening concert.

A special thank you goes to the multi-talented Jordan Klapman, who took responsibility for arranging the musicians, planning the program, leading the band and performing as both singer and pianist. Well done!

On Saturday May 24, 2014, the sanctuary was filled with the glorious sound of female voices in a concert entitled *Women in Song*. Planned as a benefit for the *Out of the Cold* program, it featured Allison Angelo, Norine Burgess, Elizabeth Forster, Nathalie Paulin and Monica Whicher, all accompanied by John Greer on the Bösendorfer Imperial grand piano.

The program was a collection of favourite show tunes, arias, and songs by composers such as Bizet, Mahler, Gershwin, Sondheim and Irving Berlin. The delightful variety also included some ensemble numbers, five of which were arranged by John Greer. From the fluttering fans of the *Three Little Maids from School* (“*The Mikado*”) to the fast paced song of *I’m Not Getting Married Today* sung by Monica Whicher, the audience was left wanting more! One guest who had never been exposed to opera was even pleasantly surprised to find that she liked it!

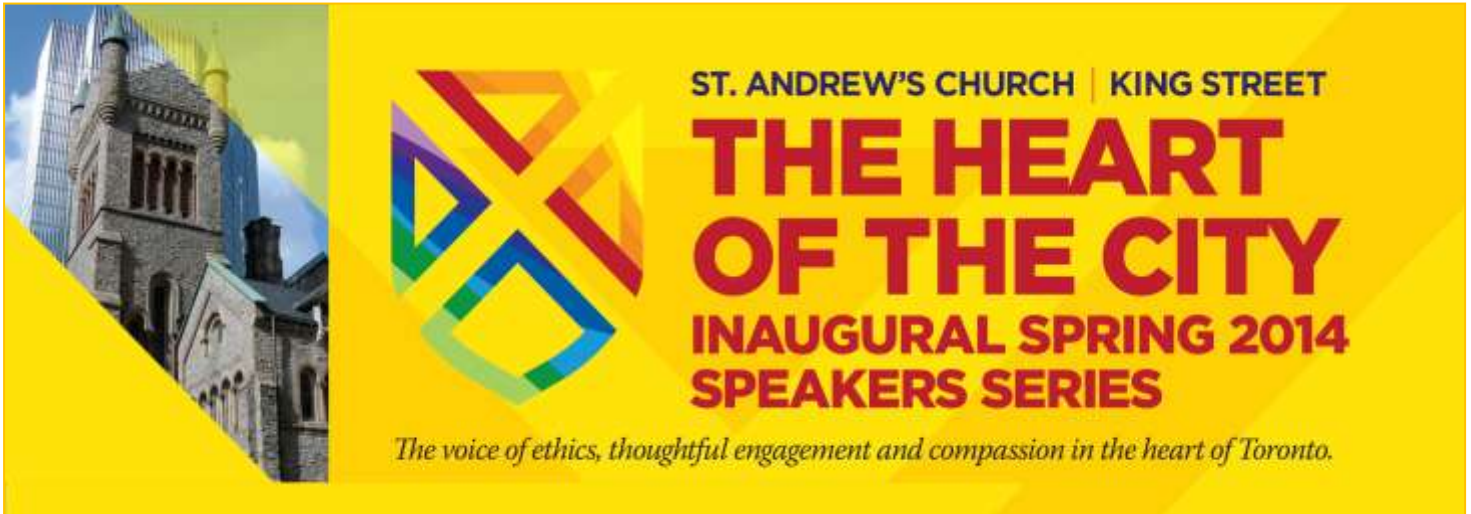


Following the concert, the post-reception goodies included cookies baked by Barbara Bickle and Thai finger food from Monte Wan of Khao San. We are grateful for their support.

Each Friday beginning in March, the *Life & Music* program has also offered free noontime recitals. Opening with a vocal recital on March 7, we have featured music for piano, organ and various combinations of instruments (violin and piano, clarinet and piano, flute and piano, piano duet and quartet). Drawing a regular audience of about 45 people, the programs have been enthusiastically received, and are an important aspect of our mandate to share music with the wider community. We are indebted to the New Classical 96.3 FM for their support of this series.

*Dan Bickle and Susan Goodwin*





The *Heart of the City* Speakers' Series at St. Andrew's Church has had three successful events this spring.

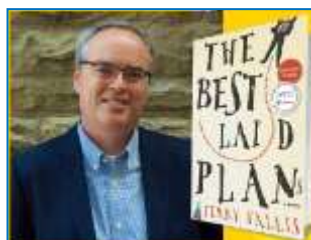
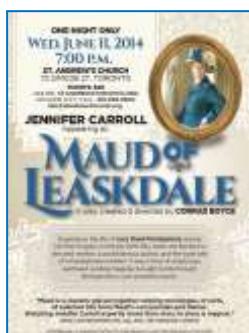
Terry Fallis spoke about "The Search for Honesty and Humour in Politics" in March and Ron Deibert discussed "Black Code", about cyber security and surveillance in April. The third and final instalment of the spring series took place on May 29 when Sally Armstrong spoke about "Uprising: A New Age is Dawning for Every Mother's Daughter".

Attendees have commented that they found each event stimulating and interesting. The receptions after the speech also provided an opportunity to share some food and wine while socializing with the featured speaker. We are already planning the fall series, as well as the spring 2015 series. We hope to see you at future *Heart of the City* events.

We are grateful to the many volunteers who worked with the committee on each of the evening events. They are Selena Tke, Doris Ramsey, Alinser Hoyes, Shari Lou, Melanie Crutchley, Brenna Swift, Michael Ferrarelli, Amanda Doiron, and John Lever.

On June 11, we presented Jennifer Carroll in a one-person play entitled *Maud of Leaskdale*, which was very well attended. This play tells the story of Lucy Maud Montgomery (the author of *Anne of Green Gables*), and is completely comprised of excerpts from her diaries. Ms. Montgomery was a Presbyterian Minister's wife who did much of her writing in the Manse at Leaskdale Presbyterian Church, in Uxbridge. Lucy Maud Montgomery is one of Canada's famous authors and because of her worldwide recognition, the Government of Canada has formally recognised the Manse as a National Historic site. Jennifer Carroll has performed this play in Leaskdale to rave reviews.

Members of the *Heart of the City Speaker Series* committee are: Ted Crysler ( Chair) , Will Ingram, Karen Ingram, Brenda Lever, Blair Agnew, John Taylor, Stevie Cameron, Brian Stewart, Allan Lever, Sandy Aird, Rose Thiessen, and Ben Kim.



Ted Crysler, Chair



## Sing Praises

*Creative prose and poetry*

*celebrating or reflecting on the life and work  
of St. Andrew's Church*

*To celebrate our church's Scottish heritage, last Sunday we all witnessed the Highlanders' marvellous parade. Patrick and I would like to share our travel journal kept during our visit to Scotland in 2008, when we ventured through Avimore, Inverness, the Isle of Skye, Fort William, Aberdeen, St. Andrew, and Edinburgh. The first part of the trip was to Avimore, Inverness and Loch Ness. The second part highlights the Isle of Skye and Fort William. Part three is dedicated to St. Andrew and Edinburgh.*



### Our Trip to Scotland, Part 1

*August 15 to 16, 2008, Toronto to Avimore*

When we got off the ScotRail train from Glasgow at Avimore, it was surprisingly festive at the train station. On the left hand side was the big sign of MacDonald Resort. We passed some enticingly green sledging slopes. I remembered the traditional British sport of cheese rolling, where men run down a steep green grass slope, chasing after a big round of cheese.

When we reached the entrance of the hotel, MacDonald Resort was not the time-share exchange program that was assigned to us. We had to take a taxi uphill for 8 minutes to "Dalfaber Golf Resort," which was a little outdated and run down. The front desk put us in Spey 2, a two bedroom unit located at the end of the golf course! Without a car how would we get there? When they realized that among all their local guests, we were the two who had flown the farthest to vacation—from the other side of the ocean — a chunky, tanned Scottish "usher" drove us over on a tiny golf cart, jumping over curbs and bumps. I grabbed keys, luggage and Patrick: none of them could we afford to lose!

I stuck the heavy copper key into the 2<sup>nd</sup> floor gate keyhole: The English foyer had a second glass door to separate the main living area from the front door. Although it was mid-August, we could tell immediately that it was a cold castle. Aside from the \$700 maintenance fee that we were to pay for the 7-day stay, we also had to pay electricity and hot water fees. I put the kettle on the stove; quickly got some water boiling for a cup of hot tea! But what's that smell? Gee, time-zoned-out sleepy me — I put an electric kettle on a hot stove! But how come they made it look like a regular oven kettle?! The rubber bottom started to melt and give off a smell! I wanted to cry...



**August 17<sup>th</sup>, 2008. Sunday, Sunny. Inverness to Loch Ness**

A couple of ladies smoking and sitting at a picnic table told me that Loch Ness wasn't worth spending one day to go there, but that Malaig was nice, very nice! But there we were, on an early Sunday afternoon at Inverness City Link Bus station (which was shut down on Sundays), with nowhere to go except an expensive tour to the famous Loch Ness (Sea monster's lake): 17 pounds for an adult, 14 pounds for child.

The little bus left the ancient and beautiful Inverness, heading to Loch Ness. We first took a short cruise in the deep cold Loch Ness. The blue and red British flag shaped like a hot air balloon behind us. I quickly took some pictures of Patrick in his Tommy Hilfiger winter coat (also in blue and red) in front of the flag. I remembered there was a movie called "The Water Horse," about this mysterious sea monster that emerged and submerged, like a giant snake with a little dinosaur type head...

We arrived atop the cliff of Urquhart Castle ruins. This was the first castle we visited in Scotland. Like innocent children, we showered so many photos at this site, so excited to record every detail of the castle. On the way back we got to see real highland oxen and cows with big horns scattered about on farm lands.

When we arrived in Inverness, we could barely walk up the 40 stairs to the Inverness Castle. Some young boys with blond hair were teasing us, shouting "Can you teach me some Chinese or Japanese?" I noticed that here, unlike in North America, there were so few Asian faces. I simply said to them, "Ni Hao" (How are you?), "Zai Jian" (Bye!). On the train back to Aviemore, I felt relaxed for the first time and was truly enjoying the moments on the train: the first day of our Scotland excursion had ended successfully. After dinner I planned for the next day's big trip: Tomorrow is Monday; more trains going everywhere. My target will be to the west of Inverness, to reach Isle of Skye!

*Shari Liu*



PRESBYTERIAN  
RECORD

## STAY CONNECTED

**PRESBYTERIAN RECORD** is our monthly, award-winning denominational magazine – an excellent way to stay connected with the ideas, news and activities of other members and congregations of the Presbyterian Church in Canada.

As noted at the recent Annual Meeting, our congregation will no longer be on the Presbyterian Record's "Every Home Plan". Instead, congregational members are welcomed and encouraged to arrange their own subscription.

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## Milestones

### Marriages

Jeremy Moore and Frances Jones — May 3, 2014

Kevin Jones and Carrie Clayton — May 10, 2014

### Baptisms

Patrick Zhang — April 27, 2014

Alexander Oh, infant son of Terry and Richard — May 4, 2014

### Deaths

Cavan Jackson, son of Stephen and Carol

— Memorial Service, May 30, 2014

### New Members

Shirley Chang — June 1, 2014

## Calendar

### Summer Services

Communion — First Sunday in July and August

Service of Prayers for Healing — Third Sunday in July and August,  
following morning worship

### Activities

Session Meeting — June 17 and September 16

Board Meeting — June 25

Wine, Cheeses & Jesus Fellowship Meeting — June 19

SAGA Fellowship Meetings — June 27 and Sept. 26

SAGA Pool Parties — July 26 and August 23

### Events

*Voices of War, Dreams of Peace: The Legacy of the First World War*

(presented by Life & Music at St. Andrew's and

The Heart of the City Speaker Series)

\* Evening Event, October 4

\* Friday Noontime Recitals — Fall series begins October 17