



Catalyst

November 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.

The Merits of Memory and Mantras

Many of us likely remember “memory work” from our days in Sunday School. In the church in which I grew up, there was a challenge, of sorts, to memorize the Ten Commandments, the books of the Bible, the Apostles’ Creed, and a number of important Bible verses — all of which led to being presented with a Bible at the year-end Sunday School celebration, followed by the Sunday School picnic.

Sadly, for many of us, the challenge of memorizing passages and verses from the Bible likely ended when we “graduated” from Sunday School. After all, the intentional focus and discipline of committing to our memories important verses is a task that we can embrace at any stage of life.

In certain spiritual traditions, there is an established practice of reciting “mantras” which can be a sound, or a word, or a phrase that is used to focus the mind and the spirit, and thereby prepare the individual for a time of contemplation or meditation. Most of us do not think of “mantras” in the Christian tradition, but many of us may have encountered them when we have tried a yoga class or gone on a retreat.

But what if we were to re-frame those Sunday School memory work verses as “mantras” to be utilized and embraced at any stage of life? After all, our Sunday School teachers were not simply trying to get us to learn verses by rote so that we could earn a Bible — rather, they knew that these verses could help us, as life unfolded, to ponder the mystery and the presence of the God who would always be with us. And they probably knew that the best way to “tap into” those wonderful spiritual resources was to help us to focus on them so intentionally that we would know them “by heart.”

Consider, therefore, how we might use some of those beautiful verses as we journey through the chaos of a

hectic, stressful day: The words flowing in and out of our minds as we breathe: “Be still and know that I am God.”

When the outlook seems bleak: “God so loved the world...” Recollect our calling in the face of a harsh world: “Do justice, love kindness, and walk humbly with God.” When someone brings the opposite of those qualities and attributes to mind: “Love is patient, love is kind, love is not envious or boastful or arrogant or rude.” In these, and so many ways, the simple task of pondering these verses can shape our perspective on the daily events of our lives.



And there are passages that can also challenge us: What does it mean to truly live with the courage to contemplate that “the Lord gave, and the Lord has taken away; blessed be the name of the Lord”? Or to embrace the calling: “Deny yourself, take up your cross and follow me”? Familiar words that both challenge and comfort.

These refrains may come naturally when sitting in a stately old church. However, they lend themselves equally well when we are walking down the street, picking the kids up from school, lying in bed awake at night, doing the dishes. A moment to welcome these “memorized mantras,” allowing otherwise “normal” moments to be infused with grace.

Of course, a time will come for each one of us, when those “normal” moments are drawing to an end, and memories predominate. When that happens, would it not be beautiful if our minds and spirits had been so conditioned that we embrace, with joy, the truth of the ancient testaments: “Yea, though I walk through the valley of the shadow of death, I fear no evil”? And “then I saw a new heaven and a new earth...”

Will

IN THIS ISSUE...

<i>The Merits of Memory and Mantras, Rev. Ingram</i>	1
<i>God in the Trenches, Rev. Faris</i>	3
<i>A Session Minute, Lori Ransom</i>	6
<i>Report from Stewardship & Finance, Blair Agnew</i>	8
<i>Boarding Homes Ministry, Rev. Hunter</i>	10
<i>Babes in Christ, Charles Diltz</i>	11
<i>Voices of War, Dreams of Peace, Daniel Bickle</i>	12
<i>Communications Ministry, Don Durno</i>	14
<i>The Heart of the City Speakers Series, Ted Crysler</i>	15
<i>Tom's Angels, Richard Lett</i>	16
<i>Thoughts from Bible Study, Olive Anstice</i>	17
<i>our Trip to Scotland, Shari Liu</i>	17
<i>St. Andrew's Fitness Group, Gavin MacLean</i>	19
<i>Volunteer Opportunities</i>	20
<i>EHM Summer Camps 2014, Nancy Mathewson</i>	21
<i>Milestones</i>	22
<i>Special Events and Activities</i>	23
<i>Advent and Christmas Services and Events</i>	24

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.

CO-EDITORS

Yvonne Pigott (ypigott@yahoo.com); Jane Martin (janemartin@pagemartin.com)

EDITORIAL PRODUCTION

Judy Neal, Will Ingram, and Nora Lever

PHOTOGRAPHY

Judy Neal, Rick Lett, Will Ingram, Arjecan via <http://www.flickr.com/photos/arje/113015880/>, and church archives.

OUR MINISTERS

Rev. William G. Ingram, Senior Minister; Rev. Dr. Robert N. Faris, Associate Minister
Rev. Rodger Hunter, Minister in Association; Rev. Dr. Iain Nicol, Minister in Association

CONTACT US

Email: info@standrewstoronto.org **Website:** www.standrewstoronto.org
Telephone: 416-593-5600 ext. 220



God in the Trenches

When I was a student at Knox College in the early 1980s, my name came up on the rotation of students to lead worship on Remembrance Day. I struggled to know what to say as someone who was very involved in the Peace Movement, participating in marches against the production of cruise missile guidance systems at Litton Industries and the testing of missiles in Canada. The accession to power of Ronald Reagan in the United States and Margaret Thatcher in the United Kingdom meant a ramping up of the arms race and the rhetoric of the Cold War. “Hot wars” fuelled by the hardening of ideological lines were expanding in Central America, southern Africa and elsewhere. In seminaries we were engaged in theological discussion, and often argument, about the church and war and the entanglement of Christian faith and the bloody conflicts that had so often been fought in the name of the God we confessed.

In searching for words that would have meaning and authenticity in the service, I came across the poetry of Studdert Kennedy, also known as “Woodbine Willy.” Kennedy was a British Anglican priest and a chaplain during the First World War. His nickname came from the fact that he handed out Woodbine cigarettes to bring some small comfort to the soldiers living in the hell of the muddy trenches. During the war, and after it, Kennedy was forced to try to come to terms with the obscenity of thinking that a holy God could have ordained such carnage.

He pulls no punches in his poetry, much of it contained in a volume, now out of print, entitled, *The Unutterable Beauty*¹, bringing a profound challenge to the idealistic and progressive theology of the 19th century and the triumphalist Christianity that had accompanied the growth of Empires in Europe and around the world. Many in Europe gave up on the Church and on Christian faith after the First World War, and its decline continued after the Second World War when again the Church, on both sides of the conflict, had done little to prevent the descent into another hell of war.

Much of Kennedy’s poetry and other writing is infused with a renewed emphasis on God’s coming among us in the incarnation. We understand God most fully, not as a triumphant king, far removed from us in a heavenly palace, but rather in the life and suffering and death of Jesus as he lived among us and knew in his

flesh the pain and the horror of human life. God was not in the places where the war was planned and strategized, far from the front lines; God was found in the trenches, in the mud and disease, in the boredom and in the slaughter of war. This is strongly and profoundly reflected in the poem quoted here, “The Sorrow of God.” The original Cockney version has been altered slightly by Ben Witherington for ease of reading and understanding².



As the commemorations of Remembrance Day become more pointed in this 100th anniversary of the beginning of the First World War, including in our own commemoration at St. Andrew’s in the event, “Voices of War, Dreams of Peace,” I have once again been drawn to Studdert Kennedy’s poetry and I trust this will be helpful as we reflect, as people of faith, on the history of our involvement in war and seek to know how to respond to the renewed calls to war in our own time.

Bob Faris

References

1. G. A. Studdert Kennedy. *The Unutterable Beauty: The Collected Poetry of G. A. Studdert Kennedy*, 1927. Diggory Press.
2. Ben Witherington. Web page. *Studdert Kennedy*. Internet. Available from: <http://benwitherington.blogspot.ca/2007/09/sorrow-of-god-g-studdert-kennedy.html>

Continued on page 4...



God in the Trenches

continued from page 3

The Sorrow of God

Yes I used to believe in Jesus Christ
And I used to go to church.
But since I left home and came to France,
I've been clean knocked off my perch.
For it seemed alright at home it did,
To believe in a God above
And in Jesus Christ his only Son
What died on the cross through Love.

When I went for a walk of a Sunday morn
On a nice fine day in the spring
I could see the proof of the living God
In every living thing.
For how could the grass and the trees grow up,
All alone of their bloomin' selves?
Ye might as well believe in fairy tales,
And think they were made by elves.

So I thought that that long haired atheist
Was nothing but a silly sod
For how did he account for my Brussel sprouts,
If he didn't believe in God?

But it ain't the same out here, you know
It's as different as chalk and cheese,
For half of it's blood and the other half mud,
And I'm darned if I really see
How the God who has made such a cruel cruel world
Can have love in his heart for men,
And be deaf to the cries of the men as dies
And never comes home again.

Just look at that little boy corporal there,
Such a fine upstanding lad,
With a will of his own, and a way of his own
And a smile of his own, he had.
An hour ago he was bustin' with life
With his actin' and foolin' and fun;
He was simply the life of us all, he was
Now look what the blighters have done.
Look at him lying there all of a heap
With the blood soaking over his head
Like a beautiful picture spoiled by a fool,
A bundle of nothing—dead...

And the lovin' God he looks down on it all,
On the blood, and the mud, and the smell,
Oh God if it's true how I pity you
For you must be livin' in hell.
You must be livin' in hell all day,
And livin' in hell all night.
I'd rather be dead with a hole in my dead
I would by a darn long sight,
Than be livin' with you on your heavenly throne,
Looking down on yon bloody heap,
That was once a boy full of life and joy,
And hearin' his mother weep.

The sorrows of God must be hard to bear,
If he really has love in his heart.
And the hardest part in the world to play
Must surely be God's part.
And I wonder if that's what it really means,
That figure who hangs on the cross.
I remember I saw one the other day
As I stood with the captain's hoss.

I remembers, I thinks, thinks I to myself
Its a long time since he died,
Yet the world don't seem much better to-day
Then when he was crucified.

It's always the same, as it seems to me,
The weakest must go to the wall,
And whether it's right, or whether it's wrong
Doesn't seem to matter at all.
The better you are and the harder it is,
The harder you have to fight,
It's a cruel hard world for any bloke
Who does the thing which is right.
And that's how he came to be crucified,
For that's what he tried to do.
He was always a-tryin' to do his best
For the likes of me and you.

Well what if he came to the earth today
Came walking about in this trench
How his heart would bleed for the sights he'd see
In the mud and the blood and the stench.
And I guess it would finish him up for good
When he came to this old sap end,
And he saw that bundle of nothing there,
For he wept at the grave of a friend.

And they say He was just the Image of God
 I wonder if God sheds tears.
 I wonder if God can be sorrowing still,
 And has been all these years.
 I wonder if that's what it really means,
 Not only that he once died,
 Not only that he came once to earth
 And wept and was crucified?
 Not just that he suffered once for all
 To save us from our sins
 And then went up to his throne on high
 To wait until his heaven begins.
 But why don't you bust this show to bits
 And force us to do your will?
 Why ever should God be suffering so,
 And man be sinning still?
 Why don't you make your voice ring out,
 And drown these cursed guns?
 Why don't you stand with an outstretched hand
 Out there betwixt us and the Huns?
 Why don't you force us to end this war
 And fix up a lasting peace?
 Why don't you will that the world be still
 And wars for ever cease?
 That's what I'd do, if I were you,
 And I had a lot of sons
 Who squabbled and fought and spoiled their home,
 Same as us boys and the Huns.

And yet I remember a lad of mine,
 He's fighting now on the sea.
 And he was a thorn in his mother's side
 And the plague of my life to me.
 Lord how I used to switch that lad
 Until he fairly yelped with pain
 But fast as I thrashed one devil out
 Another popped in again.

And at last when he grew up a strapping lad
 He ups and says to me
 'My will is my own, and my life is my own,
 And I'm goin' Dad to sea.'
 And he went, for I hadn't broken his will,
 Though God knows how I tried,
 And he never set eyes on my face again
 Until the day his mother dies.
 Well maybe that's how it is with God,
 His sons have got to be free.

Their wills are their own, their lives are their own,
 And that is how it has to be.
 So the Father God goes sorrowing still
 For his world which has gone to sea
 But he runs up a light on Calvary's height
 That beckons to you and to me.
 The beacon light of the sorrow of God
 Has been shinin' down the years,
 Flashin' its light through the darkest night
 Of our human blood and tears.

There's a sight of things which I thought were strange,
 As I am just beginnin' to see.
 'Inasmuch as you did it unto one of these,
 You did it unto Me'

So it isn't just only the crown of thorns
 What has pierced and torn God's head
 He knows the feel of the bullet too,
 And he's had his touch of the lead.
 And he's standin' with me in this here sap,
 And the corporal stands with Him,
 And the eyes of the laddie is shinin' bright
 But the eyes of the Christ burn dim.

Oh laddie I thought as ye'd done for me
 And broken my heart with your pain.
 I thought ye'd taught me God was dead,
 But ye've brought Him to life again.
 And ye've taught me more of what God is
 Than ever I thought to know,
 For I never thought he could come so close,
 Or that I could love Him so.

For the voice of the Lord, as I hear it now
 Is the voice of my pals that bled,
 And the call of my country's God to me
 Is the call of my country's dead.

Studdert Kennedy



A Session Minute

As The Rev. Will Ingram reported at a congregational meeting on Sunday, October 5, 2014, the Session has completed its year-long review of its structure and has approved a number of changes. The primary goals are to improve on the efficiency with which the Session makes decisions and to enhance the way the Session carries out its pastoral responsibilities to the congregation. In brief, the Session decided to reduce the number of people who sit as active members on Session and to create a new ministry which would focus on building effective relationships within our community of faith.



With the formation of the new ministry, Elders will no longer be responsible for pastoral districts. As the Session's research demonstrated, this change is consistent with evolving practice in other congregations of The Presbyterian Church in Canada. While this new Ministry of Fellowship and Pastoral Care is in the process of forming and organizing its work, members are encouraged, as they would have consulted with their assigned Elders in the past, to continue to contact any member of Session or the ministers.

Here follow specific decisions to implement these changes made by the Session:

The number of members of Session will not exceed 18;

The following 14 Elders will carry on serving as members of Session: Blair Agnew, Sandy Aird, Marc Buist, Stevie Cameron, George Cantlie, Irene Faiz, Grant Farrow, Susan Goodwin, Allan Lever, Mary Maiden, John Matheson, Noel Ramsey, Lori Ransom, and Alison Rose;

The new session will establish the tenure of each of the above 15 members so that five of them will retire in two years, another five in four years, and the remaining five in six years, and that elections be held at those times; Elders may serve a maximum of two consecutive six year terms (12 years) following which they must leave active membership of the Session for a minimum of two years after which time they may again stand for election to active membership on the Session;

The new Session will take the necessary steps to add three additional Elders over the year after due consideration of the needs and demographics of the congregation;

Priority will be placed on appointing a Convener of the Ministry of Fellowship and Pastoral Care (formerly the Ministry of Community Life). The convener will be charged with forming a committee of interested elders and volunteers to develop a plan for a new approach to pastoral care for St. Andrew's.

The new Session will create an Elders Study Program which will focus on spiritual development. It will be available to all ordained Elders who are members of St. Andrew's.

The new Session will provide opportunities for the active continuing participation of ordained Elders not serving on Session so that those who choose to do so can continue to participate in the work of the church.

With regard to the final two decisions, the Session needs to develop an accurate list of all members of the congregation who have been ordained as Elders in The Presbyterian Church in Canada. We would be particularly interested in learning who among our current membership may have been served as an Elder in a congregation other than St. Andrew's or who may have served at St. Andrew's over 10 years ago. It would be appreciated if these ordained Elders would contact any one of Will Ingram, Bob Faris, Lori Ransom or Sandy Aird to share this information.

Continued on page 7

We extend our deepest thanks for their service to the following Elders who stepped down from active membership on the Session in 2014: Deborah Baird, John Darling, Lenore Goodwin, Cynthia Humphries, Graeme Hepburn, Philip Holloway, Thomas Kovats, Sally Martin, Nancy Mathewson, Peter Price, Eric Reynolds, Culver Riley, Fiona Smith, Lee Stratton, Biao Su, Gordon Taylor and Candace Grant.

Lori Ransom,
Clerk of Session, October 2014



A Message from the Moderator Regarding Recent Attacks in Ottawa

As with so many, I was shocked to learn both of the attacks in Ottawa on October 22, 2014, and the earlier attacks on Canadian soldiers in St. Jean de Richelieu. May God comfort the families of those killed, Patrick Vincent and Nathan Cirillo. May God restore to health those who have been wounded.

We give thanks for the work of all those who protect us from violence and pray that God may protect them in their duties.

We also pray for the families of the attackers for they must be in great pain today. They too are God's children and thus our sisters and brothers. We remember before God any troubled young men and women in our country who may be tempted into a distorted world of violence and hatred. To them we say, "There is a better way!"

As I write this message, it is reported that Parliament intends to resume the nation's business today. I applaud this decision. To carry on with what one is called to do is always a proper response to evil. May God enable our legislators to serve well as they do the people's business.

As always, it is also time for us in the church to be about our business. Let us be very clear about what that business actually is. It is to follow Jesus. It is to repay no one evil for evil and, so far as it is possible for us, to live peaceably with all people. It is not to be overcome by evil, but overcome evil with good, to relieve the needs of the poor, to stand with those who are oppressed and always to point to the hope that lies in the gospel. Doubtless we shall often fail in this task. But it is better to fail in following Jesus than to succeed at anything else.

—The Rev. Dr. Stephen Farris



Report from the Stewardship & Finance Committee

Financial Results



The church's financial results for the nine months ended September 30, 2014 (and comparisons with budget and 2013 results) are summarized below.

Congregational givings to the end of September were 6.8% ahead of the same period last year and about in line with budget. However, envelope and identified givings are tracking 4% below budget. Open and unidentified givings for the nine-month period were nearly \$17,000 compared to a budget of \$9,000, thereby offsetting almost entirely the shortfall on the envelope and identified side. Total givings for the nine-month period were \$243,000; this represents two-thirds of our annual budgeted number of \$364,500, meaning that we require a further \$122,000 in the remaining three months to achieve budget. By way of comparison, we realized \$120,000 in the final quarter of last year but there is no room for complacency, particularly as any shortfall will further increase the deficit that we are already budgeting. We had previously communicated (and budgeted) that rental income would be down from last year due to one organization renting less time at the Great Hall. In addition to this loss, we have experienced a slowdown in rentals by the movie industry, a consequence of which is that rental receipts are \$10,000 below budget. Taken together with our grant income of \$375,000 year-to-date, our total revenues are marginally higher than last year but also marginally below budget.

Ministries expenditures of \$365,000 are nearly \$20,000 less than budget, principally on account of music and worship expenditures being \$11,000 below budget and ministerial staff training and development expenditures being \$5,000 below budget. Operations expenditures of \$220,000 are \$6,000 over budget, mainly on account of higher heat and utilities (\$75,000 versus a budget of \$63,000), partially offset by repairs and maintenance bills of \$66,000 being \$6,000 less than budget. Administration expenses have for the most part been kept under tight control, resulting in a favourable variance of \$4,000 compared to budget and \$7,000 less than spent over the same period last year.

	Nine months ended September 30		
	2014 Actual	2014 Budget	2013 Actual
Amounts in \$000s			
Revenues			
Givings	\$ 243	\$ 245	\$ 220
Rental income	84	93	97
Grant income	375	375	375
	<u>702</u>	<u>713</u>	<u>692</u>
Expenses			
Ministries	365	384	348
Operations	220	214	202
Administration	144	148	151
	<u>729</u>	<u>746</u>	<u>701</u>
Net surplus/(deficit)	<u>\$ (27)</u>	<u>\$ (33)</u>	<u>\$ (9)</u>

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 for the continual support of its ministries, while it also helps with our budgeting and reduces the church office paperwork and book-keeping. We are pleased to report that we now have 61 people enrolled in the PAR plan, whose collective contributions amount to \$13,150 each month. On a run-rate basis, this equates to about \$158,000 annually, which represents 43% of our budgeted givings 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 September 30, 2014, the market value of the investment portfolio was \$8.4 million, up from \$8.0 million at January 1, 2014. The investments are managed by Burgundy Asset Management and are held within Burgundy's Balanced Foundation Fund. This fund has performed strongly in the current year, appreciating 1.3% in the third calendar quarter and 15.6% over the past 12 months. This follows average returns of 15.2% over 24 months and 14.6% over 36 months. Burgundy has cautioned us not to expect a continuation of such returns; rather, expectations of annual returns in the region of 5% - 8% are more reasonable. The Balanced Foundation Fund is currently weighted 64% equities (25% Canadian, 39% foreign), 29% fixed income and 7% cash, representing a mix that is in line with the fund's strategic long-term asset mix policy.

Blair Agnew

Communications Ministry

The Communications Ministry last met on Tuesday, October 4th to continue discussing our mandate to coordinate internal and external communications activities of St. Andrew's to ensure 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.

The Ministry is focusing on strategies to increase attendance at the wide range of church activities, including the extraordinary *Heart of the City* Speakers Series and the *Music at St. Andrew's* program. We are focusing primarily on two key areas: branding and social media. An exciting new branding strategy, which we are now finalizing, will be shared with the congregation in the coming months. We are also coordinating a key point of contact to lead the communication updates for our social media and Web platforms.

Committee Members: Ben Kim, Allan Lever, Karen Ingram, Lois Hird, Sandy Aird, Kris Khan, Helen Kampfmuller, Elizabeth Forster, Alison Rose, Yvonne Pigott, Lana Kong, Judy Neal, (ex officio), Will Ingram, Don Durno (Chair).

Don Durno, Chair

Boarding Homes Ministry — Day 4: Creative Eyes

From a series of 31 daily devotions, based in pastoral care and approaches to Christian community



Eyes have the power to shape life. How a community looks at the world will heal or damage. Imagine a face in all its beauty and vulnerability. Push-offs from glaring eyes can rub off the features of that face. Nose, lips and chin can be buffed clear away. Still further, the scorching blast of hateful looks can dry a face, leaving it cracked up like the tiles of a river bed. Eyes have the power to shape reality.

In our curriculum, the song *Creative Eyes* explores an idea put forward by Rainer Maria Rilke in one of his poems¹. He suggests that as the world comes towards us our eyes can “ripen” it.

Perhaps Christian communities need to openly reflect on what “eye” they use to greet creation. So, in all due humility and in all due awareness of your limitations: What eye do you employ as you greet the world coming towards you?

Prayerfully ponder where your eyes have gone over the last week:

- ◆ How did your eyes touch the face of strangers? Then, describe the “eye” you use to look on someone on the street asking for money.
- ◆ How did your God-commissioned eyes engage those you love in your family and church?
- ◆ What eyes do you employ as you look on someone you disagree with?
- ◆ Describe the “content” of your eyes last week as you faced a mirror.

In our curriculum, the song *Creative Eyes* speaks about the anointing power of the eyes. The poured out oil of loving eyes can anoint a fragile face. (In the Hebrew tradition oil was lovingly drizzled over a person’s head as a symbol of God’s blessing and presence. Further, oil was poured into wounds to promote healing; and even further, oil is used to promote caressing care.)

Eyes can see with love. Therefore, there is hope. Eyes can look on a person to convey forgiveness. They can show delight, glad welcome, and communicate concern. Loving eyes will help reconstruct a face buffeted about by life.

So oil me, Oil me, My love, Anoint me, Come won't you oil me some more;
Eyes can create, So take my face, And make my face, And shape my face, Ease round my eyes, Twisted from lies,
Knead my tired face, I need your care. Design me with your lovin' stare.

Move again into prayer. Reflect on how your eyes shape faces.

- ◆ Petition God for even greater warmth in your eyes. Some faces are frostbitten from icy receptions.
- ◆ Invite God to make your eyes very open to joy so that you might increase the smile of someone who is sharing a great happiness.
- ◆ Pray for kinder eyes. A predatory world has its share of Chiselers. They chip away at those who are vulnerable and leave their faces mutilated.

Reshape the world!

1. Rainer Maria Rilke, Anita Barrows (Translator), Joanna Macy (Translator). *Rilke's Book of Hours: Love Poems to God*. USA: Riverhead Books; 2004: 176 pages.

Babes in Christ

In the opening passage in John 3, we find Nicodemus coming to visit Jesus. He begins by flattering Jesus, but is stopped short before he can pose a question, for Jesus is way ahead of him. He completely confuses Nicodemus by making the statement “Ye must be born again.” Then Jesus goes on to reiterate the statement by saying that unless a person be born again, that person cannot see the kingdom of God: i.e., the emphasis here is on “seeing,” envisioning what Jesus has in mind for the Kingdom of God on earth now. He further chides Nicodemus, who cannot understand how these things can be, by pointing out that Nicodemus is a teacher of Israel and thus should know these things. Nicodemus is left with something to think about.



And we are left with something to ponder. What did Jesus mean by saying “Ye must be born again”? All four gospels give the answer, but the best explanation is found in Matt 18: 3, where Jesus says: “Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven,” i.e., one will not enter into Jesus’ vision of God’s kingdom on earth. In the next verse Jesus tells us that one must humble oneself and become as a little child.

Let us take for example a youth of 17, a lady of 42, and a gentleman of 76, each of whom has come to realize that he/she has been touched by God, i.e., “born again.” In spite of their chronological ages, each is a babe in Christ: each is setting out on a pilgrimage, on a journey as a Christian. Paul calls the Corinthians “babes in Christ,” and tells them that he fed them “with milk and not with meat.” (1 Cor. 3: 1,2). 1 Peter 2: 2 gives more explicit instruction in the words: “As newborn babes, desire the sincere milk of the word, that ye may grow thereby.”

Well then, is there not a question here? What does a congregation, as the community of Christ, do to help that they may “grow thereby”? Each one has questions and problems: youth today face tremendous pressures which many of the older members of a congregation never had to deal with. (I often wonder if I could survive growing up in today’s milieu); the lady has her changes to face with children leaving home, or her job, or her own body; the gentleman is now retired and has time and willingness, but his body taps him on the shoulder to say that his heart may be in the right place and his mind may be full of ideas but just how much can the body take.

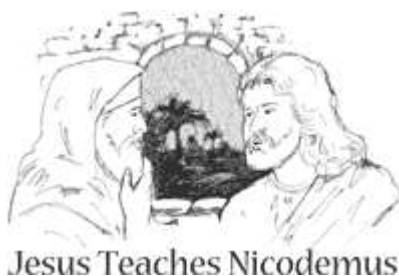
In the last Catalyst, a writer suggested that members of the congregation in various parts of the city get together occasionally at a pub or restaurant so that we can get to know one another, and that this would be particularly helpful to new members. Now that’s an idea worth pursuing.

We are dismissed from the Service of Worship with the words that we “go in peace, seek justice, and be merciful.” And there is another very good suggestion, but does it not raise the question of “how”?

No matter what each one’s chronological age, if we are “Babes in Christ,” should we not have a nursery?

Something to think about.

Charles Diltz



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

More than a year ago, a member of the Life and Music Committee suggested that we hold an event to commemorate the 100th anniversary of the First World War, with particular emphasis on how that global conflict affected St. Andrew's Church —166 people, one-quarter of the congregation, enlisted; 28 did not return.

A team of volunteers took on the intensive work of exploring this part of our church's history. Thanks to excellent sources such as the 48th Highlanders Museum, the 15th Battalion CEF Memorial Project and Ancestry.ca, we assembled pictures, stories, letters, diaries and music. We also reached out to the families of our fallen soldiers. The Garrow and the Armour (Kay and Hay) families graciously provided letters and pictures, then joined us as honoured guests at the event.

When Saturday, October 4 finally arrived, we were delighted to welcome the Honourable Elizabeth Dowdeswell, Lieutenant Governor of Ontario, as our guest for the evening. The audience of approximately 500 people included three generations of the Gibson family, descendants of fallen soldier Frank Gibson, whose letters were being featured this evening.

We began our event with a film reel of striking pictures from the era, accompanied by period music played by Jordan Klapman on our Bösendorfer piano. A solemn Roll Call of our fallen soldiers marked the start of the formal program, followed by songs of the era sung by Allison Angelo and Geoffrey Sirett, and a talk about life in Toronto in 1914 by classical music expert, Rick Phillips. Moving excerpts from the letters of fallen soldiers and grieving families were delivered by actors Florence MacGregor, Kirk Dunn, Ben Muir and Danya Buonastella. The readings were complemented by piano and organ selections played by Dan Bickle. The keynote address by foreign correspondent and broadcaster Brian Stewart reflected on how the conflict affected St. Andrew's and what we've learned from that war. (Brian's speech is posted on the church website.)

Voices of War, Dreams of Peace was a deeply-moving event — one that gave everyone a chance not only to learn about the First World War, but also to reflect on its wider implications. We owe special thanks to the large team of volunteers who laboured unstintingly in bringing the stories of our fallen soldiers to life, and especially to the 48th Highlanders for their generous and gracious assistance.

Brian Stewart's closing comments summed up the evening perfectly:

In closing, above all, 1914 taught us that we must never take chances with war and peace the way leaders so clumsily did a century ago. And while the dream of ending war is still shared by many, we have the sacrifice of these brave and noble ancestors to remind us that the route to that shining objective cannot lie across a battlefield. Bless them! They did their best and gave all that they had to give — but we know the ultimate lesson learned is that we have to find another way.

*Helen Kampfmuller
and Dan Bickle*

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



The large audience listens to the roll call of the 28 soldiers from the congregation of St. Andrew's who died in The Great War.



Entrance of the Honourable Elizabeth Dowdeswell, Lieutenant Governor of Ontario



Geoffrey Sirret and Allison Angelo performing "If you were the only girl in the world"



Dramatic Readings of the letters of Lt. Francis Gibson, by Kirk Dunn, Benjamin Muir, Brian Stewart, Danya Buonastella, and Florence MacGregor.



THE CHRISTMAS STORY TOLD BY THE CHURCH SCHOOL

The children of *St. Andrew's Church School* are busy working very hard on this year's pageant.

We invite you, your family and friends to our presentation of this wonderful story. Sunday, December 21 at 10:30 a.m. in the sanctuary. Please bring a friend!

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.

To subscribe please visit

<http://presbyterianrecord.ca/subscribe/subscribe-form/>

(use our promo code to obtain the special rate of \$27.06)

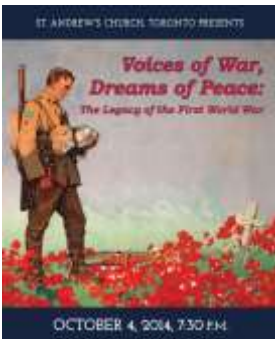
or email: subscribe2record@gmail.com for more information.

The Heart of the City Speakers Series

The Heart of the City Speakers Series had a very successful spring programme. The three featured speakers were Terry Fallis, Ron Deibert and Sally Armstrong, as well as a dramatic presentation called *Maud of Leaskdale*, about Lucy Maud Montgomery, the author and also a Presbyterian minister's wife. Each event was well attended, with 50 to 100 attendees, and attendance increased with each event. Many positive comments were received on the programmes, and timing for these events at 7 pm on a weeknight seems popular. Tickets are \$25 per person for each event.



The mayoralty debate on September 15 was the first event in the autumn series. Approximately 600 to 700 persons attended the debate, and the comments have been overwhelmingly positive. The event was also carried live on Rogers TV Cable 10 and then re-broadcast.



Second in the series, a joint event with Music at St. Andrew's, *Voices of War, Dreams of Peace*, was presented on October 4. About 500 to 600 people attended, many of whom were not from St. Andrew's. Everyone enjoyed the presentation of readings, songs, and descriptions of St. Andrew's and Toronto in 1914. For more information about this event, please see the article by Helen Kampfmuller and Dan Bickle on page 12.

The third evening in the fall series will be held on December 2. Joe Roberts, *Skid Row CEO*, will speak about volunteerism and corporate social responsibility. Once a heroin addict in Vancouver, Joe managed to turn his life around, becoming a very successful CEO of his own company. He now speaks about his experiences to corporate audiences everywhere. Planning for the Spring 2015 series has already started and we have several potential speakers in mind.



Members of the *Heart of the City Speaker Series* committee :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



I was afraid if I lost my demons, I'd lose my angels too

* Tom Waits upon getting sober

Tom's Angels

Sneaky Dee's is jumping, but I'm not going in.
 Car stereo's thumping with ancient primal sin.
 The headlight's stretch my shadow from one wall to the next.
 Steps syncopate staccato, but my words have all been hexed.
 Were my gifts all bottled and burning in the pipe?
 Now my vision is all mottled and my phrases over-ripe?
 Once liquor language poured upon an endless spongy page
 Lifting from my boredom — giving brilliance to my rage.
 Oh Muse! Why have you left — now that sober I must be?
 Clear eyes are all bereft — no inspiration do I see.
 Bukowski was the Patron Saint of vomit and of mess.
 Richard Pryor showed no restraint — black powder comic bliss.
 O'Neill, a raging boozier before his journey into night.
 Fitzgerald's hapless loser thought greatness was his blight.

The Bloor Street patio clatters with talks of writers past,
 And earth and heaven matters — in stone they've all been cast.
 Has my quest for peace in life left all my verses slayed,
 Dried my quill into a knife by which my poetry's betrayed?
 My pen's filled up with inky dread, alone in the last booth.
 Without the blood my heroes shed, how can I conjure truth?
 Dylan Thomas waxed of fading youth, Papa's pages dripped with gore.
 Tennessee sweated the simmering south, Poe's Raven quoth "Nevermore"

Determined not to squander, this poet's thirst to quench
 This morning sun has me wander, to this Bellwood bench.
 That I might write one poem, outside of my disease!
 One vision or one insight amongst the flowers and trees!
 But wait, a breeze is blowing a message in my ear,
 "Have faith that where you're going is not the place you fear.
 Do not grieve your stories, unfathomed and unborn,
 But avenge the theft of glories from histories pages torn
 By dumbing with pitiful scourges of addictions unrequite
 And drowning with boozy dirges for pen's who've lost their might!"
 The words will come to you tonight – they've always been right there.
 From the darkness they draw light, lifting hope up from despair.
 You only need believe in pulses deeper than crystal clinking,
 For Tom's Angels did not leave him, once his piano had stopped drinking.



Richard Lett performing at a poetry slam earlier this year.

Richard Lett
 (AKA Optimus Rhyme)

Thoughts from Bible Study

Recently, at a Wednesday morning session of Bible Study, Rev. Ingram explained how Protestants assign to the Bible the preeminent place in God's self-revelation. This is distinct, for example, from the Roman Catholic emphasis upon tradition and embodies *sola scriptura*: a central tenet of the Reformation. In gratitude to the Reformers, I present the following:

It is the word proclaimed, o God,
That now to Thy expectant Church
Conveys the pre-existent Word
Enshrined in flesh.
o Spirit blest!

Imprint upon our hearts that word
Whence, fashioned by its truth, the Church
May laud in rightmost praise her God.

Olive Regina Anstice

©2014

Our Trip to Scotland, Part 2

In the context of St. Andrew's Scottish heritage, Patrick and I would like to share the second part of our travel journal kept during our visit to Scotland in 2008, this time to the Isle of Skye and Fort William. Part three is dedicated to St. Andrew and Edinburgh.

August 18th, 2008 Monday, Sunny, Isle of Skye



View of Portree, March 2006

<http://www.flickr.com/photos/arje/arjecahn/> on flickr.

Grabbed Patrick out of bed at 6:30 am: We need to catch the 7:24 am train to Inverness, then go west. After crossing a golf course, our shoes now wet with dew, we raced through a residential area, and then, panting, under a bridge. Wow! We made it to the train station in record time — 20 minutes! That's the closest I have come to a heart attack. Next time, get up 10 minutes earlier; I never want to experience that again. The train choo-chooed west; near Dunrobin, the azure gulf and smoky blue mountains were really enticing. At 11:45 am we reached Kychart, with only 8 minutes left to catch the City Link bus to go to Portree, Isle of Skye. Got to run again.

Continued on page 18

Our Trip to Scotland, Part 2...

continued from page 17

We cross the long bridge from Scotland's mainland to the Isle of Skye; on the bus there are lots of young backpackers from all over Europe. Their tents are set up in the middle of the valley, near the bay. What a heavenly campsite: light white clouds scattered in the sky and reflected in the quiet light-blue lake below. We reached Portree at 1 pm. Should we go back the same day by catching 3 pm bus back (that only leaves 2 hours for wandering). I made an adventurous decision: take the 2 pm jeep tour to the North and West of Skye to see the steep Irish style coastline, then can catch 5:30 pm City Link bus back to Kychart and stay over-night!

The jeep tour was fun. We saw the spring water winding down the hill. I filled a bottle with natural, cool, highland water, despite a pair of goats sitting near the upper stream of the spring. We saw Kilt Rock cliff with white water falls. Those iconic Irish or Scottish straight cliffs stood like strong green elephants near the sea, often with their brown rocky trunks extended out into the sea. The jeep tour didn't take us high up to the breathtaking Quirang Rock. As our tour guide explained it is the landmark of Sky: like a wise old man's index finger, covered with green ferns, pointing straight to the sky.

At 5 pm we arrived back at Portree square. I ran down the stairs to the Quay to buy their famous local Fish and Chips, made by two handsome Skye lads, served it hot right out of the oil pot set on a wood stove. There was a big line up, I finally got "Haggis and Chips" for myself and "Fish Harold and Chips" for Patrick for 10 pounds. We swallowed it hot and bothered on the City Link bus back to Kychart.

On leaving the bus station, I saw a B&B right across the road. Walking closer, I noticed a skinny, unattractive older man, who invited us to enter. In contrast, his wife was gorgeous, and their teenage son even more heavenly. They told me they wanted 45 pounds per person per night, pointing to a bunk bed. When their son offered to play with Patrick, but Patrick just wanted to run out. The wife's temper hit the roof; then she winked at her husband, who then told us rudely, "We don't have a room any more. Go ask across the street!"

The sun was setting as we walked to the harbour and found the ancient "Kychart Inn"! Very nice atmosphere, and the check-in desk favoured us with a single room for 50 £ (didn't charge per person!).

We had English high tea in the lobby, our first tea time in Scotland: the tea biscuits were delicious! Afterwards, a hot bath in an antique white porcelain tub. As I tucked myself into an extremely narrow bed, I reached for my invaluable train timetable: Tomorrow to Fort William, then Malaig to see a real steam train?

Shari Liu



St. Andrew's Fitness Group Participates in the Scotiabank Marathon

Four tired but exhilarated members of the St. Andrew's Fitness Group completed various lengths in the Scotiabank Marathon. The St. Andrew's Fitness Group trained together Sunday evenings during the summer. Mei, Doris, and Gavin completed the 5 km run in under 40 minutes. A much more adventurous Toshio completed the full marathon in just over 4:15.

The Fitness Group welcomes anyone interested in getting out of the house and moving around. Winter events are being planned. Please contact Gavin MacLean at gismaclean@gmail.com if you are interested in joining.

Gavin MacLean



Gavin, Doris and Mei sporting their medals.



Toshio nearing the finish line.

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; “Music at St. Andrew's”, educational and “The Heart of the City” speakers series, flyers, obituary notices, etc).

Volunteer Opportunities at St. Andrew's

Many of the events and activities at St. Andrew's require volunteer participation to make them successful. You can make a difference! If you would like to be involved in one or more of our activities (or if you already are involved), please take a moment to complete and submit the volunteer Interest form. Forms are available on our website <http://www.standrewstoronto.org/> and at Coffee Hour following Sunday Service. Event coordinators will be drawing volunteer participants from the list of those who have indicated their interest.

Sunday Coffee Hour Ministry

Can you help our Sunday Coffee Hour Ministry by coming at 9:30 am once a month to help set up the refreshments? If you'd like to help, please contact Robert Sheng at egdown@eol.ca or call him at 416-269-7828. Alternately, please contact the Rev. Dr. Bob Faris at b.faris@standrewstoronto.org or at ext. 229.

Coordinating Greeters and Ushers

If you would like to volunteer your organizational talents by coordinating greeters and ushers for our worship services, please contact our administrative assistant, Judy Neal, at info@standrewstoronto.org or at 416-593-5600 ext. 220. Special thanks to outgoing coordinator, Rose Thiessen, for her contribution to our worship services.

St. Andrew's Choristers



The St. Andrew's Choristers were well received at a recent Sunday service. If you are interested in singing in the choir contact music director Dan Bickle.

Evangel Hall Mission Summer Camps 2014

Hello, people of St. Andrew's Church! Thank you so much for collecting and donating supplies to support EHM's summer camp programs. The camps were a phenomenal success this year! We were able to give over 50 children and youth a free camp experience. The positive feedback we received from the young people and their families was overwhelming.



Our *Jump into Summer Day Camp* spent two weeks exploring fun activities around Toronto, discovering parks, pools, beaches and so much more. We would start and end each day at Evangel Hall's Youth Centre, where the children used the Lego we received from St. Andrew's to construct an elaborate party palace! Our overnight camps for teenagers made great use of all the donated camping equipment. The young men on the *Teen Guys Camptacular* camping trip spent many a misty morning and dusky evening trying their hands at fishing. The young women from our *Outside the Lines* arts camp joined the guys at the conservation area for a day of canoeing, picnicking and beach fun. Everyone loved getting out of the city for a week, making new friends and connecting with nature.

We are so very grateful to everyone who donated supplies for helping make this summer unforgettable!

Nancy Mathewson

Out of the Cold, 2014–2015

Welcome (back)! The volunteers for the Out of the Cold (OOTC) program, which started about 20 years ago, are gearing up to serve the downtown community in 2014–2015. Our new winter season officially began at 6 pm on Monday, November 4th although preparations and menu-planning had already been well underway. This year we have welcomed back many volunteers as well as some new recruits.



For those who have joined us for the first time, we hope you will come to love this program and our guests as much as we do. We are very grateful to you for giving us your time.

Opportunities

For those who are thinking about signing up, there are opportunities to help with meal preparations on Sunday afternoons. We also have a terrific breakfast program that runs year-round from 6:00 am till 9:00 am on Tuesday mornings — a time that might suit some better than the dinner hour or Sunday afternoon.

Where else do we need help? For Monday nights we are always looking for volunteers for the Boutique, sorting donated clothes for the guests and helping to hand them out. We also need a volunteer to give haircuts, and will need helpers for our Christmas Card program. We need a librarian, someone to gather and organize all the books we give away. And we need people to clean the kitchen, the pantry, and the Board room — these are some of our prime targets this year.

If you would like to volunteer or to find out more about the OOTC program, send an email to our volunteer coordinators at: ootc@standrewstoronto.org.

We look forward to your (renewed) support and to serving the OOTC community with you!

Jeremy Roach

Milestones

Baptisms

August 24, 2014	Sophia Lancaster-Brooks, daughter of Richard and Kateryna
October 19, 2014	Maisie Treen Burzynski, daughter of Alysia and John

Marriages

September 27, 2014	Jessica Paniccia and Christopher Settino
October 10, 2014	Jennifer Nisbeth and Fredrick Ochieng

Deaths

August 30, 2014	Sheila McGillivray
-----------------	--------------------

New Members

October 26	Elaine Lawrence, Jin & Myung Moon and Barbara Taylor
------------	--

Special Events and Activities

Mondays - 6 pm	<i>Out of the Cold</i> Community Suppers
Tuesdays - 7 am	<i>Out of the Cold</i> Community Breakfasts

November 21 - 12:10 pm	Noontime Music Recital
November 26 - 6 pm	Board of Managers Meeting
November 27 - 5:30 pm	Book Launch: <i>Liberating Mission in Mozambique</i> , Rev. Dr. R. N. Faris
November 28 - 12:10 pm	Noontime Music Recital
November 28 - 6 pm	SAGA Meeting

December 2 - 7 pm	<i>Heart of the City</i> Speaker Series: Joe Roberts - Skid Row CEO
December 13 - 6 pm	SAGA Christmas party
December 17 - 6 pm	Board of Managers Meeting
December 20	Christmas Pageant Rehearsal

December 31	Last day to make 2014 charitable donations. (Note that the office closes at noon and donations must be received prior to closing to qualify for 2014 donation receipts.)
-------------	--



ST. ANDREW'S

HEART OF THE CITY SPEAKERS SERIES



JOE ROBERTS

SKID ROW CEO

Tues.
Dec. 2, 2014
7 pm

FROM SKID ROW TO CEO: WORKING WITH PURPOSE Featuring Joe Roberts

St. Andrew's Church
King & Simcoe, Toronto

TICKETS: \$25

Order online:
(Via Eventbrite)

www.standrewstoronto.org
or purchase same day



St. Andrew

Why are four out of five people not playing to their strengths in the workplace? **Why are we disengaged?** Every one of us becomes disengaged at times. When this happens, it affects our families, our health, and our roles at work. All of us get our share of the tough stuff.

Joe Roberts was as disengaged as a person can be. In 1985 he was pushing a shopping cart around the Downtown Eastside of Vancouver.

Joe will discuss how and why we become disengaged. As you walk with Joe through the tough streets, you will experience the depths which he turned into triumph and success. Joe leaves an impression that lasts a lifetime, and **you will learn how to become fully engaged and living on "Purpose"**.



Advent *and* Christmas Services *and* Events

November 30 - 10:30 am	First Sunday in Advent, Traditional Communion
December 3 - 12 noon	Advent Meditation
December 6 - 7 pm	Rugby Carols
December 7 - 10:30 am	Second Sunday in Advent / Advent Choral Service
December 10 - 12 noon	Advent Meditation
December 14 - 10:30	Third Sunday in Advent
December 14 - 7 pm	Christmas Service of Remembrance
December 17 - 12 noon	Advent Meditation
December 21 - 10:30 am	Fourth Sunday in Advent / Church School Pageant
December 24 - 7 pm	Christmas Eve Family Service
December 24 - 11 pm	Christmas Eve Service of Holy Communion
January 4 - 10:30 am	Service of Holy Communion
January 4 - 11:45 am	Epiphany Pot Luck Lunch

Church Office Closures

December 24 - Christmas Eve, from noon
December 25 - Christmas Day
December 26 - Boxing Day
December 31 - New Year's Eve, from noon
January 1 - New Year's Day

