



# CATALYST

The People of St. Andrew's are Called by God **TO SERVE IN FAITH, HOPE AND LOVE** in the Heart of Toronto.

February 2015

## Creating an Atmosphere of Care

Recently, one of the elders at St. Andrew's Church offered a beautiful phrase for his understanding of the ways that a church is called to function — that a church is meant to “create an atmosphere of care.”

Over the past few months, the elders at St. Andrew's Church have been undergoing a process of restructuring and renewal. A central part of that process involved the study of the ways that “pastoral care” is provided in our congregation. The term “pastoral care” can be defined in many ways, but essentially refers to the provision of emotional and spiritual support in times of celebration, challenge, crisis and change — from times of celebration such as births, weddings and baptisms; to times of challenge such as in spiritual crises, vocational uncertainties and relationship transitions; to times of loss and sadness such as estrangement from loved ones, sickness, death and grieving. Pastoral care also involves the deepening of relationships apart from times of crisis, not only to build community, but also so that when the challenges of life come, there will be a depth of connection already established.

Historically, each of the elders in a church was assigned a “pastoral district” in which the individual members of the church were connected with a specific elder to whom they could go in times of difficulty. This model worked well, in many ways; but there were great inconsistencies and challenges inherent in it.

As a result, many Presbyterian congregations are seeking to develop new ways to provide pastoral care. The elders at St. Andrew's are deeply committed to this process as we share the desire to find the most effective ways to “create an atmosphere of care” in this community.

The term “pastoral care” is related to the biblical model of the shepherd's role — which included offering safety and nurture; providing guidance in times of challenge and threat; seeking out and restoring those who were lost, marginalized and disconnected; and demonstrating leadership in the pursuit of life and holiness. It is a ministry that is rooted in the actions and commands of Jesus, who told his disciples that their professed love for him was to be demonstrated in the ways that they fed and tended his sheep (John 21: 15-17).



Pastoral care seeks to demonstrate concern for wholeness and health in all parts of life. The term “pastoral care” should be distinguished from other important disciplines such as therapy and psychotherapy, medical care, social work, spiritual direction, and psychological or psychiatric care. All of these other forms of care are necessary, and it is important that those who are involved in ministries of pastoral care know when to help the care-receiver to seek out these other resources.

Pastoral care also involves the provision of access to the sacraments of the Church. The celebration of Baptism is a pastoral function; as is the celebration of Holy Communion, particularly for those who cannot participate in this sacrament during regular times of worship because of health issues.



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Pastoral care cannot be limited to the ministers' responsibilities. Rather, it is a responsibility of all of the members of the congregation. The pastoral care of a congregation is best achieved when all of the members of a community of faith find opportunities to offer their time, gifts and abilities in the mutual care of one another.

It is only by working and serving together — and honouring all of the gifts that God has given to each one of us — that we can participate in “creating an atmosphere of care” in this old building on the corner of King and Simcoe. We look forward to this work over the coming year, and welcome your input, ideas and insights!

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## Of Overtures and Openness

Perhaps some of you have been hearing about a strange Presbyterian creature called an “Overture.” Not the most common word in our day-to-day speech, but one that is important to the way in which the church works and comes to deal with significant issues of concern to people. When those at a more local level of the church are talking about something they feel the larger church should be dealing with but is not, they can prepare an overture to a higher court in the church structure, asking it to consider this and speak to it.

In most people’s eyes, the format is quite formal. There are usually a number of “whereas’s” that give some background and spell out the concern of those preparing the overture. Then there is a “therefore” that asks that the church take a specific action in relation to this particular concern. It usually finishes with “or to do otherwise as the court in its wisdom deems best.” Every year there are a number of overtures that come to the General Assembly (the highest court of the church) from sessions, presbyteries and synods (all lower courts of the church).

This year, there are several overtures coming to the meeting of the General Assembly in June concerning the inclusion of lesbian, gay, bisexual, transgender and queer persons (LGBTQ) in the Presbyterian Church in Canada. To date, the presbyteries of Waterloo-Wellington, East Toronto (our own Presbytery) and Calgary-MacLeod have submitted overtures. They are similar in their content and in what they are asking, that is, that the church as a whole be welcoming and inclusive of LGBTQ people.

I was part of the group that began a discussion about this in East Toronto Presbytery and formulated a proposal for an overture that was presented at a Presbytery meeting in September. It was decided to have a broader discussion of this issue at the October meeting and to allow for discussion in sessions. Our own Session gave its unanimous support to the overture. Coming out of these discussions, some revisions were made and then, in November, the presbytery voted. There were a few votes against, but the large majority of the presbytery voted in favour of sending the overture to the General Assembly asking it to :

- ◆ Cease ecclesial discipline in the courts of the church against ordained ministers of word and sacraments, diaconal ministers, and elders where such discipline is based on such ministers and elders being in committed, faithful relationships with people of the same sex, and



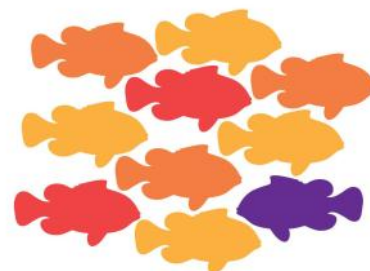
- ◆ Prepare through the Life and Mission Agency of the General Assembly, in Consultation with Justice Ministries a declaratory statement for the General Assembly that affirms that The Presbyterian Church in Canada is fully inclusive of every person regardless of sexual orientation and gender identity in all aspects of church life, including calling, designation, ordination, and marriage equality as a matter of justice and hospitality; or to do otherwise as the General Assembly, in its wisdom, deems best.

The presbytery is asking that the church be open for all, and that everyone be able to offer their gifts and talents to build up its life and ministry. We await the decision of the Assembly.

If you are interested in reading more and possibly lending your own support to this movement for inclusion in the church, you can do so at the website, [www.pccforinclusion.com](http://www.pccforinclusion.com).

In hope,

*Bob Faris*





## Volunteers Are Essential to a Living Church

St. Andrew's has had a busy 2014. Along with our services of worship, our congregation has reached out to the community with the new thought-provoking speakers' series and precious, inspiring and healing recitals and concerts. The mayoralty debate and the wonderful commemoration of WWI are just two recent examples.

Other activities include education seminars, exercise, and singing, as well as serving our guests at Out of the Cold community dinners. There is much more and much to do.

These activities have required volunteer participation, which has reached new levels. More and more, our members and others in the community are recognizing that the Church is only as good and as vital as the people who participate in all aspects of its life.

We are asking you to fill in the Volunteer Survey, send it back, and be *involved*.

Here is what to do:

- Access the volunteer form at [www.standrewstoronto.org](http://www.standrewstoronto.org)
- Open the "Share and Serve" tab, then click on the *Volunteer Interest Survey Form* in the Volunteer section.
- Fill in the form online and click SEND **or**
- Print the form and return to the St. Andrew's office **or**
- E-mail the form to [gmiller@standrews.org](mailto:gmillier@standrews.org)

Completing the form is not a commitment to serve; however, committee chair persons will call on you to introduce themselves, and perhaps find something you might be interested in helping with.

Please participate!

Gillian Miller



The Stewardship & Finance Committee continues to invite and encourage all members of the congregation to enroll 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 bookkeeping. You can enroll in the PAR plan today by contacting Church Manager Doug Pearson in the church office (ext. 223) or picking up an enrolment form at the church entrance on the table where the car parking validation stamp is kept.



Blair Agnew





## English as Second Language Initiative

The Growth and Innovation Ministry is launching a program beginning fall 2015 to teach *English as a Second Language* (ESL) at St. Andrew's Church. After auditing the ESL program at St. Paul's Bloor Street Anglican Church, we were encouraged to move forward by Rev. David Kirk McCleary of that parish. The St. Paul's ESL model uses informal conversation circles facilitated by an experienced ESL teacher. Each group comprises 5 to 6 students, who are encouraged to discuss living and working in Toronto. The facilitators provide topics for conversation, and participants often discuss the problems they, themselves, encounter living in Toronto. There is no proselytizing.



The program at St. Andrew's will be free of charge, and will require a simple registration with no ongoing commitment. Students will be able attend whenever they are able. We hope to attract students by word-of-mouth, electronic signage, and advertisements in a community newspaper. Certification in ESL instruction is not required to participate as a facilitator, but a few committed individuals will be needed to organize weekly gatherings. Several members of our congregation, who have taught English to students in foreign countries, have volunteered to participate in this initiative. We are hoping other volunteers from the community will also agree to lead the ESL classes. This initiative will allow both volunteers and participants to broaden their involvement in the life of St. Andrew's.

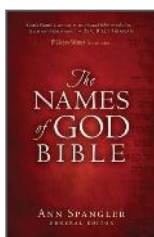
A forum for volunteers will discuss and plan this important outreach and growth initiative. An announcement, closer to the date, will be included in the weekly church bulletin.

Will Hendrie



## The Sunday Morning Bible Study Group

The Sunday morning Bible study group is alive and very well.



As a guideline for our studies we use a very well-known book by award winning author Ann Spangler, "The Names of God Bible." Exploring 52 names and titles of God and Jesus Christ as revealed in the Old and New Testaments, the book is extremely interesting and has been very helpful in our studies. We come face to face with the God of Scripture, a God who is powerful, surprising, merciful and loving. This leads to interesting discussions and we feel our faith strengthened and experience the communion of saints.



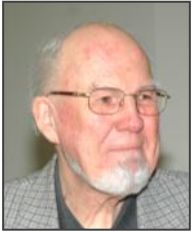
If you have the energy and time on Sunday morning, please join us on this journey, we start at 9.30 a.m in the board room.

Organizing committee : Shauna Brown, Marc Buist and Tom Threndyle.

Marc Buist

## ***Jesus, Israel and Judaism***

**A**lthough we often think of Jesus as a Jew, he was in fact an Israelite who lived in Judah, and who understood the faith and observances of His people, and had compassion on them.



There is nothing wrong with being a Jew. The point is that the use of the name shows the anti-Jewish prejudice of the early Bible translators, and shows our bias by perpetuating the slight.

Society has suffered throughout the ages by the appalling disservice that has been committed by this bias by not examining the discrepancies between the beliefs and practices of the Israelites and those of the Jews.

And there are significant differences, even though both groups look to Torah, the Prophets, and the Writings, commonly referred to as the Tanakh. The Israelites had the Temple with its hereditary priesthood, and the Levites, who had not been given land, but cities. Their task was to assist in the temple and to teach the people. As well, various types of sacrificial offerings were practised at the Temple. From the time of Saul until the destruction of the Temple in 587/586 BC, the Israelites had had an elected king, replaced by a governor appointed by the Persians, a custom which seems to have remained until the defeat of the Persians by Alexander in 323 BC. From that time on, the kings of Israel were appointed, and later, under the Romans, the chief priests were appointed as well. The Israelites had long been open to proselytes who were welcomed into the Temple rituals, and they also drew in “God-fearers” who were Gentiles attracted to the apocalyptic message as recorded in the Dead Sea Scrolls.

With the destruction of the Temple, this time by the Romans, the high priesthood was gone, although the Levites remained; the Sadducees, who were really a Temple cult, were gone; Temple sacrifices were ended, and the kings were done away with. The Israelite religion was in a state of flux, particularly when one considers the vast number of Israelites living away from their homeland in such places as Babylon, Syria, Egypt, Asia Minor, Greece, and Rome, many of whom now spoke Greek and had lost their facility in Hebrew.

What to do! The Israelites had long had an aversion to writing down Oral Torah, i.e., oral interpretations of the 613 laws found in Torah. By AD 200, the Rabbis had given in and had begun to collect written interpretations of Torah which came to be called the Talmud. And therein began a new religion, coming out of the teachings of the Israelites, called Judaism, a closed religion, not interested in proselytes, and the people who followed that system of beliefs are called Jews, not Israelites.

Thus, these questions arise: How does scripture refer to these people from whom sprang both Christianity and Judaism? And how did they refer to themselves? (Please note that the following scripture references are from the KJV,)

Israel was the name of the country inhabited by the people of God. Between 930 and 925 BC the nation divided into the north, still called Israel of the ten tribes, and the south called Judah because that was the name of the principal tribe, the leaders of whom were forced to go into the Babylonian Captivity. When Cyrus, the Mede, with his Persian army, conquered the Babylonians in 539 BC he freed all peoples who had been forced into exile by the Assyrians and Babylonians, and allowed them to return to their homelands if they so wished. Most of those who had been exiled to Babylon chose to return to Jerusalem. Some few, thought to be from the tribe of Ephraim, came down from the north to settle around Samaria, and are called Samaritans. Over the next few hundred years, the tribe of Judah multiplied until they occupied all of the original land of Israel, giving rise to the land being referred to both as Israel and Judah. Peter in Acts 2:14 says: “Ye men of Judea”, and then in 22: “Ye men of Israel”.

They referred to themselves as Israelites. In addressing the scribe in *Mark. 12:29* Jesus quotes the Shema: “Hear, O Israel”. And again in *John. 1:14*, He refers to Nathaniel as “an Israelite indeed”. Peter in *Acts 3:12* spoke to the people: “Ye men of Israel”. And one can go on with *Acts 4:8, 5:21* and *35, 7:42, 12:6*. Even those living outside Judah are Israelites. Read Paul in *Romans 12:1* “I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.” Or in *2 Corinthians 11:22* where Paul says: Are they Hebrews? So am I. Are they Israelites? So am I.”

Now comes the question of how the invaders made mention of the occupied. The Romans called the Israelites “Iudaeans”, the province “Iudaea”; later changed to Palaestina after Bar Kokhba’s revolt in AD 132/135. The Greeks named the children of Israel “Ioudaioi” and the territory “Iouda” or “Ioudaia”. If one is translating “Iouda” as Judah, then one should translate “Ioudaioi” as men or people of Judah, or simply Judahites. It is true that in *Galatians 1:13-14*, Paul uses the Greek word “Ioudaismos” which can be transliterated “Judaism”, but he really means the religion of the Judahites. Following studies of the Dead Sea scrolls, some scholars, and even a few Jewish scholars, use the term Judahites in translating the Greek. We should as well.

In the Old Testament, we find the word “Yitsrael” referring to Israel, and the words “Yehud” and “Yehudah” for Judah. One also often finds the word “Yehudim” which means men or people of Judah or Judahites. The “im” on the end of the word is simply the masculine plural ending. (Remember Seraphim and Cherubim.)

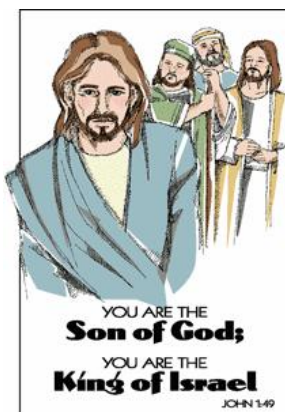
The word “Jew” does not appear in either the Hebrew or Greek scriptures. The earliest written records still available of the word in English are found after AD 1000 in the forms of “giu or iuu”. Edward I, in his Edict of 1290, banning Jews from England, refers to them as “Iewes”. He did it because, no thanks to the collapse of feudalism, he was short of money. The Jews had possessions and they were easy pickings. No one complained because of the bias toward Jews, blaming them for the crucifixion of Jesus.

There was no justification for the attitude then, nor is there now. One cannot blame the whole nation of Israel, or now the Jews, for the death of Jesus. Read the Bible. The religious and political leaders are the culprits who engineered the death of Jesus, not the common people. The leaders feared that the people might riot. Why were Joseph of Arimathea and his friends allowed to take Jesus down from the cross, contrary to Roman custom? Because the chief priests were afraid that His body on the cross would become a rallying point; better to have Him hidden away in a tomb, out of sight, out of mind.

Initially the 1199 Decree of Pope Innocent III was quite protective of Jews, but, within 15 years, the Pope constrained Christians from dealing with Jews who were left to be little more than money lenders. And therein lies the basis for Shakespeare’s play, *The Merchant of Venice*. Read it. Was Bassanio’s plot that of a Christian? How often do we ignore the plea of Shylock to be seen as a human being. We praise Portia for her dissertation on the quality of mercy, but then close our eyes when she shows herself to be a hypocrite by her heartlessness which leads to the psychological torture of Shylock.

Well, do you stand now with Jesus the Israelite? Something to think about.

Charles Diltz





## ***Caring About Our Friends...***



*January 6*

*Today, as I write this, is the 12th day of Christmas — Epiphany. Decorations are being taken down and the city is in a deep freeze. At least the sun is shining. But my heart is heavy... Two homeless people within our city have died sleeping outside this week. The very issue that initiated "Out of the Cold" in our city many years ago.*

*A couple of days ago as you might have read in the newspaper a 60-year-old man died in an abandoned car. I cannot help wondering if it was one of our guests (one in particular who we have not seen for a few weeks who lived outside and has been declining). And early this morning a man in his 40s was found in a bus shelter clad in nothing more than a t-shirt and jeans — sadly he died.*

*I was worried it might be a young man that came for dinner at OOTC last night. He was standing outside in the lineup wearing nothing more than jeans and a t-shirt not seeming the least bit affected by the cold. This is the way he always enters, no coat and when I ask him in my mother voice "Where is your coat?," he smiles and declares he is a "Russian Bear." He sat in the hallway last night singing "Chestnuts roasting on an open fire... ('The Christmas Song')" as he patiently and cheerfully waited for his meal.*

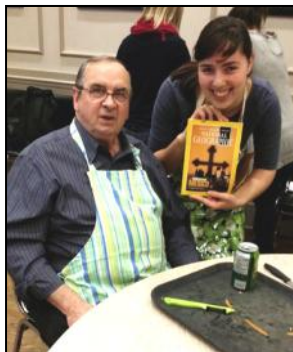
*I could stand it no longer and called 52 division and told the police sergeant about our "Russian Bear" inquiring if he might have been the one found in the shelter. Though the police could not give a name, (pending notification of next of kin) they assured me the "Russian Bear" did not fit the description of the man found in the bus shelter.*

*Still it offers no consolation — a young man died out on our streets in the early hours of this morning...*

*Hanna Simoes  
Out of the Cold Volunteer*



# Holiday Helpers



Our volunteers are a hard-working lot!  
Clockwise from top left:  
The boutique brigade  
sorting donations,  
celebrating Sarah's birthday  
during Sunday meal  
preparations, Liz preparing  
coffee, Betsy and friends  
preparing a meal, and  
Darlene sorting clothes for  
the boutique.





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

This story by St. Andrew's member Richard Lett is part of his one-man show "Sober But Never Clean" — set to tour in the summer and fall of 2015.

## **Do It Sober**

I was scared to go to treatment. It felt like I was sending myself to prison. The counsellor at the shelter said I would someday see my life before treatment as the prison. So, on February 6, 2010, I checked into King Haven Treatment Center for Men. I hadn't told a joke in at least four months. I felt out of my league in this place and decided to keep my past as a comedian on the "down low," but as anyone who's been there knows, rehab is a really bad place to try to keep things on the "down low." It is also not a place to quit smoking. Sitting around the smoke tent, I kept pretty quiet as Abby talked about the helicopters he always heard, and war stories of hooker girlfriends and stolen car crashes. The first couple weeks of the ten week program were orientation, or "big group."

There were Lennie, Nate and Cody – there was Shane nicknamed Stain.

Lorne had been to so many treatment centers – we called him "Lorne again."

Jesse a gigantic football player, with fluorescent yellow eyes,

And Blackie, who was, as you guessed, very, very white.

My roommate I called Smashy, a junkie who saw bed bugs everywhere.

Rollie, Dwayne, and Rapper Dave filled up the ring of chairs.

Early on, we did "The Hot Seat," where everyone would ask each guy a question, going around the circle. When it was my turn, Dwayne went first. He said, "You said you worked in Fort St. John once. What were you doing there?" I said, "I was doing stand-up comedy at one of the bars." After that, every question was about stand-up: who I'd worked with, what it was like. Finally Jesse with the yellow eyes asked, "Did you ever do it loaded?" I said, "Oh yeah, but I prefer to do it sober, 'cause your timing's better." The next week I was walking around the grounds with a counsellor, Terrible Ted. He asked how I was doing. I said, "I'm still in denial." He said, "I can help you with that. You're in Rehab!" I said, "Everyone keeps talking to me about stand-up and I don't want to talk about it because I don't think I can do it anymore, and I keep praying for what I should do and I don't know what to do and it's making me really sad."

Ted said, "Well you did say you prefer to do it sober."

"Ya well... But I mean..."

I did say that. I mean, Ted was taking it out of context, but nothing is ever *really* out of context...

A couple weeks later I was up late, sitting in the smoke tent. The other guys had accepted that I was the "washed up comedian" and had moved on. The monitor working the graveyard shift recognized my voice — and came over. He said, "Holy Cow, is that Richard Lett? They told me there was a comedian here, but they didn't tell me there was a *real* comedian here. He was a magician and heroin addict, (they often are) and apparently we'd worked together. He said, "Every now and then I like to bring my kit in and do a show for the boys. Why don't I bring in my kit this Saturday and you can do fifteen minutes in front of me to warm them up." I begrudgingly agreed and over the next couple days I cobbled together some material I could remember. On that Saturday night, I didn't get high and have a couple shots, I did something different. I did something I heard a guy say he did before he spoke at meetings — I prayed. I prayed that my words be of service to the people that hear them. Standing in the basement TV lounge, under white fluorescent lights, in front of 40 guys sitting on donated couches, I did stand up again. I think the guys were as nervous as I was. At first some giggles, then chuckles, then laughs, then roars. Not born of pain and rage, but joy and freedom. Just for a few minutes, we were lifted up out of that place. And I realized that this wasn't about me, it was about them. After that, these guys would have nothing of the washed up comedian. Dwayne said, "You're gonna get back, and you're gonna be funnier than ever, and you're gonna owe us a lot of money."

Continued from page 9

My memories of that time are bittersweet because it was like we went to war together. And war has its casualties. We don't know why some people are afflicted with the disease of addiction and others aren't. We don't know why some people "get" recovery and some don't. Some of the guys that were there that night follow me on Facebook, and are fans, but others didn't make it. Strong, smart, kind young men are gone now. They say every 35 minutes in Canada someone dies from addiction. I saw Dwayne the other night, he came to my show. He was drunk and obnoxious. I told him to get to a meeting. He left mad. I said goodbye as he walked away. Every time a relapsing alkie walks away, I say goodbye — just in case. "Why him, not me? I dunno..."



Richard Lett

## Badly Beaten or Dead: King Crusaders Reach Selma, Alabama

Highlighting Black History Month is the release of the much-anticipated motion picture, *Selma*, about Dr. Martin Luther King, Jr., whose literature led me to be baptized and to join the congregation at St. Andrew's.

With subtitles from FBI surveillance transcripts and headlines from national newspapers providing a narrative thread, the new Martin Luther King, Jr. bio-pic *Selma*<sup>1</sup> opens with the Nobel Laureate getting ready to give his Peace Prize speech in Oslo, in the wake of the horrific bombing that killed four young Sunday-school girls in a Birmingham, Alabama, church. The hard-to-imitate civil rights leader, played well-enough by African actor David Oyelowo, is depicted as tactical and firm, especially in conversations with United States President Lyndon B. Johnson, portrayed as moody and mildly racist by astute actor Tom Wilkinson.

Despite threats to King and his wife Coretta (Carmen Ejogo), along with violent setbacks to his followers, Dr. King is strong in his resolve to carry on, stating his three-part plan for Alabama: boycotting buses in Montgomery, ending segregation in Birmingham and fighting for voting rights in Selma. Selma presents another major challenge for Dr. King's side because of opposition from people like racist sheriff Jim Clark (Stan Houston), who we are told is similar to Birmingham's "Bull" Connor, and by Alabama's Machiavellian governor George Wallace, played brilliantly by actor Tim Roth. The conflict intensifies when King-backers attempting to cross the Edmund Pettus Bridge are met by a swarm of deadly swinging clubs and blinding thick tear gas. After more heated conversations with President Johnson from the White House and despite the ever-present surveillance by the FBI, King leads a successful march toward the Voting Rights Act of 1965, approved by President Johnson. *Selma* is a provocative depiction of a short period in the civil rights movement, which will hopefully encourage and connect younger generations to the study of Black history.

1. *Selma* (2014); Dir. Ava DuVernay, Paramount Pictures and Pathé, USA. 127 min.

Toshio Ushiroguchi-Pigott

## "If you have two coats, one belongs to the poor."

I was reading the recent *Presbyterian Record*, where I encountered the above quote, which touched me. It is from Dorothy Day, founder of the Catholic Worker Movement.

Amy MacLachlan. Ordinary Radical (series). "Creating Community. A year of walking the talk." *Presbyterian Record*; January 2015; pages 17-18.

Allison Singer



## Our Trip to Scotland, Part 3

*In the context of the Scottish heritage of St. Andrew's, Patrick and I would like to share the third part of our travel journal kept during our visit to Scotland in 2008, this time from Kychart to Fort William. - Shari Liu*

Our hearty Scottish breakfast started at 7:30 AM. We ordered a *full*, hot breakfast: from goat-blood black pudding, eggs sunny side up, grilled tomatoes, and mushrooms to different styles of sausages and hams, served with thick, whole wheat toast. Coffee was brewed in a single brewer per table! I tried my best to gulp down everything authentically Scottish. Such a hearty breakfast will last you until evening! Luckily I still had a good, fast metabolism.

After checking out of our inn, we arrived at the bus station at 9 a.m. When the City Link bus came, the driver didn't allow us to get on, claiming that "ScotRail pass could not work here in Kychart" What should we do? The next local bus driver was very sympathetic; he suggested that we go to Armadale in the Isle of Skye, then take a ferry from there to Malaig, then from Malaig by the famous real steam train to Fort William.

When we arrived at Armadale, we had a 90 minute wait for the ferry. So we walked inside the ruins of Armadale Castle. It was surrounded by such beautiful English gardens: bushes with big purple and blue ball-shaped flowers. The tall sacred pine trees near Armadale Lake stood silently like statues. We took lots of pictures, then ran back to the harbour to catch the big ferry, the "Mayflower." The ferry took a good 45 minutes to cross the strait to Malaig Harbour against a steep wind. I remembered the local Scottish people telling us this was pretty normal weather: In the middle of August the temperature reaches only about 17 degrees on average.

Back on mainland of Scotland again! Poor Malaig. When we arrived, there were already many tourists gathered in this small town; all of them waiting for the famous steam train to Fort William. This is the only part of Scotland that has maintained a steam train track; all other areas switched to the modern bullet-shaped ScotRail.

The long-awaited steam train finally pulled into the station: It was fancy indeed! With a shiny black body and red stripes, similar in colour to the famous English telephone booth. There was golden trim along the top edges of the train, and the wheels were painted dark green with shiny silver metal rims. Cute and perky, it reminded us immediately of stories from "Thomas the Train."

Three long whistles sounded: time to enter the train. Passengers waited patiently for their turn to get on board. We didn't realize we had chosen the wrong seats until after the train had started to move: We were sitting backwards! It looked like the scenery was being tossed at us from behind. After hearing choo-chooing for a while, I could tell there must be something marvellous coming, and all the passengers across from us started to scramble for their cameras and get ready to shoot. I stood up and turned my head: Wow, the famous landmark from the Harry Potter novel: The long, black, brick bridge with many arches leading into a dark tunnel surrounded by Scottish green-green highlands! We didn't close up our camera, taking one shot after another, until the train loudly rushed into the long, dark tunnel.

Fort William: When we arrived in Fort William, I couldn't help myself: I raced to side-street gift shops to look for something unique, yet affordable —a glimpse of Scotland to take home. A scarf or a kilt? Kilts were at least 80 pounds, even for a child's size. I finally found a elegant china "doll" sea monster: Made up of four pieces: the monster's head with the long neck, and wearing a little red Scottish hat; two pieces of his curved body; and the last piece of his little tail sticking out of water like the tip of an iceberg. You put the 4 pieces anywhere on a glass surface, leaving a little space between the pieces, and you have a perfect "Ness" emerging from the mysterious Scottish "Loch". And for only four pounds.



Left: Harbour at Mallaig, Scotland; Torsten Henning. <http://commons.wikimedia.org/wiki/File:TyMallaig20030828r22f16.jpg>



Right: The steam train crossing the Glenfinnan Viaduct; [http://commons.wikimedia.org/wiki/File:A\\_Scottish\\_Adventure-The\\_Jacobite\\_over\\_Glenfinnan\\_Viaduct.jpg](http://commons.wikimedia.org/wiki/File:A_Scottish_Adventure-The_Jacobite_over_Glenfinnan_Viaduct.jpg)

# 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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Correction: Olive Regina Anstice, "Thoughts from Bible Study" Catalyst, November 2014, page 17: The correctly formatted poem is given below. We apologize for the error.

## *Sola Scriptura*

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.



## Special Events and Activities

<b>Out of the Cold suppers</b> (6 p.m., Great Hall)	<b>Mondays, until April 6</b>
<b>Out of the Cold Community Breakfasts</b> (7:30 a.m., Great Hall)	<b>Tuesdays, year round</b>
<b>New 6-week Study Course</b> (6 p.m., Church School Room)	<b>Tuesdays, February 24 to March 31</b>
<b>Music at St. Andrew's: Free Noon Recitals</b> (no recital on Good Friday)	<b>Fridays, March 6 to May 29</b>
<b>Service of Holy Communion</b> (12:15-12:45 p.m., Chancel)	<b>Thursdays, year round</b>
<b>Lent Meditations</b> (Noon, Sanctuary; Light Lunch in Board Room follows)	<b>Wednesdays, February 25 to March 25</b>
<b>Sunday, February 1</b>	<b>Consecration Sunday</b> Sunday Forum about <i>English as a Second Language</i> with the Rev. David Kirk McCleary (noon, Board Room)
<b>Thursday, February 5</b>	<b>Information Meeting for New Members</b> (7 p.m., Board Room)
<b>Sunday, February 8</b>	<b>IODE Founders Day service</b> (10:30 a.m.) Sunday Forum - <i>Music at St. Andrew's</i> (Noon, Board Room)
<b>Friday, February 13</b>	<b>Mardi Gras 2015, 7:30 p.m.</b>
<b>Sunday, February 15</b>	<b>Traditional Communion Service</b> (10:30 a.m.) <b>Lunar New Year Celebration</b> - Coffee Hour
<b>Monday, February 16</b>	<b>Statutory Holiday</b> (Family Day) – Church offices closed
<b>Wednesday, February 18</b>	<b>Ash Wednesday</b> – Service at noon
<b>Thursday, February 19</b>	<b>Wine, Cheeses &amp; Jesus</b> fellowship group (7 p.m., 2 <sup>nd</sup> Floor Meeting Room)
<b>Sunday, February 22</b>	<b>Reception of New Members</b> (10:30 a.m.)
<b>Friday, February 27</b>	<b>SAGA Meeting</b> (6 p.m., Great Hall)
<b>Saturday, February 28</b>	<b>Brunch with</b> The Rev. Dr. B. Hawkes
<b>Sunday, March 1</b>	<b>Anniversary Sunday</b> with guest preacher, The Rev. Dr. Brent Hawkes Distribution of <b>2014 Annual Report &amp; 2015 Budget</b>
<b>Sunday, March 8</b>	<b>Annual Congregational Meeting</b> (Noon, Great Hall) <i>Daylight Savings Time begins</i>

## **Special Events and Activities**

*Continued from page 14*

Sunday, March 15	Contemporary Communion (10:30 a.m.)
March 16-20	March Break for Toronto District School Board
Thursday, March 19	Wine, Cheeses & Jesus Fellowship meeting (7 p.m., Second Floor Meeting Room)
Saturday, March 21	Birthday Bach Walk, (2 pm, Sanctuary, St. Andrew's)
Friday, March 27	SAGA Fellowship Meeting (6 pm, Great Hall)
Sunday, March 29	Palm Sunday
March 30–April 3	Holy Week
Thursday, April 2	Maundy Thursday worship service (7 pm, Sanctuary)
Friday, April 3	Good Friday worship service (10:30 am, Sanctuary)
Sunday, April 5	Easter Sunday (10:30 am, Traditional Communion service)

## **Milestones**

### **Marriages**

December 28, 2014      Matthew G. Guinness and Malika M. Arora

### **Baptisms**

December 21, 2014      Natalia Elizabeth, daughter of Philippe and Ritu Guerard

### **Deaths**

November 15, 2014      Gordon Taylor, beloved husband of Ginger

December 10, 2014      Hannah Yarrow, beloved mother of Ruth and John

January 21, 2015      Ginger Taylor, beloved wife of Gordon



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## FRIDAY, FEB. 13, 7:30 P.M.

### ST. ANDREW'S CHURCH


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