



GLENDONWYNNE HOUSE

218 Glendonwyne Road, Toronto, Ontario M6P 3G3 • (416) 762-3809

August 02, 1989

Brother Orlando Fleres
St John's Anglican Church

Dear Brother Orlando:

Staff have brought to my attention, the fact that our program is in desperate need of volunteers to interact with our residents.

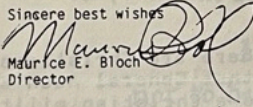
As you know from your active participation with us, volunteers provide a much needed, added dimension to the existing program, and add their own personal humanity to what can seem to our clients, as a sterile, clinical environment.

Although our staff are highly trained professionals, who are caring and compassionate people, dedicated to their work, the volunteer is able to work with our boys in ways which are impossible for staff. It has always been our policy to encourage community involvement in our program. For the volunteer, the time is very well spent, and needs met for them also.

If there is any way that through your church membership we can attract a few interested parties, we would be very grateful. Myself, and/or other staff would be very willing to give a presentation to your members, if this is viewed appropriate by Father Hagler and yourself.

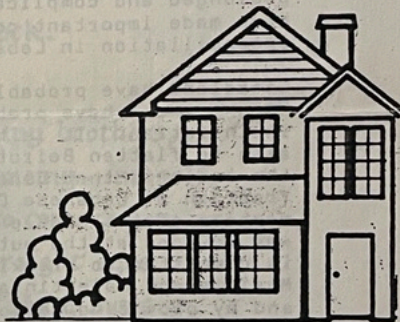
As always, I thank you from the bottom of my heart for your close involvement with our boys. The staff as well, are most appreciative of your efforts.

Sincere best wishes


Maurice E. Bloch
Director

September 05, 1989

St John's Anglican Church
288 Humberside Avenue
Toronto
Att: Father Robert Hagler



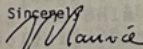
Dear Robert:

This short note is to thank you so much, on behalf of the staff and boys here at Glendonwyne House, for the piano which you so generously donated to us. Be assured, that we will get good use of this instrument for many years to come.

I think you know how much your chaplaincy means to our program, and how much your efforts on our behalf mean to the residents and staff. Thanks again, Robert. Your friendship is very important.

Please do not hesitate to contact myself or Terry, should you require our services in any way.

Sincerely,


Maurice Bloch
Director
Glendonwyne House

cc R. Kane
Bob Szewczuk

A Ministry of Reconciliation in Lebanon

- Beth Davies -

"All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation, that is, in Christ, God was reconciling the world to himself, not counting their trespasses against them, and entrusting us the message of reconciliation."

2 Corinthians 5:18-19

The war in Lebanon has made the news almost daily since last March. Canadians have read stories about people confined to bomb shelters for hours or days while shells fall, about rats taking over Beirut neighborhoods, about General Michel Aoun and his promise to flatten Beirut unless Syrian forces leave. Canadians have not heard many stories about the victims of this war. The majority of casualties have been similar, and many of those have been children. Not one Lebanese citizen has escaped losing a close family member. What do the Lebanese people want? They want peace, and they want the world to learn that dialogue is the only solution to the conflict.

The desire for peace in Lebanon calls to mind an important aspect of the ministry of all Christians - the ministry of reconciliation. How can Canadian Christians help the Lebanese people in their quest for dialogue and peace? I have often heard expressions of discouragement: "the war in Lebanon is too complicated," or, "that war is 15 years old, so I don't know if anything can be done." The war in Lebanon is indeed prolonged and complicated, but since 1982, Canadian Christians have made important contributions to a ministry of reconciliation in Lebanon.

Canadians have probably heard that there are Christians in Lebanon, and have probably overheard that General Aoun's militia is Christian. It is hard to describe a Christian militia which aims to flatten Beirut as a "ministry of reconciliation". But the truth is that General Aoun and his forces represent only a fraction of Lebanese Christians. The Lebanese churches are members of the Middle East Council of Churches (MECC), which was founded at the outbreak of the Lebanese war in 1975. MECC is committed to breaking barriers in Lebanon. By employing Muslims and Palestinians as well as Christians on its staff, and by providing medical care, food, education, housing, etc. to victims of the war regardless of their religious affiliations, the MECC has been active in providing opportunities for reconciliation and peace in Lebanon.

Canadian Christians have been partners with the MECC in its ministry of reconciliation since 1982, through the Canadian Council of Churches (CCC). CCC has helped MECC provide powdered milk, medicine and materials for families to rebuild their houses. Thus Canadian Christians have been participating in the realization of dialogue and peace in Lebanon in two significant ways by helping to provide material relief to victims of the war, regardless of religion, and by helping the MECC to serve as an example that all Lebanese citizens, regardless of religion, can live and work together as friends and as partners.

Thus in these days when the Lebanese tragedy looks more hopeless than ever, we can call to mind our small but ongoing contribution to the ministry of reconciliation in Lebanon. We have shown the Lebanese that we love all people, regardless of their religious affiliation, and we have shown the Lebanese that the world has not given up on them. These are important obstacles to despair, and we thank our Lord for enabling us to hold these obstacles in place.

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Indian Prayer



O Great Spirit,
whose voice I hear in the winds
and whose breath gives life to all the world,
hear me! I am small and weak,
I need your strength and wisdom.

Let me walk in beauty and make my eyes
ever behold the red and purple sunset.
Make my hands respect the things you have made
and my ears sharp to hear your voice.
Make me wise so that I may understand
the things you have taught my people.
Let me learn the lessons you have hidden
in every leaf and rock.

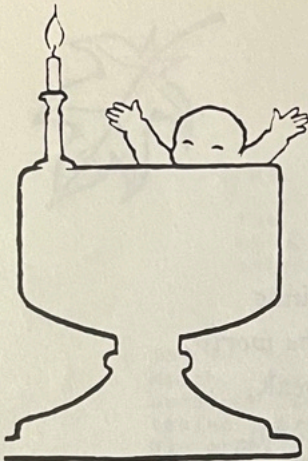
I seek strength
not to be greater than my brothers,
but to fight my greatest enemy - myself.
Make me always ready to come to you
with clean hands and straight eyes
so when life fades as the fading sunset,
my spirit may come to you without shame.

Author unknown



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Would you like to know more about this ministry, or do you know someone who would. The Centre for the Study of Religion in Canada of Emmanuel College, together with the United Church Peacemaking Fund is sponsoring a conference on "The Crisis in Lebanon: A Challenge for the Churches," on the Victoria University Campus, November 24-25, 1989. Representatives from the Canadian Council of Churches, the Red Cross, the Toronto Lebanese community, and former aid workers will present information and perspectives on the Lebanese conflict and Canadian assistance to the victims of that conflict. For full information and registration, please contact the Centre for the Study of Religion in Canada, (CSRC), Emmanuel College, 75 Queen's Park Crescent East, Toronto, M5S 1K7, (416) 585-4554. The CSRC warmly invites all friends of Lebanon to register.



A REFLECTION ON BAPTISM

The first unit in the Sunday School curriculum this year focuses on baptism. What exactly is it to be a part of the community of baptized members of Christ's family, the Church? In order to bring this home to the children we are focusing first on what it means to be a part of a biological family, and then using some of the same images to teach what it means to be a member of Christ's family. Next we will look at what it means to make a "covenant" or a promise. What happens if we don't keep promises? To others to God? Forgiveness and commitment are an important part of this lesson. We will look at the baptismal service itself and the promises we make (or which are made for us.) And finally, we will spend some time looking at what it means to be a "saint." We will learn that, according to St. Paul, we are all saints. We will learn about some of the saints of the church.

In the baptismal service we find a prayer which I feel expresses well the challenge to us as parents and other adult members of the Christian family. What is it that we ask for when we pray the following:

Heavenly Father, we thank you that by water and the Holy Spirit you have bestowed upon these your servants the forgiveness of sin, and have raised them to the new life of grace. Sustain them, O Lord in your Holy Spirit. Give them an inquiring and discerning heart, the courage to will and to persevere, a spirit to know and to love you, and the gift of joy and wonder in all your works. Amen.

This is our challenge, to provide for our children and each other, the environment in which these things can be nurtured.

The subtlety of the baptismal service and its various layers of meaning is quite amazing. Baptism doesn't "make" us anything--it declares what we already are. Infant baptism is especially apt because an infant doesn't understand what's going on. The theologian Paul Tillich was once confronted on this issue of infant baptism. He said, "I am supposedly one of the people that the world recognizes as an expert in this area and I don't really understand what really happens at Baptism. It seems to me that it is especially appropriate to baptize infants for this very reason." This shows very powerfully that God's grace is not dependent upon understanding--ours or the infants. God's grace just is.

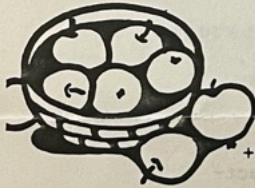
Scripture says that it is in God that we live and move and have our being-- Baptism is an incredible symbol of this. It is a community of Christians claiming that reality for itself on behalf of a new member. But that is only half of the picture because it is something more than what is as well. Just as birth itself is surrounded with a sense of awe and mystery (even in a scientific age when we know how it happens), so baptism has that same mysterious quality to it. A friend recalls arguing with the priest who was preparing her for confirmation as an adult. "My parents didn't mean a thing when they had me baptized," she argued. "They just had me baptized because they had me baptized," she argued. "So much. So, how could it count?" He just smiled. "I notice you're here," he said. Touche.

-Maggie Muldoon

CHRISTIAN EDUCATION

New year, new space, new program! The Christian Education Committee has decided to go all out this year and make some major modifications to the Sunday School Program. The approach will be much more experiential and more subject oriented. While there are many good points to the lectionary based "Living the Good News" curriculum that has been in place for the past number of years, the consensus was that it would also be good to introduce some material that might not get focused on enough unless a concentrated effort was made to do so. The first two units are on Baptism and Eucharist. After that the Committee will evaluate the new approach and decide whether to continue in this mode or to return to the "Good News."

One of the features of the new program is that there are "teaching teams" which are responsible for preparing the lessons and activities for a three week period. This is an excellent opportunity for people who are not able to commit to teaching every Sunday but are interested in helping with Church School. We hope that many people will volunteer to be part of a team. It is not necessary to be a theologian, a biblical scholar or a seasoned teacher to join in the fun with what we hope to be an exciting program. If you have not already volunteered, please fill in the attached form and return it to Maggie or the Church office. Call Maggie at 621-0324 or talk to her at coffee hour for more information. This is an opportunity to learn as well as to teach, and we need your help.



REGISTRATION FORM

PARENT/ADULT INVOLVEMENT

- Being part of Music Program (5-7 minutes per Sunday, (scheduling is negotiable.)
- Being part of a teaching team: (M=member, A=assistant)
- October 22-November 5: Eucharist
 - November 14-December 3: Creation/Noah
 - January 7-February 4: Abraham-Prophets
 - February 18-March 4: Jesus' Birth and Early Life
 - March 18-April 1: Jesus' Public Life & Death
 - April 22-May 6: The Resurrection and Early Church
 - May 20-June 3: A Sampling of Church History
- Helping in the Nursery (One Sunday Commitment at a time)
- Teaching the Toddler Class
- Month_____
- Filling in for absent teachers as needed
- Helping with the Christmas Pageant
- Helping with a Special Event
- Halloween Party
 - Advent Wreath Workshop
 - Christmas Party
- Helping with Youth Group Events
- Editing a Children's Newsletter
- Other (Describe)_____





WANT TO HELP IN SOME RESEARCH?

Many at St. John's know that Bruce Alton teaches in the Religious Studies Department at the University of Toronto, and that he is on a research leave this year (1989-1990). He is writing a book on "Religion and Self-deception," and would like some help from parishioners who are interested in sharing their ideas and experiences. Here are some thoughts from him to stimulate your thinking about the possibility:

'I understand self-deception to be a universal human phenomenon cutting across all time and cultures. I characterize it, simply, as "lying to yourself sincerely and successfully". Philosophers find this a puzzling idea; how is it possible to be at one and the same time both the liar and the one lied to? Psychologists have studied the dynamics of self-deception extensively, but their findings are neither very surprising nor very helpful: we do deceive ourselves, but it seems impossible to say how, or even why, in many cases. Self-deception is a behaviour which drives forward the plot, or shapes the characters, in many plays and novels; but literary critics don't seem very interested in its particular nature.

'In the book I'm working on, I try to summarize the major research on this very common and yet very odd human behaviour, with special attention to the ways in which various religions have taught about it, warned against it, and understood it in their own frame of thought.

'At first sight, it might seem that what the religious perspective adds to the philosophical or psychological analysis of self-deception is moral judgment. But self-deception as seen by religions is symptomatic of a deeper and more fundamental personal failure than moral inadequacy. It is seen as a rebellion against the fundamental nature of reality and our human condition.

'I would be interested in hearing from people who have learned something about self-deception from

- o a favourite play, novel, movie, etc.;
- o personal experience or the experience of others;
- o religious literature, Bible stories or passages.

'A note or letter would be sufficient in many cases. In a few cases, I might wish to interview the person.

'Thanks.'

Bruce Alton
102 Durie Street
Toronto, Ontario M5S 3E6
762-8664



And not only that but she also says that I babble on incessantly and that I'm boring and—Father? Father?

—Christianity Today

ANGLICAN CHURCH WOMEN

As this Newsletter goes to press, our Diocesan Synod will be meeting from September 28 to 30. In the Convening Circular sent to our Rector, Robert Hagler, and to our Lay Delegate, Evelyn Butler, we are pleased to report that Anglican women (ACW) are shown to have contributed to the Diocesan budget the sum of \$70,000 designated for Canadian and World Outreach.

Among other items listed under expenditures is the amount of \$10,000 which was given to the Downtown Church Workers' Association for their Literacy Programme called "What's the Future?" and an amount of \$10,000 which was donated to the Garnsworthy Endowment Fund to be used for the Aurora Retirement Centre.

ANNUAL HOLLY TEA AND BAKE SALE

St. Anne's Group invite you to their Annual Holly Tea and Bake Sale:

Saturday, December 2, 1989
2:00 - 4:00 P.M.
Parish Hall

Tickets: \$2.50 Adults \$1.00 Children

Donations of crafts and home baking would be very much appreciated.

BROWNIES LEND A HAND

At the closing picnic of the Guiding groups in June, the Brownies gave Father Hagler a cheque for \$50.00 for the handicapped access at St. John's. The girls earned the money by doing "odd jobs", as part their "Friend to the Disabled" badge. As they worked to earn the badge, the Brownies learned about some of the difficulties faced by disabled people, and explored some ways of making life easier for them.

THANK YOU, BROWNIES!





Faith in Action

Latest figures indicate that \$52,165 have been pledged. We are closely approaching our goal of \$55,700. In actual donations, \$8,639 have been received.

As you can see, our day care centre is opened, and disabled access will soon be completed.

If you have not made a pledge, please do so. Not only will you support our local initiatives, but also the diocesan goals of education, ministry, and service to those in need.

A. J. Waters



SCOUTING AND GUIDING AT ST. JOHN'S

Every evening from Monday to Thursday, the Parish Hall is full of enthusiastic young people taking part in Guiding and Scouting activities and having fun. New leaders and helpers have been found to fill several vacancies. The Grenadier Rangers have been re-activated after a hiatus of several years, and we hope to start a group of "Sparks" for 5-year-old girls in the near future.

The following is a list of the groups, and the person to contact for information:

Sparks (girls age 5)		Nan Weston 766-6663
Beavers (boys 5-7)	Tuesday 6:30-7:30	Kathy Gower 769-8183
Brownies (girls 6-8)	Thursday 6:30-8:00	Sharon Barnes 767-9629
Cubs (boys 8-10)	Monday 6:30-8:00	John Gower 769-8183
Guides (girls 9-11)	Wednesday 6:30-8:30	Quita Webster 763-7556
Pathfinders (girls 12-14)	Tuesday 7:00-9:00	Nan Weston 766-6663
Rangers (girls 15-17)	Alt. Tuesdays 7-9	Heather Janke 760-0633



Girl Guides
of Canada
Guides
du Canada

The Bishop of Colorado speaks on . . .

Living in Sin

YEARS AGO I had a *New Yorker* cartoon on my bulletin board. It pictured an office with a sign beside the door that said, "President." Inside, there sat an enormous desk with two "In" and "Out" baskets, a telephone switchboard, and a postal scale. A gentleman, dressed in a three-piece suit, was sweeping the floor. Outside, one employee was remarking to another, "He'd be a great president if he ever learned to delegate."

I thought of it as a parable of leadership in the Church. I have never questioned the Church's need for visible and identifiable leaders. The apostolic Church had them, and the New Testament records—the election of Matthias, the setting apart of the Seven, the charge to Timothy to appoint elders in every town—all point to the importance and the continuity of what we have come to call the ordained ministry.

Leadership, however, which assumes total responsibility for the activities of the whole Church is poor leadership. Unless those activities are shared with the rest

of the ministers—unless leaders delegate and apostles "apostle"—those who lead and those who are led are robbed of their true inheritance. And the Body is impoverished. After all, the first deacons came into being through a process of apostolic delegation.

With laudable exceptions, I fear we are a Church that doesn't know how to delegate, and as a result we suffer from a potentially terminal case of clericalism. Clericalism is not the same thing as having clerics. It is permitting—or obliging—a small percentage of the members of the Church to do most of the work of ministry.

We can no longer blame it on the Prayer Book. The one we've been using for ten years is very clear on the subject. The ministers of the Church are "laypersons, bishops, priests, and deacons."

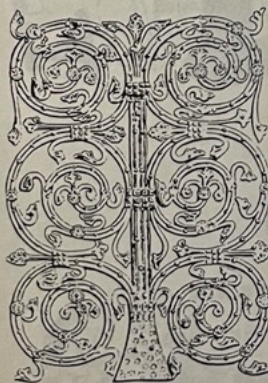
There are at least two reasons for our current predicament. One is theological, and the other is sociological.

For a number of centuries the Church has looked at the Gospel

"The Bishop"



— via Leadership



of Jesus Christ and the mission of the Church through a "salvation filter." That is to say, we have concentrated so much on getting people saved that we have neglected to ask, "Saved for what?" We have correctly identified that part of the Church's mission which might be called "rescue," but have seriously neglected the other polarity which might be called "recruitment." Being rescued is essentially passive. Being recruited calls for action. Those rescued generally stay behind while their rescuers search for more victims. Those recruited know that they are destined for front line duty too.

The sociological reason has something to do with the way we view theological education. There was a time when seminaries were something like vocational training schools, designed to equip people with the practical skills of a pastor and priest. Today we're more likely to think of them as graduate schools of theology.

While there is nothing inherently bad with the latter, I submit that part of its price may be increased clericalism, albeit in a somewhat benign disguise. When the seminary is a graduate school, the parish is likely to become a classroom where being a student is more highly valued than being a disciple. A student is always one step below the teacher. A disciple, according to Jesus, is expected to "reach his or her teacher's level." Making disciples encourages rapid maturity. Making students encourages the majority to remain in a state of perpetual adolescence, where after many years of faithful participation in the life of the Church they can still utter that abomination, "I'm only a layperson."

Our primary identity is in our baptism, not our ordination or lack of it. When, by God's grace, I pass through the pearly gates, I expect to remove both my shoes and my miter. If they need clergy up there, I have misread the Story!



ST. JOHN'S EARLY ENRICHMENT DAY CARE CENTRE

288 HUMBERSIDE AVE., TORONTO, ONTARIO M6P 1L5
TELEPHONE 762-8125

The Early Enrichment Centre opened Tuesday September 5, to care for children aged 3 months - 5 years.

Each age group follows an "academic" theme-based program, as well as participating in field trips, plus special events and guests within the Centre. Our Preschool group offers full-day Junior and Senior Kindergarten programs on-site.

We attempt to provide a positive learning environment for children that enhances their level of development. Through play experiences and the guidance of specially trained staff, children will be exposed to situations that will stimulate:

- 1) curiosity, initiative and independence;
- 2) self-esteem and decision-making capabilities;
- 3) interaction with others;
- 4) respect for all life forms and their preservation;
- 5) physical activity that develops gross motor skills;
- 6) communication skills; and
- 7) fine motor skills.

Ultimately, our goal is to take part in the unfolding of secure, independent and sensitive adults.

Patti Mitkus, E.C.E.
Supervisor



A PENNY FOR...



Your thoughts? Yes, please think of saving your pennies for St. John's. During the recent renovations, the "penny jar" has sometimes been hard to find, and we thank those who have sought it out. Now that our Coffee Hour will be back in the Parish Hall, the penny jar and chart will be available on a trolley outside the kitchen every Sunday.

Since we began collecting pennies, the total has grown to \$1.380.90! Keep up the good work!



COMING EVENTS



Sunday, October 8 - Harvest Thanksgiving - Illustrated Baptism
- 10:30 a.m.

Thursday, October 12 - ACW Dinner and Meeting at the Priory.
Time to be announced

Sunday, October 15 - Sesquicentennial Celebration, SkyDome.
11:00 a.m. Bus to leave the Church at
9:30 a.m.

Sunday, October 22 - Diocese of Toronto A.I.D.S. Sunday.
Eucharist 10:30 a.m.

Sunday, October 22 - LOGOS Course, "St. Mark's Gospel". In the
Church. 7:30 p.m. for 7 Sunday
evenings.

Saturday, October 28 - Hallowe'en Party and dinner. 4:00 p.m.



Baptisms

Stephanie Suzanne Michelle McBurney

Marriages

David Alan Holmes and Janet Catherine Thomas

Russell Hanger and Catherine Ackerman

Funerals

Howard William Thompson (October 18, 1913 - September 7, 1989)

New to the Parish

Wally Barrett
Mel and Kathryn Element
Kevin Element
Dean Element
Roger Spackman
Gavin Miller
Beth Davies
Jim Leaver
Gary Vandermere
Lindsay Laskey
Lynda and Richard Woorich





KIDS' KORNER

THE LOST COINS

Jesus told a story about a lady who lost one coin. Read it in Luke 15:8-10.
This lady lost twenty-four coins. Can you help her find them?



Sing the following words to the tune of "London Bridge is Falling Down."

Jesus wants me to be good,
To be good,
To be good.
Jesus wants me to be good.
He will help me.

Sing the song again, substituting the words "kind" for "good."

Worshipping in Washington and Williamsburg

Holidays this past August found John and me visiting in Virginia.

Those of you who remember Wendy and Jim Greene might be interested to know that they are now living in Falls Church, Virginia, a suburb of Washington, D.C. In hopes of seeing them, we decided to stay in Falls Church while visiting Washington. And yes, Jim and Wendy send regards to St. John's.

Falls Church is in fact named for a church which was built near falls. The original building was frame, and when it fell into decay a brick church was built on the site (mid-1700s). That building is still standing, beautifully restored inside. In its churchyard are some of the oldest graves in Northern Virginia.

In the Diocese of Southern Virginia we worshipped in Bruton Parish Church. Its early history is very similar to that of The Falls Church, and it is about as old, but it has been used continuously for worship, whereas The Falls Church served at various times as recruiting centre, hospital, stable - depending on whether the users were friend or foe to the surrounding countryside. An interesting architectural point: the pulpit in Bruton Parish Church is not part of the chancel area, but set down among the congregation and raised: there is a sounding board above the preacher's head that serves to send the sound throughout the church, so that no microphone is needed.

Both churches were full, almost to bursting - and this was one of four services held on an August Sunday. In both churches, we attended Morning Prayer. In both churches, we encountered a style of scripture reading which brought home to me something that Br. William has been trying to emphasise - that the Word should be proclaimed. The scripture is read very dramatically, and the result is that passages which may appear muddled when read to oneself suddenly become clear. Something to think about....

The tone of the service in The Falls Church was almost evangelical, with an ensemble of 'folk' instrumentalists leading choruses to start the service, and modern English used for the service, with all the responses written in the bulletin. The back of the bulletin was set aside for formal note-taking on the sermon, and this was encouraged.

In Bruton Parish, the language of the service was similar to that of our Book of Common Prayer, and it was necessary to 'juggle books', if one wanted to follow the service, rather than merely listen to it. There was a full, robed choir, who sang an anthem of some complexity: it was evident that they had rehearsed it recently. (I spoke after the service to a choir member, who told me that yes, they did indeed rehearse all summer.)

The choir in The Falls Church sat in the balcony - and not everyone sitting in the choir area were choristers. In fact, the priest pointed this out to the congregation, and asked, not only that interested parishioners consider joining the choir, but that anyone who heard a good voice near them should put that person's name on a piece of paper and place it on the offertory plate - so that the choir director could get in touch with them (and presumably do some persuading...).

The Bruton Parish Church is in the middle of a tourist area, and its parishioners are probably very used to tourists joining them for worship, whereas The Falls Church, although historic, is not on the 'tourist track'. In both places we were welcomed, and in both places we felt at home.

May Webster





St. John's Church, West Toronto
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Toronto, Ontario M6P 1L5
Church 763-2393

NEWSLETTER FALL 1989

✓
Mr. & Mrs. C. Weston
19 Hillside Ave.
Toronto
M6P 1J4