

ST. JOHN'S



CHURCH

NEWSLETTER

LENT AND EASTER

dings

Marysia Kowalchuk



The Lenten
Spring has
come!
The Light of
repentance!

Jesus is the Word made Flesh.
Jesus is the Bread of Life.
Jesus is the Victim offered for our sins on the Cross.
Jesus is the Sacrifice offered at the Holy Mass for the
sins of the world and mine.
Jesus is the Word — to be spoken.
Jesus is the Truth — to be told.
Jesus is the Way — to be walked.
Jesus is the Light — to be lit.
Jesus is the Life — to be lived.
Jesus is the Love — to be loved.
Jesus is the Joy — to be shared.
Jesus is the Sacrifice — to be offered.
Jesus is the Peace — to be given.
Jesus is the Bread of Life — to be eaten.
Jesus is the Hungry — to be fed.
Jesus is the Thirsty — to be satiated.
Jesus is the Naked — to be clothed.
Jesus is the Homeless — to be taken in.
Jesus is the Sick — to be healed.
Jesus is the Lonely — to be loved.
Jesus is the Unwanted — to be wanted.
Jesus is the Leper — to be washed clean.
Jesus is the Beggar — to be given a smile.
Jesus is the Drunkard — to be listened to.
Jesus is the Mentally Ill — to be protected.
Jesus is the Little One — to be embraced.
Jesus is the Blind — to be led.
Jesus is the Dumb — to be spoken for.
Jesus is the Crippled — to be assisted in walking.
Jesus is the Drug Addict — to be befriended.
Jesus is the Prostitute — to be removed from danger.
Jesus is the Prisoner — to be visited.
Jesus is the Old Person — to be served.

Jesus, I love with my whole heart, with my whole being. I
have given Him all, even my sins, and He has espoused me to
Himself in tenderness and love.

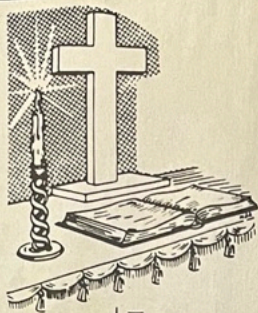
Now and for life I am the Spouse of my Crucified Spouse.
written by Mother Teresa in Amen.
her hospital room.

Mother Teresa



Faith is something you can
enlarge only by praying to
God to enlarge it. And so, like
the woman who had the loss of
blood, cling to the hem of his
garment, tug on it periodically
and say, "Give me a little
more faith, please." And he
will. Power will go out of him
and it will enter your heart.

Catherine Doherty



The Translator's Dilemma

Some reflections on the language of the Bible
for a culture sensitive to gender equality.

Dr. Ann Jervis, B.A., M.Div., Th.D.

The issue of "inclusive language" in worship continues to be a topic of discussion among Wycliffe faculty and students. Some of the dimensions of the issue are discussed by Dr. Ann Jervis, Wycliffe's Assistant Professor of New Testament.

In a modern culture committed to gender equality and within a Christian tradition that understands both sexes as standing in precisely the same relation to the need, promise and reality of God's salvation through Jesus Christ, the chal-

lenge of translating patriarchal language in the Bible is great indeed. It is the challenge of distin-

guishing the authority and truth of the Biblical message from the culture and cultural language through which these were conveyed.

There are two important components of a good Biblical translation into English: (1) the choice of English words and grammatical constructions that most accurately represent the original Hebrew or Greek words and grammatical constructions, and (2) the choice of English words and grammatical constructions that most effectively transmit the intention of the original words and grammatical constructions.

When we start to examine the issue of how to translate the exclusive language in scripture it becomes clear that there is no across-the-board solution to the problem. This is so because the patriarchal language of the Bible is found in at least three different categories, each category being distinguished by the degree of dependency which a text's intention has upon its wording.

One type of patriarchal language in scripture is that which refers to people of both genders by using masculine terms. This type of language belongs to the category in which there is the least amount of interdependence between a text's intention and its words.

For example, the Greek of Galatians 3:26 is "uioi", which is literally "sons". And so the English of this verse has typically been translated "for in Christ Jesus you are all sons of God through faith." This English rendering correctly translates the wording, but in our day, which is so sensitive to issues of gender equality, it does not correctly translate the intended meaning. We know that Paul's addressees in Galatia were not exclusively male and that his use of the word 'sons' was meant to describe the status granted to both male and female believers. Within our culture Paul's words can best communicate their intention when "uioi" is rendered inclusively as 'children' rather than exclusively as 'sons'. And in fact this is what a new version of the Bible, the NRSV, has chosen to do. This type of exclusive language is, of course, found throughout the scriptures and is generally capable of being translated in an inclusive manner since when the translator so changes the wording s/he can be satisfied that the text's intention is

only being clarified for readers.

A second type of Biblical text requires a greater degree of caution on the part of the translator, for here the interrelationship of wording to meaning is more intimate. Romans 5:12 will serve as an example of this category. The Romans passage is typically translated this way:

"Therefore, just as sin entered the world through one man and death through sin, and so death spread to all men because all men sinned -"

The Greek word which forms the singular of 'man' is "anthropos". The words which signify the plural 'men' are either "pantes" or "anthropoi". The word "pantes" is an inclusive word meaning 'all' while "anthropoi" is a masculine word, equivalent to 'men' in English, which could be used to signify human beings in general. The NRSV seeks to make the verse inclusive by omitting the masculine plural and working only with the inclusive 'all'. At the same time it leaves the singular 'man' alone. This is a stylistic misrepresentation of the original, however, for the Greek of Romans 5:12 works in part because of the contrast between the singular and plural of the word "anthropos".

Romans 5:12ff is concerned with the fact that two individuals (Adam and Christ) have established two radically opposed modes of being for all people. The linguistic and theological context, in other words, cries out for the verse to use the same word in the singular and the plural, as the Greek does. The exclusive

Galatians 3:26: 'Sons' or 'children' of God?

language of 'man' and 'men' brings this meaning out in cultures less sensitive to gender equality than our own. In our culture, however, it would seem best to translate "anthropos" as human being and "anthropoi" as human beings. There is lexical justification for this translation since Greek, unlike English, had two masculine words - "anthropos" and "aner" which were generally used to mean human being and male human being respectively. Since our text chooses "anthropos" and not "aner" to refer to Adam, and since in the linguistic context the plural is clearly meant to include both the male and female genders, it is plain that the focus of the passage is not on the maleness of Adam but on his singular role. Our translation best communicates the text's meaning, then, by referring to Adam not as a 'man' but as a single 'human being' who was, until Christ (5:15), normative for all other 'human beings'.

"The relationship between the words of a text and that text's intention is often remarkably intricate"

A third type of exclusive language which we encounter in scripture is that which refers to God as masculine. This is undoubtedly the most difficult type of language about which a translator concerned with the issue of patriarchal language must make a judgment. In these cases the relationship between the words of a text and that text's intention is often remarkably intricate. Here we must determine whether masculine terminology for God is merely culturally limited language or language so intrinsically linked to meaning that the translator may not change it. The fact that masculine terminology for God is often of a different category than the

"In the Lord's Prayer, the word 'father' and the meaning of the text are dependent upon one another"

other cases we have examined so far is proved by the fact that alternative wordings generally create new problems. This indicates that in these cases there is a much greater degree of interdependence between words and meaning than in our other two categories.

We may take the Lord's prayer as a prime example of this type of text. Jesus, when teaching his disciples to pray, addresses God as "Our Father". This is an undoubtedly masculine image for God and it has been argued that it is just such an image which has helped to foster the devaluing of the feminine typical of patriarchal cultures. Yet this social consequence alone is not a sufficient rationale for the translator to alter the wording of the text. As we have demonstrated above, a translator should change a text's wording only so as to clarify the text's intention for our cultural context.

In order to determine whether changing words will illuminate the sense of the passage more clearly we must discover how deeply the actual wording, in our case, 'father', is embedded in the meaning of the text. The best way to do this is to experiment with alternative words and then judge how effectively these alternatives communicate the text's intention. In the case before us, then, we might try to substitute the word 'mother' for 'father'. We quickly come to the realization, however, that this word would be as likely to miscommunicate within the present cultural context as the original. For just as there are those whose life has been negatively shaped by patriarchy so there are those whose growth has been damaged by destructive familial patriarchy. Furthermore, the word

'mother' does not remedy the problem of imaging God in single gender terms. Since Christian orthodoxy under-

stands gender distinctions to belong only to the created order, it would be less than judicious for a translator to replace one problematical term for another, especially given that there is no textual justification for the alternative. Because we would be no further ahead in communicating the intention of the text by substituting the word 'mother' for 'father' the wisest tack is to remain faithful to the wording of the text.

Another option might be to substitute the word 'parent'. The advantage of this word is that it is not gender specific. Its disadvantage is that the word 'parent' cannot convey the dynamic of direct address that is so essential to Jesus' prayer. Since 'parent' misses part of the intention of the word 'father' it too is a poor substitute.

Perhaps the word 'God' might be used as a replacement for 'father'. Yet this word, besides being exclusive in its own right, does not represent the element of personal familial communication found in the original.

While there is not space within this article to explore other alternatives for the word 'father' in the Lord's prayer, we have tried the more obvious options and found that these reveal the word 'father' and the meaning of the text to be remarkably dependent upon one another. So, given that the intention of this text, and others like it, appears to be so closely interwoven with the wording of the text, the translator is bound to translate the wording literally. It must be left to interpreters of the Bible to explain and clarify for our culture the real significance of the scripture's masculine imagery for God ■



St. John's - Servers' News

You're right, children have not been serving recently.. Yes, there was a period when families served. And yes, there is currently a period of adults serving. These changes are not random, nor are they a new routine. We are lurching forward, with purpose, to implement the following objectives:

- keep the children fully involved while
 - protecting Sunday School attendance
 - encompassing the children who are waiting for their first turn
 - maintaining a frequency which supports retention of the procedures,
- keep the special needs persons fully involved,
- open up serving to even younger children - in accompaniment of their parents,
- open up serving to all adults - young/old; couples/singles,
- integrate non-robbed parishioners at the altar,
- increase and preserve avenues for new parishioners to participate meaningfully
 - without any undue preparation or long term responsibility,
- increase parishioners self confidence in their ability to "do it themselves",
- eliminate dependency on a single adult to run the servers rather than to cultivate, orient and schedule a congregation full of self-confident and resourceful servers who could respond to and meet whatever needs may arise at any given service.



A new programme is being introduced, in stages, to achieve these objectives. On regular Sundays there will be 2 complete crews of servers; an adult crew and a young peoples crew - 3 persons in each crew. As a consequence, there will be two sets of cross and candles.

The two crews will process in together at the opening of the service and recess out together at the closing of the service.

After the focus and during the opening hymn the young peoples crew will process the Sunday School children downstairs. They will return in procession between the Intercessions and the Peace. The young peoples crew will miss only the Gospel procession.

The adult crew will be on their own for the Gospel procession but share setting the altar for the consecration and clearing the altar with the young peoples crew. Both crews will stand at the altar for the consecration.

Periodically, the adult crew will be a couple whose young children will serve with them. Children are welcome to join their server-parent at any time.

There may be an increased reliance on the young people as the servers on those Sundays which are without Sunday School.

Adults and children of all ages in the parish are being canvassed for their participation in serving. If you would like to serve and have not yet been invited, please tell Father Christian or Lucas Roffey.

The introduction of new servers will be ongoing. And as more servers are involved, there may be longer periods between serving allowing time for a servers memory of the routines to become rusty. Training therefore will not be formalized and isolated, but on-the-job. As the primary purpose of open participation is that parish members own their liturgy, the servers must be allowed to find meaning and take pleasure in their own contribution. And we must flow with a living service which has spontaneity, variety, and new meaning from week to week.

A special thanks to all the established servers for their contributions and for sharing the fun. And thanks to all the adventurous new servers for jumping in.

FROM THE RECTOR'S DESK



Anglican Church Women

The report that follows from the ACW Executive of St John's is commended to you all for its honesty, its courage and its realism, reflecting the dedication of the ACW membership.

Having been born in a Rectory, and having served for a good many years as a "foreign missionary" I am very conscious of the importance of the work of the ACW. But times are changing, and the role commonly played by women in society, and in the church is changing too. The Anglican Church Women as a distinctive organization may be coming to an end, but we must not make the mistake of assuming that the good works it undertook are no longer needed.

The ACW originated when two women's organizations, the Women's Guild and the Women's Auxiliary, were amalgamated, and St John's was a pioneer in that re-structuring. Now there is need for a fresh re-structuring. I pray that we will not fail in this new challenge.

The Rev Christian Swayne



ANGLICAN CHURCH WOMEN

In retrospect, we have come to some following conclusions which we most humbly present:

During the past ten years alone, the records show that our members through voluntary giving and through many fund-raising events - assisted by our associates - have supported the following:

Church Wardens	\$ 30,827.	
Overhead fans	1,385.	
Kitchen renovations	<u>1,400.</u>	
	33,612.	
Lenten offerings towards		
St. John's Outreach commitments	4,508.	
Social Services including sponsorship of a child in Kenya; also many other projects not mentioned in this figure.	1,046.	
Diocesan Anglican Church Women	<u>1,650.</u>	<u>\$40,816.</u>

However, as we try to look ahead into the next decade, the following quote comes to mind:

PAST is PROLOGUE

It seems that we are sure of the "Past" but, at the present time, "Prologue" to the future remains a real uncertainty!

Joan Devitt and Irene Munroe
A.C.W. Executive

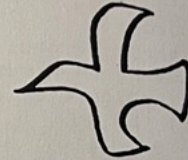
AS THE SPARKS FLY UPWARDS, AS THE CROW FLIES

Ash Wednesday crows
bring a new dimension to the street.
The air waits for snow
because the thaw is over.

My hands checked the furnace,
became smeared with soot.
A priest touched my face
to start the long season.

Heart fires here are low -
we are choked with debris.
The oil-burning glow
speaks of Holy Land blood spilt.

Time to burn the lies into truth.
Time to burn the burn-out into clear light.
Ashes sweeten the chamber-pot.
Ashes help the trees to grow.



Gavin C. Miller, 13 February, 1991

NO TIME FOR HIM?

What! No time for Him today?
For Him who traveled all the way
From that solemn Upper Room
To the Garden's stony tomb?

See Him in Gethsemane,
Where great drops of agony
From His brow fall, one by one,
As He prays, "Thy will be done."

Follow Him to Pilate's hall -
Thence to Calvary's bitter gall.
See Him suffer hell's own pangs
While upon the Cross He hangs.

Hear His words - do they decry
Those who led Him there to die?
He prays for those who hate Him most
As He renders up the ghost.

Well I know He willingly
Lived and died - and all for me.
How then can I ever say,
"I've no time for Him today!"

-Louise E. Schillinger



All the way from earth to glory the Christian pathway is a
way of choice. It never becomes compulsory . . . "choose
you this day whom ye will serve . . ."



TO THE MEMBERS OF THE JUNIOR CHOIR!



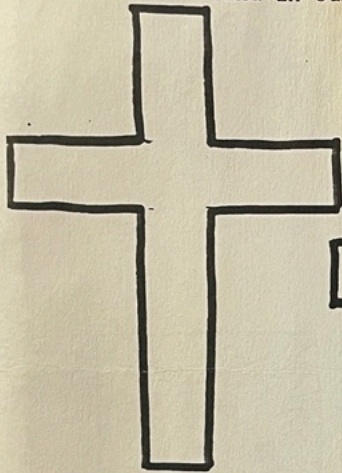
An invitation is extended to all newcomers to the Parish and to all 'oldsters' to attend a Wine and Cheese Party at the Crummey's home, 270 Kennedy Ave., on Tuesday, March 10th at 7:30 p.m.

JUMP START

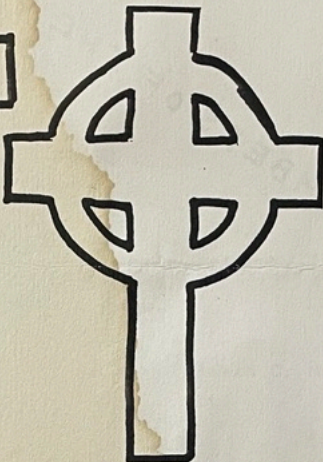


KIDS' KORNER

There are many different kinds of crosses used in decorating churches. Here are a few for you to colour. After the service some Sunday, see how many you can find in our church.



LATIN



CELTIC



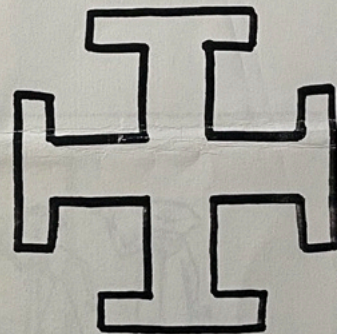
CANTERBURY



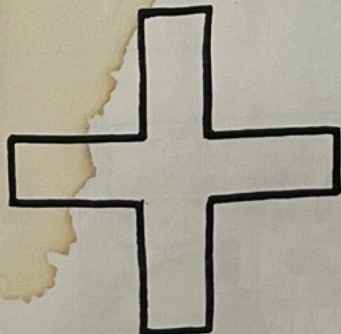
BUDDED



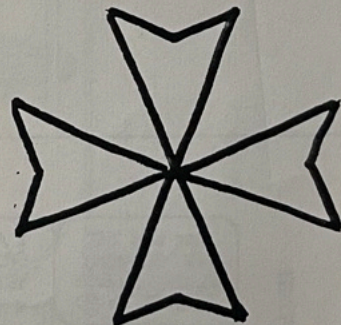
CALVARY



WINCHESTER



GREEK



MALTESE

90

THIS PAGE ONLY

PARISH DIRECTORY

INCUMBENT Father Christian Swayne 763-2393 (Church)
767-9081 (evas. & emergencies)

HONORARY ASSISTANTS Rev. Bruce Alton 762-8664
Rev. Bill Bearance
Rev. Richard Johns 429-3276

RECTOR'S WARDEN Yvonne Johns 429-3276

PEOPLE'S WARDEN John Gower 769-8183

DEPUTY WARDENS Fred Addis 763-3640
Mel Element 763-6886

ORGANIST Robbie Beaumont

LAY READER Cy Weston 766-6663

CHURCH OFFICE Lynda Woolrich 763-2393
> SEXTON Wally Barrett 763-2393
ENVELOPE SECRETARY Ida Brittain 535-2879

CO-ORDINATOR OF READERS/INTERCESSORS May Webster 763-7556

CO-ORDINATOR OF SIDESPERSONS Richard Woolrich 766-4959

CO-ORDINATOR OF SERVERS Lucas Roffey 730-9809

ANGLICAN CHURCH WOMEN Irene Munroe 762-5327
ADVISORY BOARD Joan Devitt 766-3062
~~PARISH COUNCIL~~ Richard Woolrich 766-7556
CHRISTIAN EDUCATION COMMITTEE Mara Nickerson 766-0308

FINANCE COMMITTEE Garnet Devitt 766-3062

LITURGY COMMITTEE Fr. Christian Swayne 763-2393

outreach committee

OUTREACH COMMITTEE ~~Mel Element 763-6886~~ Maggie Pawson 763-2266

PROPERTY COMMITTEE John Gower 769-8183

EARLY ENRICHMENT DAY CARE Patti Mitkus 762-8125

SPECIAL NEEDS TRUST David Holmes 531-3769

WOLF CUBS John Gower 769-8183

SPARKS Nan Weston 766-6663

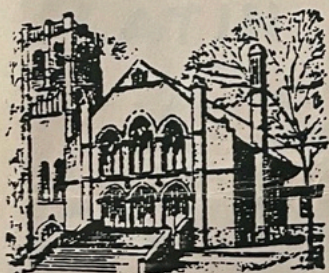
BROWNIES Sharon Barnes 767-9629

GIRL GUIDES Quita Webster 252-5644

PATHFINDERS Nan Weston 766-6663

RANGERS Heather Janke 760-0633





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

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