

Resurrection, a sculpture by W.J. Allen created as a memorial in 1915 and located behind the altar.

From the Rector

Fr. Geoffrey Sangwine

Yes, it's finally happening – the days are getting longer, the sun is getting stronger, the earth is thawing out after the frozen sleep of winter and we have come to the season of Lent, from the Anglo-Saxon word “Lengten” referring to the lengthening of the days in spring.

We often think of Lent as a time of gloom with frustration at our failure to give something up for longer than a few days, solemn prayers and somber hymns in the minor key. While it is of course a season of penitence and preparation for Easter, far from being a weight around our necks, it is meant to be a time of spiritual refreshment, the “springtime of the soul.”

On the last Sunday after Epiphany, the Gospel took us up the mountain of transfiguration. Jesus' clothes were dazzling white, his face shone like the sun, Moses and Elijah appeared, Peter, James, and John wanted to pitch some tents and stay because it was such an awesome experience. Instead, they had to go back down

Jubilate!

Easter 04-14-19

*A newsletter for parishioners and friends of
**The Church of St. Peter and
St. Simon-the-Apostle***

525 Bloor Street East, Toronto, ON M4W 1J1

Email: office@stsimons.ca

Web: www.stpeterstsimon.ca

Voice: 416-923-8714

the mountain and continue their ministry in the world. The transfiguration is a foretaste of Easter glory. We read that story just before Lent and the way to the cross as a reminder that we, as disciples here and now, are called to take something of the glory and the beauty of God that has touched us into the world in which we find ourselves. It is not an easy task; there are temptings and testings at every turn to steer us off the path, even Jesus knew that. *Then Jesus was led by the Spirit into the wilderness to be tempted by the devil (Matthew 4.1-11/Luke 4.1-13/Mark 1.12-13).*

Jesus faced his own time of temptation. In English the word *tempt* has a negative connotation. It means “to do or to acquire something that we find attractive but know to be wrong or unbeneficial.” “To entice, to seduce, to try to persuade a person to take the wrong way.” It is not a positive meaning at all. But in the Greek New Testament, the word is *Parazein*,” which means “to test.” That's quite different.

Incumbent: The Reverend Geoffrey Sangwine
Honorary Assistant: The Reverend Jennifer Matthews
Music Director: Robin Davis
Newsletter Editor: Peggy Needham
Newsletter Production: Alison Jane
Photographs and Visual Support: Mary Martin,
Stephanie Leontowitsch, Mary Anderson, Diane
Marshall, Laurie Sanderson

When we think of temptation then, it's not to make us bad, it is there for us to conquer. Like so much of life, it carries both edges of the sword. There is a choice in the way things can turn out. The choice is ours.

So, temptation can well be a testing time for ultimate good, for strength, for growth. It is there, not to weaken us, but to strengthen us. It can refine and purify us as gold is tested and tried by the refiner's fire – that's what the tempter in the story does not understand.

The difficulty for us is that the testing times are often harder than we expect; they come in unsuspecting ways; we can be blindsided by them; we can lose the stamina to withstand them.

Lent and Easter tell us this: it is not a hopeless battle. All is not lost. The Gospel reminds us that Jesus faced his mission and his cross with an utter reliance on the goodness of God the Father to see him through. Yes, he faced all the human feelings we face: pain, fear, anxiety, even temptation. He said, *"let this cup pass from me,"* *"why have you forsaken me?"* But he also said, *"Father, into your hands I commend my Spirit."* Jesus submitted completely to the will of God. I suppose he could have chosen otherwise, but in the end, it was inescapable, there could be no compromise.

We who view the cross from both sides at once know that it leads to final victory. There are many ways in which we must pick up the cross in a world and in a life of faith where there are many crosses to carry. But the cross is inescapable – it is the centre of our faith; it shows us a love that is willing to go to the ultimate ends in order to heal, transform and bring new life - the "love that will not let us go."

Let us take this journey again towards the cross and the empty tomb of Easter, assured of God's boundless love and with deep gratitude that the springtime of our souls has come.

*Rise up my love, my fair one and come away.
For lo, the winter is past,
the rain is over and gone.
The flowers appear on the earth,
the time of the singing of birds is come.
Rise up my love, my fair one and come away.
(Song of Solomon 2.10-13)*



Thank You!

Paul Falkner



Thank you for the lovely art piece presented at Vestry upon the occasion of my leaving Corporation. It is most appreciated.

Thanks to all those who in some way contributed to my success over the many years I was a member of Corporation. Your support, encouragement and positive outlook were treasured.

Photo submitted by Stephanie Leontowitsch

Congratulations, Sheila Thomas!



Sheila Thomas receiving the ODT in January 2019 at St. James Cathedral

Photo supplied by Michael Hudson Photography

Sheila Thomas Tells about Receiving the Order of the Diocese of Toronto

In December, 2018, I received a letter saying I had received the Order of the Diocese of Toronto and there would be a presentation ceremony on Tuesday, January 1, 2019.

January 1 was a sunny day and I went with Cynthia, Joy and Joyce to the Cathedral, arriving at about 2:15 pm. A lot of people had already arrived and seating was already a challenge. I left my friends, spoke with an attendant who took me to a pew – my own pew - for friends and myself. I found my friends and we made ourselves comfortable and waited for the service to begin. There was much activity and noise, but there was also a sense of organization.

After a 30-minute Festive Music concert, the Choral Evensong service began. I was nervous not knowing quite what to expect. The time came for the presentations to the 43 people listed in the bulletin. Not everyone was present. It was very interesting listening to the accomplishments of the other recipients of this order. When my name was announced, I did not hear what was said, I was concentrating on

walking to the front to receive my certificate and medal from the Bishop and to be photographed. At the conclusion of the service, I met other St. Peter and St. Simon parishioners who had attended the service and I wish to thank them for taking the time to come to the service.

The January 2019 copy of *The Anglican Journal* had an article on the presentation of the Order together with a photograph of the recipients, Bishop and clergy.



Sheila Thomas cutting her cake in celebration of her Order of the Diocese of Toronto at St. Peter and St. Simon-the-Apostle during coffee hour.

Photo submitted by Stephanie Leontowitsch

I went online to read about the Order of the Diocese of Toronto and found it was created in 2013 by the Bishop and the College of Bishops to recognize the services of the laity. For more information, type in *Order of the Diocese of Toronto* and scroll down to the site, or type www.toronto.anglican.ca/about-the-diocese/profile-of-the-diocese/orderoftoronto/

Warden's Report

Paul Falkner

From our recent Vestry... congratulations to all who were either appointed or acclaimed to the various committees. Special congratulations to the new Wardens' Council: Ted Robinson, Rector's Warden; Mary Martin, People's Warden; Laurie Sanderson and Vanessa Scott,

Stewardship Committee Spring Update

Stephanie Leontowitsch

Deputy Wardens – quite a change in personnel! Speaking of personnel, we are seeing significant changes in people due to Frank’s retirement and Vanessa’s moving on to more permanent work. Kenneth Clarke has agreed to look after the license groups, and Vanessa’s replacement is Darlene Knowlton. Daiv Guillermo continues as Sexton.

Johan and David did a terrific job having the financials prepared for presentation to Vestry. The fully audited statements will be completed later this spring. Johan also presented a budget to Vestry which reflects the hoped for results of the stewardship campaign. We cannot emphasize enough the need to have as many of you on Pre-authorized Givings (PAG). Please honour your increased giving indicated during the stewardship campaign. The budget, passed at Vestry, contained a provision for the hiring of a Curate which should take place prior to the beginning of summer.

Our snowplough operator has become insolvent. We are currently working with the Cathedral’s plough operator to help us out until the end of the year. In addition, we will work with the shelter to use one of their men to snow shovel our walks. Hopefully not much more snow or cold to come – after all, Spring is just around the corner.

Refurbishing the sanctuary and painting the doors are on temporary hold pending further review.

There is so much happening in and about the church; we encourage you to visit our web page for information on upcoming events.

www.stpetersstsimon.ca Remember, we are also on Facebook.

www.facebook.com/stpeterstsimons

Steve Oelschlager of the Center for Stewardship Leaders, Luther Seminary, writes that “living a life of faith as part of a religious community is not just about making the world out there a better place, but is also a pathway for each of us to personally have a better life.... [T]hat following Jesus in a community of faith is about abundant life, life that truly is life.” In this spirit, the work of the Stewardship Committee continues this year to further strengthen our community and to ensure that the Church of St. Peter & St. Simon can continue to be not only an “oasis in the heart of the city,” but also the place where we can personally experience this abundance within the refuge and community that our parish offers us all.

A word about Ways of Giving:

Pre-Authorized Giving (PAG)

We continue to encourage monthly Pre-Authorized Giving (PAG) via pre-authorized transfers directly from your bank account. This method ensures that the church receives your givings even if you are unable to attend. As well, it helps in the budgeting process. Please consider this method. If you have questions or need help filling in the PAG form, one of the members of the committee will be happy to help you. Speak to one of us during coffee hour!

Credit Card Giving

Give online via credit card through Canada Helps.org. This is a simple and easy process that once it has been set up, you don’t have to think about it again as it will simply bill your credit card. Visit www.canadahelps.org and enter The Church St. Peter & St. Simon in the search field.

Wills and Bequests

Your legacy gift helps to provide our church with a sustainable resource that will be used to enhance our ministries now and in the future. Remember St. Peter & St. Simon in your will, along with loved ones and others who have given your life meaning. This is one of the simplest and most flexible ways to create a lasting legacy. We are happy to provide you with information about this, or you can contact the church office.

Children's Ministry at St. Peter and St. Simon's Church

Sileen Phillips



"Church School" has been branded as K.I.D.S. (Kingdom Innovators Disciples and Stewards) since the revamping of the Children's Ministry in July of last year.

Elijah, Brandon & Keira

Efforts to grow the ministry have involved a lot of much needed interaction with the surrounding communities, including participating in events like Voices of the Nations - a multicultural Christian concert held annually at Yonge Dundas Square, The Cabbagetown Festival, St. Jamestown Festival and the grandest of them all, the Jesus in the City annual parade! These efforts are still ongoing and we can always use volunteers. (See attached pictures).



The Christmas play, "A Not So Silent Night," was quite a success! The children, under the direction of Robin Davis, gave a spectacular performance, and the event was also well attended.

Easter has begun and we will be celebrating through the use of visual arts. "The Cross Project: What Does the Cross Mean to You?" is an art exhibit and competition that invites youths of all ages to express their answer to the question in any form of visual art. Works will be exhibited on Easter Sunday, April 21, after Easter service in the church hall. For more information, please email me at KIDScoordinator@yahoo.com or visit us on Facebook @SPSSYouthArt. We also invite children 12 and under who love drama!



We have set our sights set on youth as well, but cannot achieve that without encouraging parents to make church a part of their and their families lives. We need to go back to basics. One of the biggest challenges robbing the faith of this generation is technology. Tablets, phones, computers, video games...excessive use of those items and overindulgence of screen time have become major problems for today's youth psychologically, socially, medically and spiritually. Technology is becoming the new god of this age. How can the Church help? The Church and parents need to join forces to combat this issue. In response to this, the Child, Youth and Family ministry of SPSS will be hosting a half day workshop to discuss the issue of screen time - how much is too much. This forum will be open to all parents and guardians

of faith or no faith and seeks to inform, educate and connect with parents. The details of this workshop are still being worked out but one can expect to have professionals present to speak on the issue. It will also be interactive, giving parents the opportunity to connect with each other and share their views. The objective is for the Church to not only be visible, but to become an active part of the lives of these families. The date, time and other details: TBD.

We recently launched Youth Church - Sunday School for teens. We hope to, sometime in the near future, have Youth Church at least one Friday night per month at SPSS and for K.I.D.S., also at least one Friday night per month. Following the workshop, the hope is to not only have sessions for young people, but activities involving parents and their children to encouraging bonding with their children and eventually restore their faith family values from within the perspective of the Church.

Our Choir Family Grows Again!

Robin Davis

Hearty congrats to Jenny Cohen and Jason Chau on the birth of their daughter on Nov 28th. It was wonderful to see Jenny, Jason and meet Quinn Cohen-Chau at our Valentine's Sweetheart Soirée Gala fundraiser.

We look forward to having Jenny resume her role as Alto Choir Lead following our choir tour this summer.



Quinn is the 4th addition over the past two years following Eleanora Pepperell, Javier Gonzales and Connor Cumming. Sounds like a junior choir in the making!

The Sweetheart Soirée Gala

Mary Anderson



A sea of hearts and a twinkle of lights decorated the hall on Saturday, February 9th as the Choir hosted the Sweetheart Soirée Gala for Valentine's Day. Voices rose in song as various choir members and friends of the choir serenaded guests at the Gala. There was something to please everyone with a varied song list from Cabaret to John Donne. There was even a special secret song, where guests at the high bidding table were serenaded by the choir with "My Funny Valentine."



The winning table hears "My Funny Valentine."

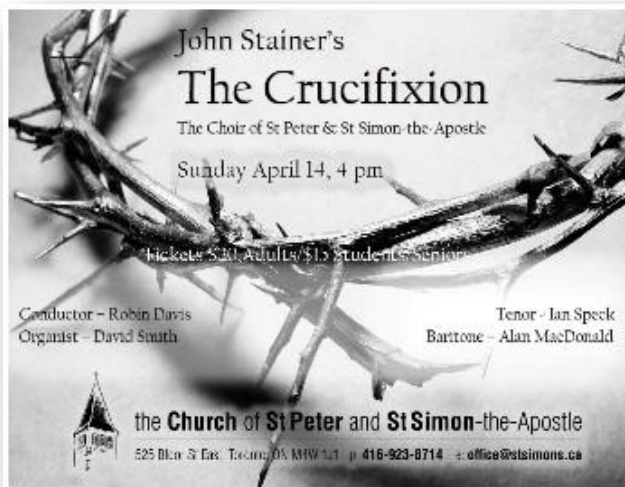
The food stations located around the hall had a wonderful selection of tapas. Wine selections for the evening were from Spain. People had the opportunity to bid on some amazing Silent Auction items throughout the evening. Robin Davis provided information about the upcoming Choir Tour to the UK this summer with a slide show. As the evening wound down, everyone commented on how much they enjoyed themselves and how hard the choir had worked to put on this wonderful evening. To all of you who attended, thank you for your patronage.

Photos submitted by Mary Anderson

John Stainer's *The Crucifixion*

Robin Davis

The St. Peter & St. Simon's Choir will be presenting a concert of music for Passiontide, on Palm Sunday, April 14 at 4:00 p.m. The concert will feature tenor Ian Speck, baritone Alan MacDonald, conductor Robin Davis and organist David Smith. Tickets (\$20 adults, \$15 seniors/students) are on sale after Sunday services, or on-line from Eventbrite.ca. Proceeds from the concert will go to support the choir's tour to Gloucester and Chichester Cathedrals this August.



The work is subtitled “*A Meditation on the Sacred Passion of the Holy Redeemer.*” It is an oratorio, composed by Sir John Stainer in 1887, with an English libretto by Rev. W. J. Sparrow Simpson and includes solos for Tenor, Bass and 5 hymns intended for Congregational participation. Its most well-known piece is the central movement for unaccompanied choir, “God So Loved the World.” The cantata also has given us such well-loved hymns as *All of Jesus* and *Cross of Jesus*.

In composing *The Crucifixion*, Stainer's intention was to provide a Passiontide cantata written in a musical language and on a scale that would put it within the scope of most parish choirs. John Stainer's *The Crucifixion* is

England's best-known example of the musical Passion – inspired equally by the Passion settings of J.S. Bach, the oratorios of Felix Mendelssohn, and traditional Anglican service music. The music is melodic, completely accessible and unabashedly in the Victorian sentimental heart-on-the-sleeve idiom.

The choir will greatly appreciate you supporting the concert and helping us build our audience by inviting any friends or family who might enjoy the concert.

Flute Street Concert

Nancy Nourse

On Saturday, April 6 at 7:30 pm the musicians of **Flute Street**, Toronto's Professional Flute Choir, will be returning to SPSS to present *A Spring Fling on Flute Street*. This fourteen member ensemble, playing flutes from the tiny piccolo to the very rare contrabass and double contrabass flutes, will perform musical selections celebrating spring including Respighi's *Spring*, Hovhanness's *Strange Birds*, and the Toronto premiere of Kingston composer, John Palmer's *Three Shades of Blue*.

The programme will also include an appearance of the very accomplished young flute quintet from the Claude Watson School for the Arts. Nancy Nourse, the newest member of the SPSS alto section, is the artistic director and Lisa Jack, the ensemble's conductor.



The St. James Town Children's Choir and Reaching Out Through Music

Virginia Evoy



The **St. James Town Children's Choir**, and **Reaching Out Through Music** is growing stronger and more vibrant with every rehearsal. Thanks very much to SPSS for its continued support and engagement. We couldn't do it without you!

We have a very busy spring ahead. Performances include the Spring Gathering Community Event, an afternoon of singing for the seniors at Fudger House Seniors' Residence, a 'Spring Sing' at Allan Gardens Conservatory, and our grand fundraising event, **Saturday, April 27th**, at the beautifully restored Grace Church Toronto (Jarvis & Carlton).

ROTM's main goal this season is to raise awareness of its several FREE programs that enrich the lives of children and youth in the community. Judging by the increasing numbers of children who race into our Thursday rehearsals for singing, friendship, music education, and of course the obligatory treat, it's working!

Donations and support of ROTM's programs are always welcomed and appreciated. To donate anytime, please visit <https://reachingoutthroughmusic.org/donate->

[here/](#) And, to purchase tickets to Spring Breezes, please speak with Executive Director, Virginia Evoy, or email ed.rotm@gmail.com.

Thank you very much!

reaching out through music
Choirs Ontario

presents
Spring Breezes
A Concert to Benefit Reaching Out Through Music & The St. James Town Children's Choir

FEATURING

Tenor
Asitha Tennekoon
and Surprise Guest

PERFORMANCES BY

The St. James Town Children's Choir, ROTM Pianists, and Soprano **Thaanya Aswathaman**

Saturday, April 27th, 4 pm.
Doors open at 3:30 pm., Grace Church Toronto, 383 Jarvis St, Toronto, M5B 2C7

For Ticket Purchase & more information please visit:
reachingoutthroughmusic.org

ADVANCE TICKETS
General Seating: \$25 | Tickets at door: \$30 | Donor: \$100 includes two seats and post-concert reception

Roger's Family

Praise God!

Dear Church members,

I, Rogers, write to express my gratitude that Diana, Ashrey, Ariana and I will be together as a family here in Toronto. The journey was tough and long but through your support as Church and prayers my family will be allowed to join me here. We are not yet sure when that will be. The original application which included Diana and Ashrey has finally been approved.

Now we are applying to have the baby included in the application.

We are looking forward to testifying physically in this church and thanking God for all his blessings when the process is finished and we are reunited here.

Diana, Rogers' wife, with their daughters, Ariana and Ashrey
Photo submitted by Rogers Beyongyera



Good News!

Ted Robinson

We just heard from Mohammed that his father, Jomard Al-Bayati, has been accepted by Canada. He is scheduled for a medical soon and will arrive here late spring to early summer. More news to follow as soon as we receive it.

Wassim, Zelal, Meryam and Shem

Zelal Albarri



My husband and I go to school. My husband goes to school in the morning while I take care of my children and when he returns, I go to school and my husband takes care of the children. My children are in good health and we are now looking for a day care for them.

Photo submitted by Diane Marshall (Wassim, Zelal, Meryam, and baby Shem).

Mohammed's Family

Laurie Sanderson

Mohammed and his family are living in Windsor at the moment where Mohammed is going to the university. We had a lovely dinner with them over the Christmas break. Everyone was happy and healthy, and it was great to see them all.



Why Should Christians Engage in Advocacy?

Brooke Sales-Lee

Most churches are engaged in charitable work. They may hold food drives for food banks, put together fundraisers for education initiatives in disadvantaged regions, host community meals or drop ins, offer free ESL classes. This is all valuable work. Indeed, charitable work has kept people housed and sheltered and therefore saved lives since ancient times. But when we see the Bible calling for justice, is a soup kitchen justice? When we pray for "Kingdom come," is a shelter our vision of God's Kingdom?

Many Christians, asking themselves these questions, immediately answer “no.” In God’s Kingdom we cannot imagine a man being evicted from his home and sleeping on a cot with 70 other people in the room. We cannot imagine a mother being unable to feed her children. Thus many Christians turn to advocacy, calling on people in power to effect systemic and lasting change. They may write their city councillor and say “please support the funding of affordable housing” or they may call the office of their MPP and say “please support funding for children’s dental care.”

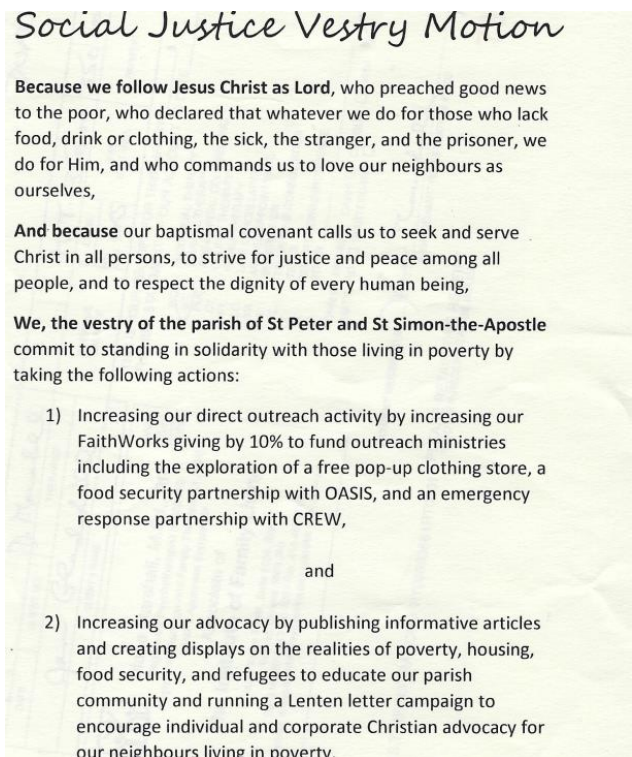
Often, churches and their congregants are uneasy about the church getting involved in anything political. They may fear that secular politics will cloud their spiritual space, or they might worry about losing tax-exemption. While churches and other non-profit organizations are not to campaign for a particular candidate or party, we are permitted to advocate for causes we believe in and policies we support. No one would be shocked by a dog rescue advocating for animal rights protections, and we should not be uneasy about churches advocating for the marginalized of our society; indeed, the Bible calls us to do just that in every book of every prophet and in every gospel.

We are not required to all agree on the best course of action or the most pressing concern, and it would be surprising if we did. But together we can say collectively that we believe in creating a better world, that our God does not want people to suffer. Our God requires us to do justice, love kindness, and walk humbly with our God (*Micah 6:8*).

This Lententide, you are invited to write to your representatives about an issue that weighs on your heart. If you feel you don’t know enough, we have provided a resource binder on poverty, available in the library and digitally on our website. We also have made available template letters to help you feel confident in what you wish to say. At the end of Lent, you will be

invited to bring a letter or a card representing emails or calls to representatives to the 10:30 service. We will make an offering of these letters as the tangible evidence of our faith, praying that the concerns of our hearts be heard by those in power, that they might govern in such a way to bring justice and peace to all people.

Editor’s note: Diane Marshall sent Elin Goulden, the Social Justice and Advocacy Consultant, at the Diocese of Toronto a copy of our Vestry Motion:



Elin sent Diane the following reply: This is one of the most robust versions of this year’s Social Justice motion out there! Kudos to you and your Outreach team, and the whole parish for supporting this initiative. I look forward to seeing what your parish accomplishes over the weeks and months to come. And, as always, if there is anything I can do to help support your efforts, please let me know.

Yours faithfully,

Elin

Homelessness: What I've Learned and What We Can Do

Suzette Mafuna

A public notice (Memorial for Another Life Lost to Shelter Overcrowding) caused me to trudge through a snowy, stormy January evening, braving slippery, icy pavements to attend the January Speakers' Series event in Regents Park hosted by the Ontario Coalition Against Poverty (OCAP). I felt it my duty as a Christian, and member of St. Peter's and St. Simon's to be with other caring citizens of Toronto who want to create change in our beautiful city which is wealthy but unkind to those who have fallen by the wayside. My church espouses the principles of humanity and generosity, UBUNTU, as we call it in South Africa. My church, Canada, and the Lord have been good to me so it's my turn to care for those who are trampled on and derided even when already down with helplessness and shame at the way they are sidelined and blamed for everything they are made to endure day and night. They lie in crowded spaces which expose them to various diseases or lie outside on pavements, door fronts and over manholes to feel the warm steam on their cold bodies while we sit comfortably in our cosy, comfortable heated homes in our warm pyjamas watching entertaining TV shows.

Being part of the effort to ease the poor conditions of the homeless feels meaningful and important because I cannot enjoy my warm nights knowing that hundreds of less privileged Canadians are suffering with inadequate clothing in inadequate temporary lodgings or in the outdoors. My church has taught me to be part of the solution to the problems that affect my world and my society.

I have learned that the work that my church is involved in - caring for the homeless and hungry- could have more impact if I personally

stand up as a child of God to help the neglected children of God. I want to be part of the efforts to help them find their way out of homelessness to a better life. The OCAP statement said: "The lives of 6 homeless people came to a gruesome end this January. Their lives were cut short not because of choices they made, but because of the choices made for them by John Tory, Doug Ford and Justin Trudeau. It is clear all three levels of government need to act urgently to end these preventable deaths, alleviate suffering in cramped facilities, and build rent-geared-to-income housing. Yet, these governments are not willing to do so. They disorient us by blaming refugees, mental health issues, and addictions for the housing crisis. The battle ahead is difficult, but it's one we must win. So join us to take inspiration from ongoing battles, learn from past ones, ask questions, and build connections with struggles outside Toronto."

OCAP also stated "On Wednesday night, as City Council passed a budget that further gutted a system already bursting at the seams, a 28-year old indigenous man was trying to get into a warming centre in Kensington Market. He was told the centre was, yet again, full and that he could only be placed on a waiting list. Denied even the most basic shelter from the elements, he died a few hours later in what may have been a fentanyl overdose.

We know, however, that this young man, whose identity is not being revealed at this time, died because he had been driven out onto the streets because of official negligence and by the City's utter disregard for the lives of the homeless.

One homeless person dies in Toronto every ten days. Yet, the City continues to under-fund and under-resource shelters and boards up thousands of public housing units. It refuses to meet occupancy targets that allow homeless people even the most basic assurance of survival. In a city with sky-high rents and declining social assistance rates, the misery of

the poor and homeless is not a surprise but has been willfully created and must be ended.”

I hope to have a few sisters and brothers in Christ join me for the next Speakers' Series hosted by OCAP. When I learn about plans for such a meeting, I will ask that it be announced on the church's web site. I hope you will watch for notices, too.

Be Green, Use Less Plastic

Fran Brown

Across the globe, the intention of advocates, for reducing the use of plastic in our world, is to keep reusable plastics in the economy and out of the environment. This is the Circular Economy approach to plastics. The Circular Economy is a movement of community, government and business to make better use of our planet by harnessing its reusable resources and reducing waste. This includes building materials, food, textiles, electronics and technology items, land and water. The scary documentaries make us want to throw out all plastics in our houses. BUT the idea is to reduce use, find alternatives to plastic packaging and abandon use of single use plastic items such as cups and glasses.

The city of London (England) has a plan to reduce waste by 60% by 2041, even though their population will increase from 8 million to 11 million by 2050. This will also create thousands of new jobs. The Mayor of London encourages innovative programs such as the use of plastic milk bottles that are 80% recyclable and have fewer polymers. They are developing a deposit and reuse scheme and increasing water fountains and refillable water bottle stations. One innovation is the seaweed pouch for water. You can eat it or throw it in the food waste bin after drinking! Cup Clubs are for those reusing their cups!

True or False!

1. Compostable plastic is a good alternative.
2. All plastics must go.
3. We can find ways other than plastic to prolong the shelf life of our food.
4. We will never be able to change our use of plastic wrap.
5. Big business isn't interested in changing plastic packaging.
6. Small businesses are better at developing new ideas for reducing plastic use.
7. People need to speak up to make a change to ban single use plastic items.
8. Our government doesn't provide money for recycling projects.
9. It takes 40 years for one plastic bottle to disintegrate.
10. By 2030, China will have stopped taking used plastic to the amount of 111 million metric tons.
11. One million tons of used plastic = 621,000 Tesla 3's = 39 million bushels of corn kernels.
12. There are several billion tons of used plastic in the oceans now.
13. In 2017, 8.3 billion metric tons of plastics were made.
14. We can help by not buying and using single use plastic items.

In Canada 91% of discarded plastic goes to landfill sites and only 1% is recyclable. In 2010, 8,000 tons of plastic went in the oceans. At the G7 meeting on November 23, 2018, Canada pledged to follow several strategies for zero waste, such as designing better collection systems, banning single use items by the consumer, recycling of hard use plastics (like bicycles), and increasing aquatic cleanup.

Our Toronto mayor has given over \$25 million to research and innovation programs. Grants are given to programs like Oasis that our church is thinking of joining concerning food use and waste management, and our pop-up Clothes

Closet which we can support. It is important that we abandon using single use plastic items at church and in daily living. Did you take part in the plastic use survey of 2010 in Toronto, along with 20,000 concerned citizens? Have you stopped using plastic shopping bags and other single use items? Remember that not all plastic is bad like that used in hospitals and construction. BUT WE CAN MAKE A DIFFERENCE.

False 1. 2. 4. 5. 8. Rest are True

Why Creation Matters

Diane Marshall

What does it mean to be stewards of the earth, this our “fragile home” in the galaxy? What does it mean to be consumers, and to be responsible for the ecological footprint we each make, as individuals, families, church communities – as well as society as a whole? What does it mean to love the creatures of the world and to care for their wellbeing? How do we pray so that we become truly faithful to God, our neighbour, *and the creation itself?*

For nine years I’ve had the privilege of serving with several lay and clergy members of our Diocese, on the “Creation Matters” environmental justice and advocacy committee. Recently we met with Bishop Andrew Asbil for a very productive conversation in light of the serious warning about climate change’s devastating effect on our planet. The earth is being described as in the midst of the 6th great mass extinction: species at risk, extreme weather events resulting in droughts, famines, and hurricanes and floods. We’re currently experiencing the worst spate of species deaths since the loss of the dinosaurs 65 million years ago. Ref. [THE EXTINCTION CRISIS - Center for Biological Diversity](#).

Bishop Asbil stated that this is of high priority in his own mind and heart, and he wants the

work of this committee to take more precedence in the life of our Diocese.

God’s care for creation, and God’s call for humankind to participate in care for creation, is woven throughout Scripture. From Genesis onward, the Scriptures speak of God’s creation as very good (Gen. 1:31) and wondrously made (Job 38-41, Matthew 6:29). One of the first commandments given by God to humankind is to bear the image of God in stewarding and caring for creation (Gen. 1:28, 2:15), although the relationship between humans and the earth, as that between humans and God, and that among humans themselves, is corrupted by sin (Gen. 3:15-19).

But in our baptismal vows, we promise to “seek and serve Christ in all persons, loving [our] neighbour as [ourselves]”, to “strive for justice and peace among all people, and respect the dignity of every human being,” and to “strive to safeguard the integrity of creation, and respect, renew, and sustain the life of the earth.”

When I was in Africa last May, 2018, I was distressed to learn more about the critical and endangered state of the great animals such as elephants, giraffes, and rhinoceros. In November 2011, *Scientific American* had carried news of the western black rhino’s confirmed extinction:

“The loss of the western black rhino was, sadly, expected. After decades of heavy poaching and weak protection, the species was last seen in 2000 in Cameroon- a country known for its violence and corruption- at which time the last 10 or so individuals in this subspecies were thought to be too spread out to find each other and breed. The IUCN declared the western black rhino “likely extinct” in 2006; all attempts to find them since then have proved fruitless, and conservationists have now given up any hope of finding the animals alive.”

What the conservationists that I met in Zambia and Botswana pointed out, is the devastating

effect of the affluent trophy hunters and the voracious greed of those whose power fosters the growth of poaching and killing. An elephant sanctuary I visited had rescued abandoned baby elephants as well as traumatised adults who had survived the butchering to remove their tusks for ivory.

In Canada, the World Wildlife Foundation, and the David Suzuki Foundation frequently issue warnings about the plight of the caribou, of wolves, the polar bears, and of the pollinator insects on which our food sources depend.

What is it in our human nature which plunders and does not conserve? Which seeks to dominate and not care for our fellow creatures? Which forgets that we are part of an interconnected web of life, and depend on Mother Earth to provide us and future generations with food, water, and sustenance? Which ignores the warnings of the International Committee on Climate Change (the *IPCC*), made up of leading climatologists from around the globe, that we have but 12 years to stop the out of control warming of the planet, the acidification of the oceans, the pollution of the waters and air? What does it truly mean to believe that we are made in the image of God?

Our Diocesan Bishop, and our Committee, want to prioritize several things, which we here at St. Peter's and St. Simon's could participate in:

- Advocate for adoption of a *creation care lens* for all decisions taken at our parish level, including decisions made on property, investment, event-planning, travel, and formation of both clergy and lay leaders.
- Be connected to a network of "Green Anglicans" across the Diocese for sharing information, activities, and best practices.

- Through the Social Justice & Advocacy newsletter and Facebook page, we could continue to become aware of opportunities for public consultation and occasions for advocacy on environmental issues.
- Seeking further to reduce our carbon footprint.
- Continuing to honour the 2009 declaration of Archbishop Colin Johnson: that April 18th be Earth Sunday in the Diocese, marking Earth Sunday on the nearest Sunday to Earth Day. The Creation Matters committee continues to produce resources for parishes, and many parishes mark the day with sermons, hymns and prayers that focus on creation.

Already, Anglicans in our Diocese are responding in a variety of ways to the call to care for creation -- including through practical greening, community gardens, retrofitting old buildings for greener functioning, worship and education, and participation in advocacy. Let us continue to encourage one another to do so also.

On Bible Translation

Ian Corlett

In our church's Bible study group, some of you learned that I have a knowledge of Greek and Hebrew, and have been working on a translation of the Bible. Since then, a number of you have inquired about how I got into Biblical languages in the first place. So here is my reply.

I began this study when I was about 12. My parents were training for the ministry, and had Greek and Hebrew textbooks sitting on their bookshelves. I don't know why they bought them, as they never touched them. But they intrigued me, so I delved into them – much against my parents' wishes! They never approved of my interest in languages.

I don't remember much of my initial motives for studying Biblical languages. Probably there was some curiosity (and teenage rebellion!). I do remember being appalled by how bad the Bible knowledge of many Christians around me was; I recall congregations where my Bible knowledge was better than that of the rest of the congregation combined! I felt that obtaining such knowledge required little more than reading the Bible, and that getting it in more depth was just being responsible.

I also felt, and continue to feel, that if God gave us a book as part of our faith, surely we need to engage with that book! Knowing the original languages, and being thus able to cut through the layers of interpretation people put on the Bible, is a tool for that job.

As the years went on and I matured, my relationship with the Bible matured too. I'm no longer a literalist, an inerrantist, or an advocate of *sola scriptura*. I thus wrestle with the Bible's content, and its place, more than I once did. I don't claim to have the final answers. But such wrestling remains, I think, the responsible thing to do.

My reasons for working with Biblical languages and Bible translation have also shifted. Teenage rebellion no longer applies; engagement with the cornerstone book of our faith remains, as does general linguistic interest. And more reason has arisen from the fact that the Bible informs so many Christians' decisions on spirituality and life. To do this well, we need to be clear on what the Bible says – but as my knowledge of the Bible's content, its cultural context, and the difficulties translators face has grown, so has my awareness of where translators may not have made the best decisions – and so, along with it, has my suspicion of existing translations.

Let me elaborate with some examples. One of the more innocent reasons for problems arises when translators, despite their best

efforts, make an accidental mistranslation. An amusing example is in Exodus 34, where Moses' face shines as he comes down Mount Sinai. The verb here is *qāran* (*shone*); but Jerome, in preparing the Vulgate, misread this as *qeren* (*horns*). Due to this, Moses regularly appears with horns in Western Christian art (including on our own church's pulpit!).

Mistranslation appears even more where the meaning of a word or phrase has been lost; this happens regularly in the Bible. I think here of *daily bread* in the Lord's Prayer. *Daily* is here a rendering of *epiousios* – which doesn't mean *daily*. What it means is unclear; in all of Greek literature, the word appears only here (and in works that quote the Prayer), and no source word is known from Hebrew or Aramaic. So should we say *daily bread*, *sufficient bread*, *perpetual bread*, *bread in abundance*, *soul-feeding bread*, or something else? Our choice must remain an educated guess.

Sometimes words in one language don't map nicely onto words in another, so even an accurate translation changes the meaning. Consider *love*. Biblical Greek does not have a generic word for *love*, but rather four words for different kinds of love. Two different ones appear in the epilogue to John's Gospel, where Jesus reinstates Peter by asking him a question three times. The first two times, Jesus asks using *agapē* (*charity, loving-kindness*), but Peter answers using *philē* (*friendship*). The third time, Jesus switches verbs to *philē*, and that is when Peter is upset. But in English, portraying Jesus' questions as one and the same is more natural.

Concepts do not always translate well, either, and the Bible writers' thoughtworld is rather alien. Thus when John says the Word was made flesh, what does he mean? The Greek word here is *logos*, which can mean *word*, but is also a philosophical concept. The Logos was an intermediary being: the first-born emanation of

God, sprung into existence from pure Idea, and through this Logos everything was made as God's Ideas were created as matter. Thus to say that the *Logos* became flesh is a profound statement, one that rendering *Logos* as *Word* doesn't really convey, and one whose meaning is today largely forgotten.

Sometimes a passage is ambiguous, and we need interpretation to translate it. Consider the bizarre passage in Exodus 4:24-26. God has just sent Moses to Egypt, but now seeks to kill him. Why? Or is Moses even the target? The Hebrew says that God met *him* and tried to kill *him*, but Moses' wife circumcises her son and touches *him* with the foreskin. Who is *him*? Some translations leave this as *him*, others interpret it as *Moses*. But I've also seen an interesting case that Moses' *son* is the target. And our choice as to the target, affects the meaning we take away!

But sometimes a translation issue is due to bias, or is deliberate, twisting a passage to fit a meaning they want and to serve an agenda. These ones make my blood boil. A case with real-world consequences is the 'clobber passages' used to condemn homosexuality, which in the original mean something different. Another case, happening today, is one of some liberals rendering the opening of the Lord's Prayer as "Our Father and Mother in Heaven...". *This is not what the text says*. Whether they're trying to be inclusive, or interpret God as having a divine feminine component, let's at least be honest enough to admit that it's an interpretation.

We who study the Bible should be able to trust what we read. For me, that trust is crucial. But as I study the Bible more, I regularly find places where translators ran into trouble, or were not critical enough in their efforts, or otherwise got it wrong. When this happens, be it accidental or deliberate, that gives me pause regarding their work.

Bible translation is an awesome responsibility. Part of what I want, in translation work, is for us to discharge that responsibility with honesty. But that can't be the extent of it. Translation is conveying a text's *meaning* from one language into another, not necessarily the literal words. There's always some interpretation in finding that meaning. But with the Bible, this always comes with a danger we don't find in other translation: whatever appears in our Bibles will be read in churches and taken as the Word of God, whether literally or by inspiration. There is, then, always the risk, by means innocent or guilty, of our own mistakes, biases and agendas being worked into a translation and raised to a divine level of authority.

We need to guard against that. God is neither us, nor a projection of our desires onto the Cosmos. We should never act as if He were. Nor is it right to put the Bible into a straightjacket, to push it into being what we want it to be or supporting what we want it to support. Instead, we should have the humility to let the Bible be itself, warts and all, and to relate to it as it is. Then, we can begin to interpret and apply it, on a solid basis.

That's what I want. For all of us to let the Bible be itself and relate to it as it is. For me myself to do so. For all of us to be able to interpret and apply it on the most reliable footing. And to do my part in giving us the tools to do so. That's why I work with Biblical languages and Bible translation.



*Ian Corlett as King Herod in one of the scenes from
A Christmas Story performed at Holy Trinity
Anglican Church*

Photo submitted by Ian Corlett

Mushroom-Pepper Frittata

Ian Corlett

At the Sweetheart Soirée Gala on February 9, I was pleasantly surprised at the number of people who enjoyed the dish I brought, enough that they asked if I could share the recipe with them. I'm happy to do that, so here it is."

MUSHROOM-PEPPER FRITTATA

For one frittata you will need:

- 1/3 C uncooked rice
- cooking oil
- 2 sweet bell peppers (yellow or red), seeded and chopped - 1/4 lb chopped mushrooms
- 8 eggs
- 1/3 C milk
- 1/4 C chopped fresh basil or 2-3 tbsp dry basil
- 1/4 tsp each salt and pepper
- 1/2 C grated cheese (Cheddar is fine)

Directions:

- 1) Boil or steam rice until cooked.
- 2) In a large skillet, over medium heat, add oil, coat frying surface, then cook peppers and mushrooms until tender. Add rice and mix in.
- 3) Separately, beat together eggs, milk,

seasonings and cheese. Pour over vegetable mixture in skillet. Continue to cook over medium heat, running a spatula around the skillet edge as the mixture sets, to loosen and to let uncooked egg flow underneath. Continue cooking until egg mixture is almost set. Reduce heat as necessary to prevent overcooking.

4) Now comes the tricky part: you need to flip the frittata to set the top side. One way to do this is to invert the skillet over a plate (held close to it), let the frittata turn out onto the plate, then slide it back onto the pan.

(Alternatively, if your skillet is oven-proof, you can broil your frittata for about 3 minutes instead of flipping.)

5) Cut into wedges and serve.

Makes 4-6 servings as a meal, or more servings as hors d'œuvres.

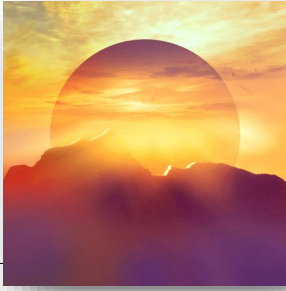
Resurrection Sculpture Behind the Altar

Mary Martin

The carving for the cover of this *Jubilate!* Edition is one of three carvings behind the altar, dedicated to the memory of Alice Eleanor Parsons (born 21 April 1861, died 28 August 1914.)

On the left hand side is the name of the sculptor, W.J. Allen, and the work is dated 1915. On the right hand side is the name of the company that either completed or installed the three panels – “Rawlinsons Toronto.” I could not find out anything about W.J. Allen or Rawlinsons on the internet. However, Colin Bird did recognize the name “Rawlinson” as a well-known wood worker. So, it is still a bit of a mystery. What about my idea of challenging some amateur sleuths to find out more – might be fun. At the very least, I invite you to come up and have a look at all three of the carvings.

Lenten & Easter Services



Sunday, March 24 at 4 pm

Choral Evensong

Celebrating the Eve of the Annunciation

Sunday, April 14 - Palm Sunday

Services at 8:30 and 10:30 am

4 pm – Stainer's *Crucifixion*

Tuesday, April 16

6 pm Holy Eucharist

6:30 pm The Way of the Cross

Wednesday, April 17

6 pm Holy Eucharist

6:30 pm The Way of the Cross

Thursday, April 18 – Maundy Thursday

7:30 pm - Maundy Thursday Liturgy

Friday April 19 - Good Friday

8 am Ecumenical Walk, 11 am Solemn Liturgy

Saturday, April 20 – Easter Eve

8 pm Vigil

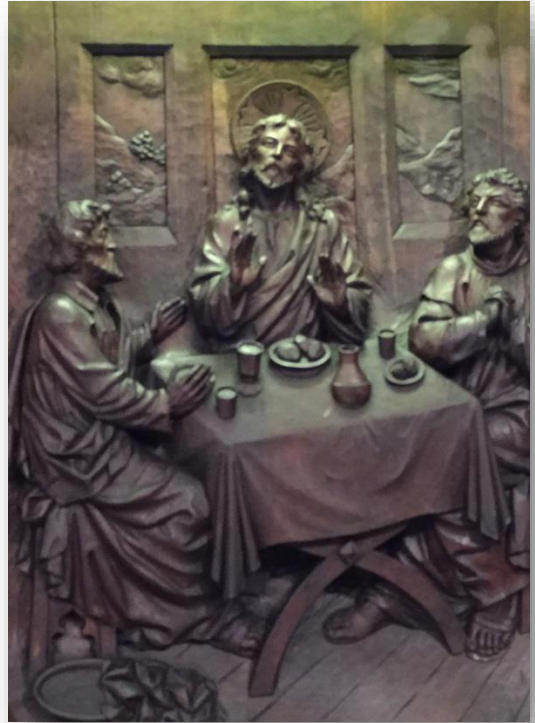
Sunday, April 21 - Easter Day

Services at 8:30 am and 10:30 am

Bishop Kevin Robertson – Celebrant & Preacher

Tuesdays in Lent: Candlelight Evening Prayer at 6 pm

Tuesday March 12, 19, 26, April 2, 9



Two carvings by W.J. Allen located behind the altar and dedicated to the memory of Alice Eleanor Parsons , born April 21, 1861 and died August 28, 1914. The company that installed these sculptures and the one pictured on the front page which is adjacent to them, was Rawlinsons Toronto. Readers are encouraged to dig up more information on W.J. Allen or Rawlinsons and submit it to the next newsletter!"