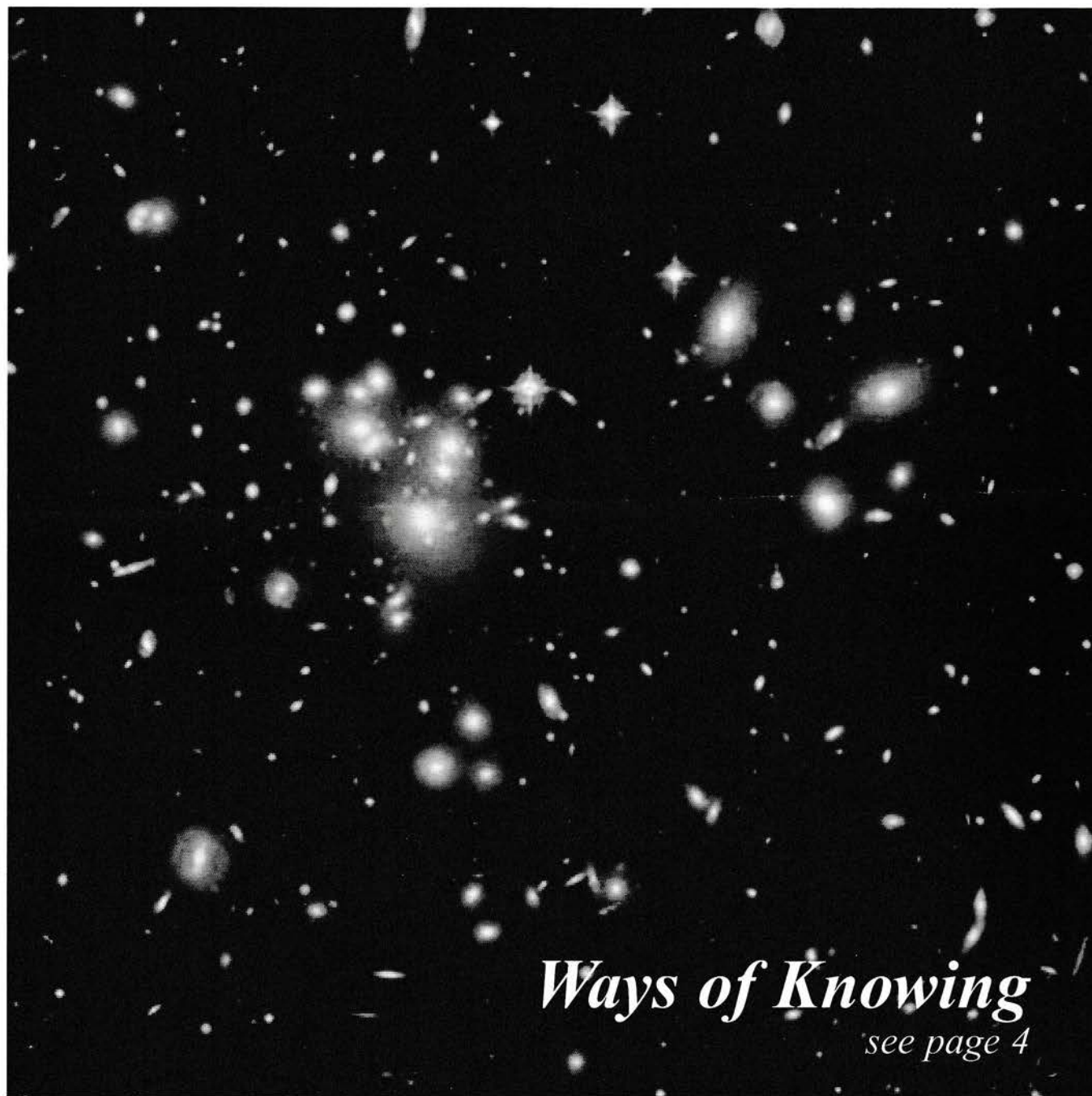


Advent
2008

Thurible

St. Thomas's Anglican Church • 383 Huron St., Toronto, M5S 2G5 • 416-979-2323 • stthomas.on.ca



Ways of Knowing
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HUBBLE SPACE TELESCOPE IMAGE COURTESY OF NASA, ESA AND STSCL

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Hardacre • page 7

WHERE THERE'S SMOKE, THERE'S FIRE

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The Rev'd Roy A. Hoult

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The Rev'ds A. Thomas Little,
Ian D. Nichols, R. Bruce Mutch and
Canon W. David Neelands

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Events

ADVENT & CHRISTMAS AT ST. THOMAS'S

Festival of Nine Lessons and Carols Sunday, December 21 at 7:00 pm.

This will be in place of our customary Solemn Evensong and Devotions. The service is of the nature of a vigil; its expectancy builds, from the story of the Fall, through the Prophets, to the coming of Christ.

Solemn Midnight Mass of Christmas Beginning 11:00 p.m. December 24

Organ Recital at 10:30 p.m.
In dulci jubilo (3 settings), J.S. Bach;
La Nativité, Jean Langlais; *Pastoral Dance*,
Robin Milford; *Variations sur un Noël*,
Marcel Dupré; *In dulci jubilo*, Marcel Dupré

Music of the Mass:

Missa ad praesepe, George Malcolm

Christmas Day Thursday, December 25

Said Eucharist 8:00 a.m.
(Book of Common Prayer)

Sung Eucharist 9:30 a.m.
(Book of Alternative Services Rite)

Solemn Eucharist 11:00 a.m.
(Traditional Rite) Music of the Mass: *Missa*
"Corde natus ex parentis," Healey Willan

Epiphany Sunday, January 11

Said Eucharist 8:00 a.m.
(Book of Common Prayer)

Sung Eucharist 9:30 a.m.
(Book of Alternative Services Rite)

Solemn Eucharist 11:00 a.m.
(Traditional Rite) Music of the Mass:
Missa "O magnum mysterium," Victoria

Solemn Evensong with Epiphany Carols

Procession & Devotions 7:00 p.m.

Congratulations!

Newsletter editors Patrick Cain and Catherine Tunnacliffe have a new daughter, Margaret Eleanor Tunnacliffe Cain, born December 2, 2008. (Julia Armstrong and Jennifer Grange produced this issue of *The Thurible*. We thank graphic designer Margaret Athron for layout assistance.)

Christmas Eve Turkey Dinner

On December 24, we will be staging our Christmas Eve turkey dinner with all the trimmings for the guests of our Friday supper program. We're expecting over 100 people, so we'll need lots of volunteers to cook, serve and clean up. Help is especially needed from 3 to 7 p.m.

Contributions of food can be anything from a roasted turkey and dressing to a pie, cake or tray of cookies. We also hope to serve a vegetarian main dish, salads, cheese and fruit. Donations of unused travel-size toiletries, and socks, mittens and hats are also appreciated.

If you can contribute food, money or time, please contact Maggie Helwig at 416-537-7290; maggie@web.net. Maggie Helwig

Advent Study

A group of about 35 parishioners has been studying St. Athanasius's *Incarnation of the Word of God* on Wednesday evenings. On November 19, Dr. Ephraim Radner of Wycliffe College introduced the study by describing what was going on in the church during the 4th century, when Christian orthodoxy was under assault by people like Arius, and by explaining how Athanasius became a symbol of the great defenders of the church's orthodox theology. On the following three Wednesdays, parishioner Michael Siebert led lively discussions on Athanasius's text.

This study is part of an ongoing series of educational events that explore the history of the church and, in particular, the Anglo-Catholic tradition. *Marilyn Ramsingh*

Epiphany Retreat

There is still time to sign up for the overnight retreat at the Convent of the Sisters of St. John the Divine on January 16 and 17. The sessions will be led by Father Richard Vaggione and will focus on Rowan Williams' book *Where God Happens: Discovering Christ in One Another*. Archbishop Williams' book reveals the Desert Fathers and Mothers of the 4th century as worthy role models for us in our modern lives, with much to teach us about true Christian community and about dealing with the anxieties, uncertainties and sense of isolation that many of us experience.

The cost of the retreat is \$100 and space is limited. Participants are encouraged to read Rowan Williams' book in preparation for the retreat.

Marilyn Ramsingh

News and Notes

The Parish Register

Funerals

Walter Hardacre, November 17, 2008

Eric McGregor, December 3, 2008

Weddings

Lindsay Baker & John Gerwig,

October 11, 2008

Priya Suagh & Erik James Ruskin Penz,

November 29, 2008

Benedictine Day Report

Almost 30 clergy, parishioners, choristers and friends gathered on October 18, a beautiful fall day, to give our beloved St. Thomas's property a little tender loving care in preparation for winter.

In addition to the usual fall maintenance, several major tasks were accomplished. Of particular note, the breezeway between the parish hall and the church was given a much needed coat of paint, the garden was put to bed, and the pews and book racks were given a good washing. Eavestroughs were cleaned out, a (very high up) broken window was repaired, gardens were raked, and clutter was either thrown out or put away. It was a lot of fun, and many hands made light work. Most of the tasks were completed by early afternoon, when we broke for a delicious lunch prepared by John Aimers and crew. That, in itself, was more than adequate incentive to come out and help for a couple of hours!

Many thanks to all who participated. It was the largest turnout we've ever had, and most of what we set out to do was accomplished. We also really enjoyed getting to know people we see from week to week a bit better, and it was a good opportunity to invest something personal – our time and effort – in the fabric of our parish. Well done, everyone!

The Property Committee

St. George's School

In late November, the Men and Boys of St. George's School sang evensong at St. Thomas's. The school has also formed a team to contribute to the Out of the Cold sandwich program.

St Elmo's Youth Group Update

The tweens and teens of the St. Elmo's youth group, under leader Anna Irish, are

putting their energy to good use in the life of the parish. They took part in the November 30 and December 7 Loose Change Sunday fundraiser for World Vision and Canadian Save the Children, including rolling the coins. With this experience behind them, they plan more fundraising in the new year. They will act as sidespersons from time to time, and will offer the Intercessions during the liturgy on occasion. They are also assisting with coffee hour, receptions and parish dinners. Once a month, they attend classes, which will culminate in confirmation in May. *Jennifer Grange*

Choir Tour to England

A choir tour for August 2010 has been confirmed by two cathedrals and approved by St. Thomas's Corporation. The St. Thomas's Choirs have been invited to sing daily evensong at Salisbury Cathedral August 9 to 15, 2010, and at St. Paul's Cathedral, London, August 16 to 21, 2010. The group will also sing mass in Salisbury on August 15. Anyone wishing to travel on this tour should contact David at davidmontgomery@rogers.com.

Fundraising efforts will begin in 2009. One has already been announced: a Christmas Nativity Play 2009 is being organized. Parishioners of all ages will have the opportunity to participate as actors, singers, costume designers, set designers, crew and more. Watch for more details in 2009 issues of *The Thurble*. For information, contact Nicole Pepper at mulberry@rogers.com.

Dr. Roberta Bondar Is Our 2009 Gene Stewart Lecturer

The 2009 Gene Stewart Repairing the World Lecture Series presents Dr. Roberta Bondar addressing the topic "Canada: Getting Our House in Order." Mark Tuesday, February 10 at 8 p.m. on your calendar and start making your plans to bring friends and family.

Tickets are \$25 each; or, for \$50, you can be part of a small group who will meet Dr. Bondar at a pre-lecture reception in the rectory. Tickets will be on sale as of Sunday, December 14, 2008, and are available in the parish hall following Sunday services or by phoning the Gene Stewart Lecture Line at

416-979-2323 (press 5). What better Christmas present could you give than a ticket to hear the fascinating and dynamic Roberta Bondar?

Charis Kelso

Our New Verger

St. Thomas's has a new verger. Jeremy Rempel, who has been attending St. Thomas's for two years, replaces Jean-Paul Napier. "St. Thomas's was the first church I stepped into when I came to Toronto two years ago," says Jeremy, "and I knew very quickly that I had found a home to dwell in." Though a Prairie boy at heart, Jeremy came to Ontario for his post-secondary education, receiving an undergraduate degree in philosophy from the University of Waterloo and a master's in religion and culture. His particular interests are in the early church and Eastern Orthodox theology. For more than a decade, summer work as a tree planter in B.C. financed his studies, travel and musical interests. Though he says tree planting is behind him, Jeremy still likes working with wood, and has helped our über-renovator, Yuill MacGregor. Music continues to occupy much of Jeremy's time.

Traditionally, there were two parts to a verger's role: upkeep of the church, furnishings and vestments, and a task shared with the sexton – grave digging! During the service, a verger is the invisible presence who keeps the show rolling along smoothly. Day-to-day maintenance – garbage and snow removal, the sweeping of floors, the changing of bulbs – is left to the sexton. Nowadays, the offices of verger and sexton are usually one and the same. Thus, with Jeremy as verger, Colin Anderson as sexton and Jean-Paul continuing his work with the Altar Guild, St. Thomas's is triply blessed. *J. Grange*

Fr. Neelands and Mrs. Neelands are leading a 14-day cruise on the Holland America Line *Ms Noordam* from April 16 to 29, 2009. There will be visits to Rome, Dubrovnik, Corfu, Katakalon (Olympus, Greece), Santorini, Ephesus, Athens and Messina.

The base cost is \$4,355 per person with shared accommodation. If you are curious, speak to Fr. David or Mary Neelands, or telephone Craig Tours 416-484-0926, ext. 228 (Lorraine) as soon as possible.

Ways of Knowing

Whence then comes wisdom?

And where is the place of understanding? Job 28:20

Is wisdom found through science, where rational methods slowly uncover nature's secrets, revealing universal truths? Or is wisdom divinely revealed, with the careful study of scripture and religious texts, or through moments of quiet contemplation and grace? Perhaps art is the exclusive holder of wisdom, where gestures of the creative process are unleashed by intuition?

Members of the St. Thomas's community tackled these questions at the Ways of Knowing symposium on November 8, exploring the methods and construction of knowledge in the seemingly disparate disciplines of science, religion and art. A creative and stimulating environment generated constructive dialogue between the disciplines. A goal for this symposium was to create such an environment to help break down artificial barriers seen elsewhere in our culture, which can be created by fear and misunderstanding. Such an approach can serve as an example of how to cultivate meaningful interactions and dispel tension. Understanding that each discipline has its own internal structure and logic, and each is a valid and complementary way of looking at the world, helps us to accept the need for different modes of thought. Indeed, remarkable similarities between the disciplines were revealed, including how all nurture a sense of humility in defining what it means to be human.

The three panelists were Erika Baempfer Deery, a practising contemporary artist who has shown in Toronto, Europe and New York; John Franklin, past president of the Canadian Theological Society and current executive director of Imago; and Robin Kingsburgh, a PhD trained astronomer and current university lecturer.

The symposium was introduced by Fr. Mark Andrews, inspiring us with the creative wisdom held in the poetry of Job 28. The day evolved as the three topics were discussed in turn, first with

a formal lecture by each participant, followed by panel and audience discussions. The panels were expertly moderated by Fr. Rob Ross. Key to the structure of the day was continual "grazing" on food to maintain energy and interest, and to keep ideas flowing. The day concluded with a wine and cheese reception.

The event generated energetic discussion among the attendees, which continues to this day. The notion of "Dark Matter," introduced in the scientific portion of the program, inspired the sermon delivered the following week by Fr. Rob Mitchell.

Scientific Ways of Knowing

Scientific ways of knowing were illustrated by the historical work of Sir Isaac Newton and the modern discovery of Dark Matter. Science seeks to understand nature, through observation, experiment and the construction of theoretical frameworks. Newton's discoveries about colour and light, and gravity, highlight the importance of all these roles. In contemplating the moon's orbit, Newton made a metaphor and compared the moon to an apple. He was able to intuit that the same force of gravity that caused apples to fall held the moon in its orbit around Earth. He then examined this proposition mathematically and demonstrated it to be the case. With this insight, Newton made physics universal, as he extrapolated that the physical laws that govern the Earth also govern the heavens.

Modern astronomers use telescopes to extend our visual sense, coupled with instruments and detectors that render the invisible visible. They trace the motions of stars, composition of gas, through studies that build directly on the work of Newton. When individual galaxies were found to be rotating faster than expected, and groups of galaxies were found to be

orbiting each other faster than expected, and clusters of galaxies warped spacetime, distorting images of galaxies behind them, astronomers concluded that there is much more mass in the universe than could be detected by current technology. This unseen mass is called Dark Matter, and is detected indirectly by its gravitational influence on stars and galaxies, and on the light from stars and galaxies. Dark Matter comprises 22% of our universe, while "regular" matter and light (including light the human eye cannot see, such as X-rays and radio waves) only comprise 4%. The remaining 74% of our universe is Dark Energy, an even stranger phenomenon, yet to be understood. This finding underscores the important role of accidental discovery and the unexpected in science.

Robin Kingsburgh

Seeing and Intuition As a Way of Knowing

Seeing means attention; in the deepest sense of the word, seeing is being present, without scientific speculation, without any subjective pre-occupations. Intuition computes concentrically, converging on the central decision point at once. Intuition follows seeing, and knowledge follows intuition.

The most contemporary way of approaching the visual arts may be said to be based on the statement "It is the idea that makes the art." Today it is the idea that stands in the forefront as a way of knowing, in contrast to seeing as a way of intuiting wisdom or knowledge. Seeing is closely linked to nature. It is the present moment as, for example, in a haiku that speaks of a pine being a thousand years old and the morning glory lasting but for one day, yet both fulfilling their destiny. Seeing is linked to nature in a very deep and profound way, and it is seeing works of art, especially ancient pottery, as being born, not made. There is also the sense of discovering as much, or even more so, as creating, like something that has always been there.

Why do we see colour – philosophically speaking, what is its

meaning? Seeing colour is a gift of transcendence; seeing beauty is a moment of grace.

Science teaches that colour is a wavelength, and not linked to the object, as had been thought before. Yet colour and object fuse for the artist, as they did for the sages of ancient times. Blood, being blood, is red; the sun cannot be depicted by black. Does one have to be excluded and denied at the expense of the other? Can both be true – two observations that logically exclude one another? Can we accept paradox? Beauty is a paradox – the tiger is visually a beautiful animal yet is also most dangerous. Water is gentle, water is powerful; it nourishes and it destroys. Nature quickens our very life, our lives as human beings, full of paradox. Awe and wonder mean going not only the way of logic but deeper, even if it means encountering the painful realization of paradox, and the limits of our control and power.

Erika Baempfer Deery

Religion/Theology As a Way of Knowing

Religion is a key component of human culture and manifests the human longing for the transcendent. It has been argued that science rests on the Christian assumption that the world is intelligible because it has been created by an intelligent being. Art, too, has been said to have a theological grounding, given that the Creator of all things has fashioned humanity to be image bearers of that Original Artist and graced them with the gift of imagination.

It should not be surprising, then, to discover that religious and theological knowing have affinities with both science and art – or perhaps we could say that science and art have affinities with religious and theological knowing. The risk is that science takes its notion of objective knowing and universalizes it, while art takes its intuitive knowing and comes to believe that all knowing resides in human ingenuity. Theology seeks to temper these options by its

affirmation of divine revelation – suggesting that some things are given by God, revealed, disclosed for our benefit. What is revealed does not have its source in reason or intuition but may require both to grasp its truth.

The knowing of religion and theology is at its heart a matter of relationship with a person, not the grasping of an object. St. Augustine writes: “To be at home is not to vanish into an impersonal cosmic unity, but to rediscover the eternal patient, faithful love of our creator, who made us to enjoy him, so that our hearts are restless till they come to rest in You.” And to be at home is to know oneself in knowing God. This kind of knowing is not a matter of human achievement, the exercise of reason on some object in the world, but is more linked to desire. Rowan Williams writes of St. Augustine: “He confronts and accepts the unpalatable truth that rationality is not the most important factor in human experience, that the human subject is a point in a vast structure of forces whose operation is entirely obscure to the reason.” And again Williams writes: “... the confidence of the believer never rests upon either the intellectual grasp or the intellectual control of one’s experience, but on the fidelity of the heart’s longing for what has been revealed as the only finally satisfying object of its desire” (*Wound of Knowledge*, pp. 72-73). *John Franklin*

Acknowledgements: *Carol Kysela for her unwavering enthusiasm and vision; Ed McDonough for his technical and artistic support; John Gardham for his culinary expertise; Bill and Liz Thoms, and Fr. Ross for their support and guidance in bringing this two-year project to fruition.*

Image on page 1: *This rich cluster of galaxies acts like a gravitational lens and creates arc-like images of extremely distant galaxies. The distorted arcs provide clues to the amount of Dark Matter present in the cluster. This image was captured by the Hubble Space Telescope.*

Eight Days in Germany: A Chorister’s Diary

November 9, 2008, was the 70th anniversary of Kristallnacht (“The Night of Broken Glass”), the terrible pogrom when synagogues and Jewish businesses and homes throughout Germany were destroyed and tens of thousands of Jews were deported to concentration camps. Cantor Benjamin (“Beny”) Maissner of Holy Blossom Temple in Toronto was invited to participate in a festival of Jewish music in Hannover, along with his Lachan Jewish Chamber Choir. St. Thomas’s alto lead Janice Kerrkamp has been singing with Lachan this year. Here, she shares excerpts from her tour diary.

I arrive in Hannover on Tuesday morning, November 11. On Saturday, Beny took part in a commemoration ceremony at the site of the synagogue that was destroyed on November 9, 1938. Beny’s uncle, Israel Alter, was the last cantor of the Hannover synagogue (he fled Germany in 1935). His parents left Hannover in 1936 and fled to Palestine, where Beny was born.

On Wednesday, Beny has arranged for us to have a guided tour of the Historical Museum. There is a special exhibition concerning Kristallnacht in Hannover. The group is sombre as we look at the photographs and lists of names of the Jews who were arrested that night. There are not many photographs – it was illegal to take them that night – but there is one of the burning synagogue. There’s another that was obviously taken with the knowledge of the German soldiers: they are standing proudly in front of a Jewish store they have destroyed, posing for the camera.

That evening, Lachan participates in a concert with the Hannover Chamber Choir, Synagoga et Ecclesia. Each choir performs a selection of liturgical music from its own tradition. The church is full, and the audience’s response is very enthusiastic. At the end of the concert, the members of the German choir give us each a yellow rose; yellow, I am told, is for friendship.

While we are singing, one of the women in our choir starts to cry. When the concert is over, one of the young German singers approaches her and asks if she is all right. She explains that she was overcome with emotion – her grandparents were

murdered in the Holocaust. The German girl's eyes fill with tears. "And my grandparents murdered them," she replies. The two women embrace.

On Thursday, a group of us take the train to Berlin, where Beny has arranged for a friend to lead us on a tour of Jewish sites in that city. We travel on the U-Bahn to Grunewald Station ("Track 17"), where there is a memorial to the more than 50,000 Berlin Jews who were deported to concentration camps on trains leaving from that station. Then we take the U-Bahn to Bayerische Platz, where there are signs commemorating the Nuremberg laws that stripped the Jews of their rights as German citizens. "A Jew cannot be a citizen of the Reich. He cannot exercise the right to vote; he cannot hold public office." There are dozens of these signs.

Almost everyone in our group has been touched by the Holocaust. They tell me their stories as we tour Berlin.

"Seven cousins were hiding in a bunker in the forest. A German farmer betrayed them. When the Gestapo surrounded the bunker and ordered them to come out, only one obeyed. The soldiers threw a grenade into the bunker, and the six Jews still hiding were killed. The one cousin who had come out was taken to a concentration camp; miraculously, she survived to tell the tale."

"My mother spent a year in Auschwitz. She was very weak with hunger and illness when they were taken on the death march. She fell down; she should have been shot, but the German soldier picked her up and said, "You are too young to die." He placed her on a cart belonging to some Polish peasants who happened to be passing by. That's how she survived."

"My husband was six years old when he was forced on the death march. He survived only because his mother carried him the entire way."

On Friday morning, we travel to the Bergen-Belsen memorial. One of our choir members cannot bear to come: she lost too many relatives in the concentration camps. The original buildings of the concentration camp were burned by the Allied liberators, but we can see the mounds where thousands of Jews were buried. About 20,000 prisoners of war, mostly Soviet, also perished in the camp; this comes as a surprise to the members of our group, who knew only about the loss of Jewish lives. At

the Jewish memorial, Beny says a prayer, and we all join in saying Kaddish and in singing Ani ma'amin; the Jewish people reportedly sang this song as they were herded onto the trains heading to the concentration camps. "I believe with perfect faith in the coming of the Messiah; and even though he may tarry, nonetheless I will wait for him."

On Friday evening, we attend the Kabbalat-Shabbat service at the orthodox synagogue in Hannover. Beny sings the entire service, accompanied by the men of Lachan. Women are not permitted to sit with men in an orthodox synagogue; we sit upstairs in the balcony and sing along sotto voce. Beny is in his element: he loves the Jewish liturgy, and he does it extremely well. I can see the rabbi's face, and he is smiling broadly, obviously enjoying Beny's singing. At one point, we all turn around and face the back of the synagogue.



Benjamin Maissner praying at the Jewish Memorial in Bergen-Belsen. (J. Kerkkamp)

Afterwards, the other women explain to me that we turned around to welcome the Sabbath Queen into the synagogue: "Shabbat is compared to a bride given to us by God; we long for her arrival." The Jewish community here is small; most of them are Russian Jews who fled the former Soviet Union.

On Sunday at noon, we participate in a "Meeting of the Choirs" in the magnificent atrium of the New Town Hall. After a brief introduction from the mayor of Hannover, each of the eight choirs sings one or two selections, and then we all gather on the central staircase and sing together a setting of Psalm 43 by Felix Mendelssohn (in German: *Richte mich, Gott*) and a setting of

Psalm 150 by the 19th-century Jewish composer Louis Lewandowski (in Hebrew). At the reception after the concert, my friends from the Hannover Chamber Choir inform me that choral concerts are not usually very well attended in Hannover; the large and enthusiastic audiences at the concerts this week are most likely because of this commemorative festival.

On Sunday evening, there is a wonderful performance of Sir Michael Tippett's oratorio *A Child of Our Time*. I have never heard the work in its entirety before, and it is a powerful experience to hear it in the context of this week. Tippett wrote the libretto for this oratorio, which was first performed in 1944. The oratorio was inspired by Herschel Grynszpan, the Jewish teenager from Hannover whose assassination of a German diplomat in Paris on November 7, 1938, gave the Nazis their excuse for Kristallnacht.

On Monday, we visit the new home of the European Centre for Jewish Music. It is a magnificent villa that was built in 1905 by Jewish businessman Siegmund Seligmann. In 1938, Siegmund's son, Edgar, was arrested by the Gestapo, and the estate was seized by the Reich. Andor Iszák, the director of the Centre for Jewish Music, has just succeeded in purchasing the property, and he is very proud of it. He is looking forward to restoring the villa to its former glory.

That evening we give a concert in St. Oliver's RC Church in Laatzen. We are overwhelmed by the warmth of our reception. The mayor invites us to dinner at a hotel after the concert; he explains that his parents were Nazis, and he feels he cannot do enough for us. He says the German people must continue to fight against racism; they must not forget.

On Tuesday evening, we give a concert at the Opera House in Braunschweig. German concerts begin and end promptly on time; when Beny asks our host if we may sing an encore, he initially refuses but gives in when the audience continues to applaud. We sing Hatikva, the national anthem of Israel. There are tears in Beny's eyes. It is a beautiful anthem, and the audience gives us a standing ovation.

The members of Lachan are quiet on the way home. I don't think any of us expected the incredible warmth of our reception. I feel honoured to have been part of this amazing experience. *Janice Kerkkamp*

Still and Still Moving a Tremendous Success

Whether you were in the church during one of the 11 fantastic musical performances organized by Still and Still Moving's music curator, Larry Beckwith, or sitting in the semi-darkness awed and inspired by the work of the team of incredible visual artists from the collective brought together by Robin Kingsburgh, or being moved by a provocative spoken word performance, or in the parish hall walking the labyrinth, pondering photographs or drawing a line representing your own life journey, or in the parish garden admiring the waterfall installation in wood or listening to the Coach House Press authors reading just before sunrise, we hope you enjoyed your Still and Still Moving experience.

We welcomed 1,608 visitors to St. Thomas's during Nuit Blanche 2008 – including Mayor David Miller, who dropped by for a few moments when the church was filled to overflowing during the performance of Cantores Fabularum. We received lots of positive feedback about both the content of Still and Still Moving and the warm manner in which people were greeted and made to feel at home in the space. Several people indicated that they were going to vote for Still and Still Moving in the People's Choice Award contest.

St. Thomas's Anglican Church's participation in Nuit Blanche 2007 and 2008 has been an incredible parish team building exercise and an important outreach vehicle. Passionate volunteers from within and outside the parish community have donated time, energy and financial resources to support teams of talented visual artists, musicians and spoken word performers, including members of the St. Thomas's family as well as those from outside the parish family.

Whether your contribution to Still and Still Moving was in the form of an installation, a musical or spoken word performance, a contribution of sweets/soup and other refreshments, and/or volunteer time and energy, thank you very much for the part you played in making our participation in ScotiaBank Nuit Blanche 2008 such a fabulous and wonderful experience.

Mark your 2009 calendar! Scotiabank Nuit Blanche returns to Toronto and St. Thomas's on Saturday, October 3, 2009. Stay tuned for ways that you can get involved in this magical celebration of contemporary art.

Charis Kelso

By the Numbers: ScotiaBank Nuit Blanche 2008 at St. Thomas's

- 3** Spoken word performances: two in the church, one in the garden
- 9** Visual artists whose works were displayed in the church, in the parish hall, in the parish garden or projected on the outside of the church
- 11** Musical performance groups
- 56** Volunteers greeting guests and serving refreshments
- 1512** Cookies/sweets donated – that's 126 dozen!
- 1608** Guests who visited Still and Still Moving

Remembering Walter Hardacre

In the crisp morning air of Monday, November 17, and to the sounds of his favourite hymn, "King of glory, King of peace," Walter Hardacre, a 50-year parishioner of St. Thomas's, was carried to his eternal rest. Walter died peacefully in his Islington home, surrounded by family, on the evening of Remembrance Day, November 11, aged 85, after a long and valiant battle with cancer.

The Solemn Requiem Eucharist was celebrated by Fr. Mark Andrews. Accompanying Walter's casket down the aisle were his beloved wife of 64 years, Margaret, followed by their children, Gordon and Nancy, their dear granddaughter Sarah, and daughter-in-law Enid. Pallbearers were Trevor Gray of London, Ontario (Enid's son), long-time business associate and friend Eric Carl, and parishioners Bert Metcalfe, Greig Dunn, Earl Barnsley, Willem Hart and Doreen Stanton. The rector was assisted by Fr. David Neelands as deacon and Fr. David Mulholland as subdeacon. Rector Emeritus Fr. Roy Hoult led the Intercessions, and a warm homily was delivered by Fr. Robert Ross. Unfortunately, long-time associate priest and dear friend Fr. Brian Freeland was unable to be present, and was missed by all. John Tuttle led a large choir, which sang beautifully, especially the Henry Purcell motet "Thou knowest, Lord, the secrets of our hearts." Crucifer was Stuart Niermeier and MC was David O'Rourke. John Aimers and associates presented a sumptuous reception in the parish hall. The family met many old friends and acquaintances; Margaret warmly greeted many dozens of them. Also numbered among the worshippers were Fr. Tom Little and Margaret, and Mary Bull, widow of former rector Edgar Bull.

Walter was a lifelong chartered accountant and, for many years, an executive with the International Nickel Company. Prior to becoming parishioners, Walter and Margaret raised their family for several years in Sudbury, Ontario. Beginning in 1958, Walter's life at St. Thomas's included service as sidesman, long-time acolyte, subdeacon, churchwarden and diocesan lay reader. This service spanned the tenures of nine or ten rectors or priests-in-charge, from Fr. Walter Jarvis to Fr. Mark Andrews. Walter also contributed frequently over a long period by giving his considered opinion, counsel and financial advice at vestry meetings, and by his deliberate and thoughtful recitation of Holy Scripture and leading of Mattins. He served as a mentor and guide through the years to many new acolytes and parishioners. In fact, large and joyous acolyte parties at the Hardacre residence became legendary! Another memorable occasion was Walter's 80th birthday celebration on August 14, 2003, at the University of Toronto Faculty Club. Many from the St. Thomas's community attended, but Walter as centrepiece was trumped by the Big Blackout occurring just as festivities began. With muted amusement, the evening unfolded successfully by candlelight. Although almost

housebound for most of the past year, except for medical treatments at St. Michael's and Toronto Western hospitals, Walter from time to time readily enjoyed the home visits of friends and clergy.

In his homily, Fr. Ross reminisced about Walter's deep Christian faith and his many contributions to life at St. Thomas's over half a century. In retirement, Walter often helped parishioners with their tax returns, and for many years pursued an active interest in Christian-Jewish dialogue. Walter Oliver Hardacre will be sorely missed. His entire family offers great thanks to all the clergy and members of this wonderful, vibrant parish for everything they have given in return. We are grateful to those who contributed to such a warm liturgical "send-off" and to all who came to Mass and stayed afterward; Walter would have loved every moment. *Gordon D. Hardacre, MD*

Fr. Robert Ross's Homily from the Funeral Mass of Walter Hardacre

"And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."

I want to begin by saying what a privilege it is to be the homilist at Walter Hardacre's funeral mass. That said, it is also difficult to know what to say. Not only because my sense of loss makes it difficult to say anything, but also because it is difficult to know where to begin. Walter was such an amazing, multifaceted person!

I can, of course, begin by stating the obvious. We are here today to mourn our loss; and to pray for the repose of Walter's soul. Yet, despite our loss, we are not a people without hope. For it is with sure and certain hope in the resurrection from the dead of our Lord Jesus Christ that we commend Walter's soul to the mercy and love of almighty God.

We do not commend the faithful departed to God simply as disembodied souls freed from this sordid world. We commend our brothers and sisters to a loving and merciful God as we knew them – as full human beings, created in the image of God. So it is entirely appropriate to give thanks for Walter's life and to remember how he touched ours, giving thanks to God for his presence in our midst.

We all have our own memories of Walter Hardacre. Here are a few of mine, which I offer with thanksgiving for his friendship.

There is Walter the proud Torontonion. He loved this city. Yet, as much as he loved this city, he was able – from a very early age – to identify its shortcomings. I remember him telling me that one of the reasons he developed a lifelong interest in Judaism and in the Hebrew scriptures was his experience as a boy growing up in the 1930s, when he saw and was disgusted by the anti-Jewish polemic that was considered acceptable by many people at



Walter Hardacre
August 14, 1923 - November 11, 2008

that time. And I believe it was this experience that led him to be a strong voice for justice and equity in this parish and in the Anglican Church.

Or there is Walter the soldier, rightly proud of his own contribution to the war effort, and of the ultimate sacrifice made by so many of the young men of his generation. Yet Walter would be the first to tell you that war may be a necessary evil, but it is always an evil. He understood very well that war is the ultimate failure of the human spirit.

Or there is Walter the family man. No one who knew him could fail to sense the importance of his family, and his love for Margaret, and their children and families. And those of us who have been offered the famous Hardacre hospitality over the years have felt the warmth of their home. But despite his love for home and family, Walter did not have a romanticized or sentimental view of family; he knew that families, including his own, experience suffering and pain and loss, as well as joy.

Or there is Walter the businessman. Walter was a highly successful senior executive. But he didn't make a great deal out of the fact that he had held high office in private industry. And few are probably aware that, after he retired, he used his skill as an accountant to help people with

income tax returns and other matters.

Or there is Walter the churchman. "Churchman" is not a term that we hear very much anymore – but Walter was a churchman in the best sense of the word. He was not someone who simply worked for the church as though it were another form of civic duty, but a man of profound faith who sought to deepen his faith through learning and service to others. It is hard for me to imagine my experience of St. Thomas's over the past 22 years without Walter and/or Margaret Hardacre being involved in some way or other. At the Sunday liturgy, at the coffee hour, at vestry, in the vestry, in the kitchen, in the parish hall, in the church school, at education events, at acolytes events, at CBS outings, at picnics, at occasions of joy, at occasions of sadness, speaking out on important issues, in calling this parish to being a more just and humane place: there was Walter. A Christian gentleman, in his own way both a patriarch and a prophet, a true disciple of the Lord.

Let us not delude ourselves: his death is an immense loss to his family, to this parish, and to every one of us. But despite this sense of loss, the Gospel today tells us that nothing is really lost. Jesus says that all that has been given to him will be raised up on the last day. This verb, "to raise up," is used in Greek in the future tense. As Christians, it is our faith and hope that, at the last day, the souls of the faithful departed will be raised with Christ in a new and glorious creation.

Interestingly, however, in John's Gospel the expression "to have everlasting life" is written in Greek in the present tense. In other words, everlasting life is not only a promise for the future; it includes present, as well as the future. For John, eternal life begins in this life. It begins by believing in Jesus, and it is sustained by the listening to and seeking to understand the Word of God and by receiving the Body and Blood of Christ in the Eucharist.

So nothing is lost. As St. John tells us, our relationship with God begins through seeing and believing, through eating and drinking the body and blood of Christ, through love of neighbour. It never ends. Death does not separate us from God. The relationship begins now and continues forever. It is everlasting. Walter began his relationship with God and with each of us in this life. It is our faith that that relationship will continue forever. Thanks be to God!

Fr. Robert Ross