



Saint
Thomas's
Church

Spearhead

Published occasionally for the parishioners of St. Thomas's Church, Toronto

CANDLEMAS 1996

"And what does the Lord require of thee. But to do justice and to love kindness and to walk humbly with your God." (Micah 6.8 /Epiphany, Year A/96)

Walking humbly and doing justice

A sermon by the Reverend Michael J. Lloyd

Today's readings render such an abundance of texts that it was with great trepidation that I chose this one. Trepidation, for I had quoted it a few months ago and because it has a special meaning for me. I was reassured by dropping into the marriage service of two of our choir members Teresa Dunn and Lawrence Beckwith earlier this month and to see that they had chosen these words for the first reading at the nuptial mass. So I took heart.

It was during Lent of 1958 or maybe 1959 a noted British Evangelist Canon Bryn Green, Britain's answer to Billy Graham, came to the Cathedral in Montreal to take a series of midday services. At the time I was working to become a chartered accountant and our offices were in the Bank of Canada Building in Victoria Square. I would leave them and hustle up Beaverhall Hill to the Cathedral and the text for the week was "And what does the Lord require of thee....." after which, each day, we would sing Hymn 544 "Dear Lord and Father of mankind". Another favourite of mine though not to be found in the new hymn book!

Conversion

That week was not *the* defining moment of my life but a significant happening in my journey. Many of us have defining moments in our lives - some may call it conversion - a moment when we know we are in the presence of God; a moment when we turn our lives over to God; a moment when we believe that Jesus came into our lives. In the last several days we have celebrated two of the great conversions in the life of the Church. On Thursday we recalled the Conversion of St. Paul as he travelled along the Damascus road on a journey intent on persecuting the Christians. A few days earlier the Church remembered the Confession of St. Peter when he was confronted by Jesus who said to him: "But who do you say that I am," to which Peter replied, "You are the Christ. The Son of God."

Some of us do not have these defining moments. We are baptised into the death and resurrection of our Lord and we pursue day in and day out, month in and month out, year in and year out a commitment to God and his Church which is seemingly uneventful and from time to time we may wonder what it is all about. The Benedictine way of life devotes itself to the acceptance and ordinariness of life. Its rule accents prayer and worship, study



**HOW CAN YOU WORSHIP
A HOMELESS MAN ON
SUNDAY AND IGNORE
ONE ON MONDAY?**

and work. A Benedictine was asked, "What do you really do?" He replied, "We fall and get up; fall and get up; fall and get up." That is what many, indeed, all of us do every week - we fall and we get up, we pray and confess our sins and ask and receive forgiveness and participate and receive the sacraments. That, coming at the text back-

(Concluded on page 3)



Saint Thomas's Church
383 Huron Street
Toronto, Ontario
M5S 2G5
(416)979-2323

Roy A. Hoult, Rector
(598-5400)

Assistant Priests
Brian D. Freeland
(461-7025)
Robert A. Ross
(588-6946)

Editor
Willem Hart

Editorial Associate
Carroll Guen-Hart

Production
Barbara Obrai

The editorial opinions expressed in *Spearhead* are those of the authors and do not necessarily reflect the official position of St. Thomas's Church, its Corporation or its clergy. Although editorial supervision is exercised by the clergy and Corporation, readers are advised of the following rating system:

- ★ Official Report
 - ★★ Official Opinion
 - ★★★ News item, profile, book review, etc.
 - ★★★★ Personal opinion.
- Caution: may be controversial and upsetting to some.

Editorial matter may be left in the church office or sent directly to the editor:
203 Carlton Street,
Toronto, Ontario
M5A 2K9
Fax: 926-0437

Musings ★★★★★

Congratulations to Barbara Obrai for doing such a splendid job on keeping us up-to-date on parish activities. *Notices* is a welcome addition to our community. Barbara is well placed to give us the information that keeps us in touch with each other and advises us of upcoming parish activities.

One of the consequences of the appearance of the monthly *Notices* is that less information comes my way now and therefore *Spearhead* will contain less of such material in the future. I even entertained the liberating notion of giving up *Spearhead* altogether. As a result of some occurrences in the life of the parish I experienced a period of disappointment bordering on depression.

For some that would have been welcome news, cause even for celebration. But a number of people have convinced me that *Spearhead* should continue. And while I am sorry to disappoint my detractors, I have gained new courage and enthusiasm for the project.

New format

Such enthusiasm is reflected in a new format and a slightly changed editorial policy. Since most of the "news" comes to you via the *Notices*, this publication will become somewhat more reflective and broader-based. That is, it will reflect not only issues around this parish but also those of the diocese and the national church.

There will still be room for reports on events in as much as someone is willing to report on them. This is your publication and as such its pages are open to you for publicity, reportage and reflection. Indeed I encourage your participation.

Spearhead will continue to be controversial and for that reason the rating system at the right continues as before. I trust that we will be able to achieve a balance of opinion with your valued input.

Anglo and Catholic

St. Thomas's is a product of the 19th century catholic revival, or Oxford Movement. This movement was founded on two main guiding principles:

1. "...a sacramental spirituality; a concern for holiness; a recognition of both imagination and discipline in Christian life..."*
2. A discernment that the Eucharistic presence is incarnational and "is linked inseparably with the response of love to Christ's poor."**

Over the years these two principles have not always managed to stay inseparable. The conservative side of Anglo-Catholicism has, by and large, concentrated its energies and resources on a concern for holiness, expressed in ritual observance without consequent social concern for Christ's poor. The more liberal side has managed to continue to express its care for the poor while maintaining a sense of ritual awe that expresses unsearchable mystery.

It seems to me that St. Thomas's was, at its best, an example of the latter in ritual, mission and social outreach. I say "was" because it often feels now that it is in danger of becoming more conservative than liberal. More time and resources are spent on our internal concerns than on our external outreach.

In England particularly it is the conservative Anglo Catholics who object to the ordination of women. At St. Thomas's, while we don't object, neither has a woman ever celebrated at the 11 o'clock Eucharist. We are too conservative to actively share the peace of Christ with each other at the Solemn Eucharist. Out of 22 services a week we

"conserve" or give pride of place to the BCP in 21 of them. It's not a very progressive or liberal record.

A new social reality

In view of the egregious record and promise of the Harris revolution in this province we may well have to rethink our priorities in light of our heritage, especially when it comes to social concerns.

As long as we continue to conserve the past at the expense of the present and the future we are indirectly responsible for the freezing homeless and hungry in our streets. Heritage and tradition are important aspects of the Anglo-Catholic religion as long as they inform, not rule, our present and future.

Bishop Frank Weston's words are more prophetic now than they ever were: "You have got your Mass, you have got your Altar, you have begun to get your Tabernacle. Now go out into the highways and hedges, and look for Jesus in the ragged and the naked, in the oppressed and the sweated, in those who have lost hope, and in those who are struggling to make good. Look for Jesus in them; and, when you have found Him, gird yourself with His towel of fellowship and wash His feet in the person of His brethren."

Yes, my musings are overly simplistic and in trying to hit the nail on the head they will hit some fingers as well. We don't all agree on the same things but I'm convinced we need to talk about them. Together! Because Anglo-Catholicism is also about doing things corporately, communally, not just as individuals.

Willem

* Geoffrey Rowell *The Vision Glorious: Themes and personalities of the Catholic Revival in Anglicanism* (Oxford University Press, 1983) page v.
** Ibid. page 82.

WALKING HUMBLY AND DOING JUSTICE

(Continued from page 1)

wards is part of our journey "to walk humbly with our God." It is our attempt aided by the grace of God to walk hand in hand with God to an ever deepening spirituality. It is the process of being ever more and more absorbed by God and less and less being absorbed by ourselves, though often it does not feel like that. Growing in grace and surrendering to God's will. This is a hard lesson for our culture tells us to be tough, self-reliant and assertive - to go and get what you want.

It seems that the closer one becomes to walking humbly with God the more sensitive, the more aware we become of loving kindness. More opportunities are seen for gracious behaviour and acts of kindness and considering others than we do when we are rushing through life with our own agenda. A deepening awareness of God mightily increases our vision of the world in which we live, and its complexity as well.

Hungry and thirsty

Walking with God has a literal side. Many people who live in the suburbs get in their automobile in the morning; drive down a superhighway to the underground parking garage at the office; spend a number of hours at the office and then reverse the process in the evening.

Rarely do they see the changing streetscape which has occurred in many major cities - New York, London, Paris, Amsterdam, Toronto in the last few years. The growing crowd of human beings begging - men, some handicapped, some claiming to be, single mothers, busted cab drivers, unemployed stationary engineers, some selling the newspaper Outreach from which they may make enough money to pay for their room.

Even though it might not be possible to give to all of them all the time and even if we can convince ourselves that they are there by choice nevertheless in their faces are glimpses of the face of Christ. There is the passage in Matthew when the righteous say, "When did we see thee enhungered or thirsty" and the King replies "Truly I tell you just as you did it to one of the least of these who are members of my family you did it to me."

In addition to these acts of loving kindness we are at the same time driven to consider matters of justice. God requires us to do justice.

Just before Christmas the Moderator of the United Church requested that a pastoral be read out in all United Churches across Canada. It was deeply critical of Federal and Provincial Governments in the manner of their attempts to wrestle the deficit to the ground.

There followed a singularly unhelpful and snide editorial in the *Globe and Mail* and a subsequent barrage of letters to the editor.

Among the letters was one from Dr. Allan Churchill, the senior Minister of Dominion Chalmers United Church in Ottawa. He had refused to read the pastoral from the pulpit and his reasons were that it was unbalanced and simplistic (economics is very complicated) the language was inflammatory (dividing us into we/they) it was politically biased and there was no mention of the gospel of Jesus Christ and the incarnation which in his view was the primary basis of the Church's social ethics.

He can find plenty of evidence in Scripture to support the Church's claim to be involved in issues on behalf of the dispossessed and marginalised. Nevertheless in a time of rapid change and immensely complicated issues we need disinterested bodies in society lifting the debates to the highest level of discussion and challenge to determine the *principles* upon which policy and implementation can be based.

Exercising leadership

A short while before he became Archbishop of Canterbury in 1942 William Temple who was noted for his scholarship and deep concern for the conditions under which the British working people lived wrote a small book called "Christianity and the Social Order." It was reissued in 1976. In the Foreword the former British Prime Minister Edward Heath wrote; "William Temple was foremost among leaders of the nation temporal and spiritual, in posing challenging radical questions about the nature of our society and its economic basis at a time of world recession, massive unemployment and social despair."

While William Temple had strong personal views about the changes which should be wrought in British society he also considered that the Church had every right to proclaim *certain principles* but not to become involved in policy or details. That should be done by persons with specialised training and competence acting out their Christian faith and commitment. He pointed to a number of the 19th century reformers - William Wilberforce, Charles Kingsley and Lord Shaftsbury to mention but three. We obviously live in a very different world and one which is vastly more complicated.

Nevertheless there were several principles which he thought foundational for the development of a just society which are still appropriate especially in this consumer acquisitive society.

The first is that the world belongs to God. It is his world and we are the tenants. We are entitled to use it, share the fruits of its bounty and look after it but we do not own it.

The second principle is that we are made in the image of God and his image is stamped on our animal nature. Every person, for justice to reign, requires - demands - that they be respected as persons. If each man and woman is a child of God whom God loves and for whom Christ died then there is in each a worth absolutely independent of all usefulness to society.

If we really believe that these are the back-bone principles for a just society and a just world we would not only have trickle down economics but trickle down religion as those responsible for our governance as well as you and I accepted our share of the responsibility for striking out to correct those things which are wrong.

What does the Lord require of thee but to walk humbly with your God, to love kindness and to do justice.

"William Temple was foremost among leaders of the nation temporal and spiritual, in posing challenging radical questions about the nature of our society and its economic basis at a time of world recession, massive unemployment and social despair."

"Next year in Jerusalem."

★

E

Father Hoult goes "walkabout" in the Holy Land. "It would take many thousands of words to try and describe all I saw and felt there. I must content myself with a few brief reminiscences."

by Roy Hoult

Ever since the destruction of Jerusalem by the Romans, this has been the anguished cry concluding the Passover celebrations of Jews scattered across the world, yet for ever homesick. "This year in Jerusalem", was the headline on the cover of the Air Canada magazine which I pulled out of the seat pocket in front of me as I travelled back across the Atlantic after my never-to-be-forgotten mini-sabbatical this past summer, the major part of which was spent in Jerusalem. It seemed to me a wonderful coincidence.

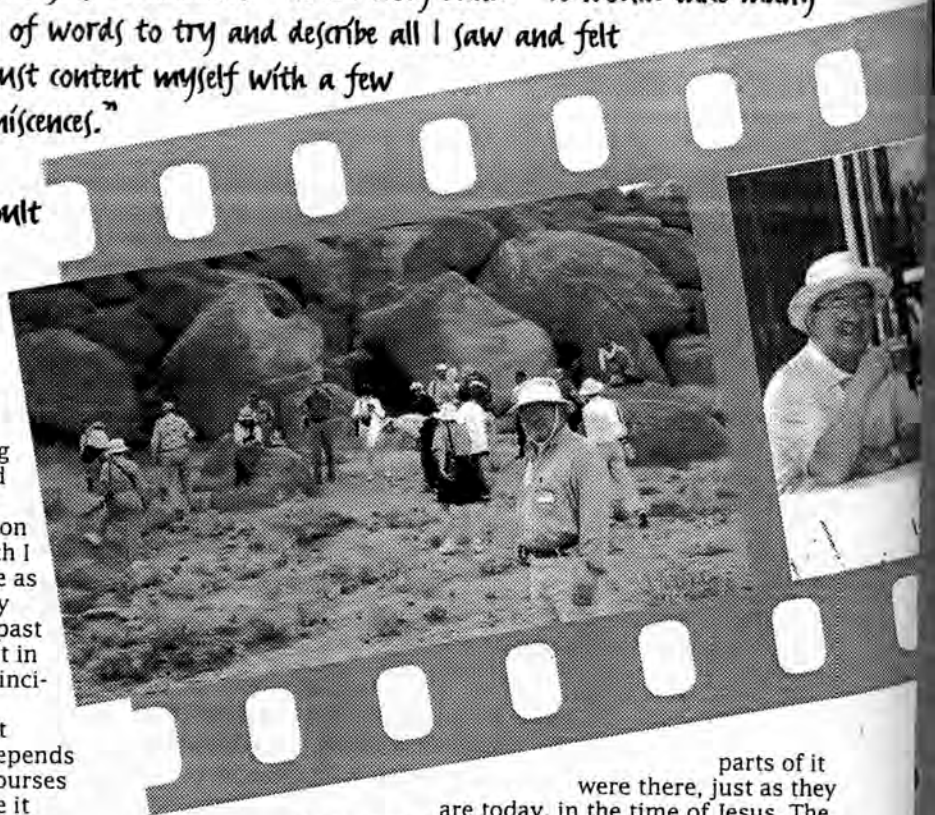
I am sure some visitors to the city find it tawdry, crowded, even fraudulent. Much depends on one's viewpoint and interpreters. The courses at Saint George's College enables one to see it through the lens of biblical faith, subsequent history and the best results of modern archeology. It would take many thousands of words to try and describe all I saw and felt there. I must content myself with a few brief reminiscences.

First, Jerusalem is indeed a city set on a hill; actually, many hills which culminate in a ridge which runs north and south down the spine of Palestine. From the Tel Aviv airport on the coastal plain (at the birthplace of Saint George!) one climbs thirty miles (in my case by "sharoot", a shared taxi or mini-bus) by twisting though well maintained mountain road, which winds its way through wooded ravines which reminded me of the Hope-Princeton highway in southern British Columbia.

Jerusalem is nearly 3,000 feet above sea-level and on the first morning of our course we were taken to the top of the ridge which forms its eastern boundary to gaze upon the world-famous view of the ancient city stretched before us.

When we had looked sufficiently and had the various highlights pointed out to us, we were invited to turn around and walk only about fifty yards over the ridge to look the other way, towards the east. I think this was perhaps the greatest surprise of my life. For in that direction there is nothing; nothing but the wilderness; a treeless lunar landscape that falls away 4,000 feet in ten short miles to the lowest point on earth, the Dead Sea, and the equally desolate Mountains of Moab beyond.

But, back to the city. Actually, the best view is from a little further south along the ridge, from the top of the Mount of Olives. I hadn't realized that the mount is one gigantic treeless cemetery, and that the lower and older



parts of it were there, just as they are today, in the time of Jesus. The

Garden of Gethsemane, in one corner at its base, looks much as one has imagined. But it is the city, the Old City, just across the Kidron ravine which is so impressive.

It measures just one square mile and is surrounded by Turkish walls which embrace a cacophony of rooftops, towers and domes. It is the fount of three world religions - Judaism, Christianity, and Islam. People of medieval times called it the navel of the world!

The old city is dominated, especially in this view from the east, by the Temple Mount; once the site of the Temple of Solomon, rebuilt after the Babylonian Exile, desecrated by the Greeks, enlarged and enriched by Herod the Great, utterly destroyed by the Romans and, since the seventh century, the home of Islam's most beautiful shrine, the Dome of the Rock. Here the beliefs of Muslim and Jew converge. For this rock, their traditions claim, is the foundation stone of the world. Upon it Abraham prepared to sacrifice Isaac. It was still a threshing floor when David bought it for the site of the Temple that only his son would build. Six hundred years after the time of Christ Arab conquerors proclaimed this to be the spot from which Mohammed journeyed by night to heaven.

As in the days of Isaiah, or Jesus, Jerusalem is deeply loved yet divided. After the British took Jerusalem from the Turks in 1917, their mandate brought deepening trouble between Arab and Jew, which exploded into conflict the moment the British troops withdrew. In 1949, after heavy fighting, an armistice line between the Arab kingdom of Jordan and the newly founded nation of Israel divided Jerusalem into two halves: the Arab Old



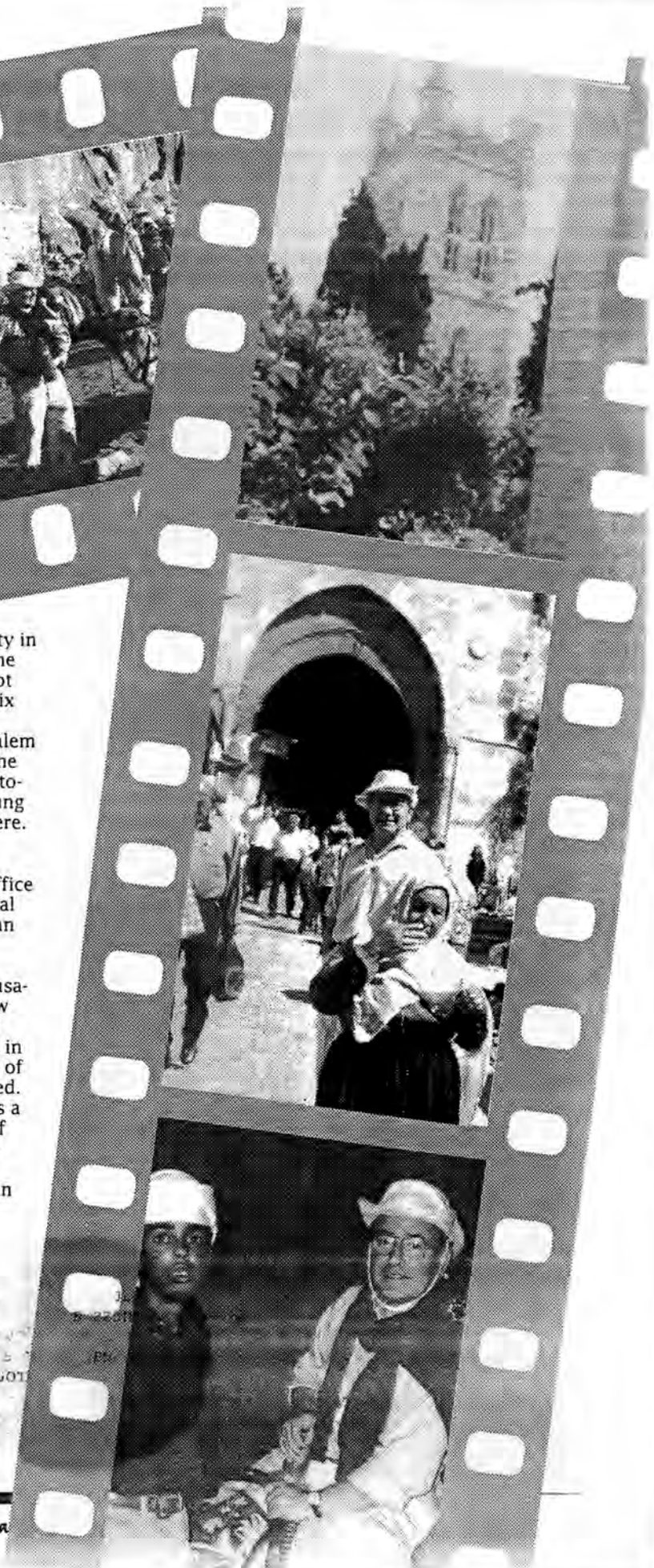
City in the east, and the western city of the Jews. Not until 1967, after Israel's victory in the Six Day War, were the barriers cleared away.

The modern State of Israel now claims all of Jerusalem and road blocks prevent entry without permit from the surrounding Palestinian West Bank or Occupied Territories. The tension is often palpable. Israeli troops, young men and women 18 and 19 years of age are everywhere. (Military service for young people is compulsory in Israel.) Arab workers struggle – sometimes with each other – to obtain work-permits from an inadequate office just down from the college, right next door to the local convenience store. Even so, things are a lot better than they were.

Since Saint George's Anglican Cathedral, and the College within its compound, are in Arab eastern Jerusalem, it was weeks before I discovered the modern new Jerusalem, where everything looks very different and very western. In fact you might easily think you were in downtown Seattle, Edmonton, or even Toronto. Much of it was built in the last thirty years, at break-neck speed. It is home to upwards of 200,000 "newcomers", and is a far cry from the poverty stricken slum-like terraces of the east end and the centuries old atmosphere of the Arab bazaar. More about this and the greatest of Christian shrines, the Church of the Holy Sepulchre, in the next *Spearhead*.



Photos top strip, l. to r.: Is everyone is looking for a contact lens?; the "evidence" at left is associated with the picture in he middle; a heroic pose in the desert. Strip at right, top to bottom: St. George's College; making it through the narrow gate; prosetizing on a camel.



Bishop, mayor to address city's needs ★

"Building the City of God in the City of Toronto"

What are the values and structures required for a just and humane community?

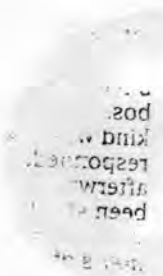


ishop Terence Finlay will join Toronto Mayor Barbara Hall, former mayor John Sewell and Daily Bread Food Bank Director Gerard Kennedy at a panel discussion this month.

The four speakers will address the theme "Building the City of God in the City of Toronto". They will be asked to answer three questions:

- From your perspective, what are the values and structures required for building a responsible, just and humane society today?
- What changes are needed in this direction.
- How can people be involved?

The event, which is sponsored by the diocesan Anglican Church Women, will be held on Feb. 11 at 2 p.m. on the first floor of the Diocesan Centre, 135 Adelaide St., E., Toronto. Everyone is invited to attend. The panel discussion will be followed by evensong in the cathedral at 4:30 p.m.



The Bishop's Lenten Day: Tuesday, Feb. 13, 1996 ★

A time for renewal of faith

Place: St. Philip's on-the-hill, - 905-477-1991
9400 Kennedy Road, Unionville (A quarter mile north of Sixteenth Avenue on the west side)

Conducted by: The Reverend Canon John Ingram McNab - Director of Pastoral Studies, Montreal Diocesan Theological College

Bishop Finlay writes: Lent is a time for renewal of faith and personal self-examination, but for clergy it is all too often a time of frantic busyness. It is important, therefore, that we all, clergy and lay people, from time to time take an opportunity for reflection and fellowship. I am most pleased that Dr. McNab has agreed to lead our Lenten day this year. Canon McNab has had a variety of teaching, parish and committee involvements and is currently a member of the Steering Committee, National Multicultural Advisory Committee as well as a member of the Anglican-Orthodox Joint International Doctrinal Commission. **If at all possible, I hope that the parish lay workers will be able to attend.**

PROPOSED PROGRAMME

- 9.30 a.m. Registration and Coffee
- 10.00 a.m. Opening Prayers
- 10.30 a.m. First address
- 11.00 a.m. Coffee available (silence kept in the church)
- 11.45 a.m. Second address
- 12.15 p.m. Noon day prayers
- 1.30 p.m. Third address
- 2.45 p.m. Eucharist
- 3.30 p.m. Dismissal

PLEASE BRING YOUR BOOK OF ALTERNATIVE SERVICES WITH YOU

REGISTRATION FORM

THE BISHOP'S LENTEN DAY - TUESDAY, FEBRUARY 13, 1996

NAME: _____

PARISH: _____

I plan to attend the Bishop's Lenten Day and understand there will be a charge of \$12.00 to cover lunch. Muffins and Coffee will be \$3.00.

NOTE: *Pre-registration and pre-payment is required.*

Please check one box:

- \$15 CHEQUE ENCLOSED FOR LUNCH, MUFFINS AND COFFEE
- \$12 CHEQUE ENCLOSED FOR LUNCH ONLY
- \$3 CHEQUE ENCLOSED FOR MUFFINS AND COFFEE ONLY

Return with cheque by February 9, 1996 to: Jill Barrett, 135 Adelaide Street E., Toronto M5C 1L8

Black History Month

★

F

or many years February has been observed as Black History

Month in this country and several other countries. Our Diocese, which is blessed with the presence and participation of many members of African heritage, will join the wider community in observing this month as we celebrate their contribution to the life and witness of our Church community. A committee has been at work for the past few months making plans for this celebration which will be observed in three ways. There will be:

- **A special Eucharistic Service at the Cathedral Church of St. James, on Sunday, February 25th, at 4:30 p.m.** I have invited the Reverend D. Kortright Davis, Professor at the Howard Divinity School and an Anglican Priest from Antigua in the Province of the West Indies. A reception will follow in the parish hall.
- **A Diocesan Consultation for Clergy and Lay Pastoral Workers on Tuesday, February 27th~ 10:00 a.m. to 2:00 p.m., at the Cathedral,** to explore the present context in which Afro-Anglicans find themselves and how that impacts their spirituality and their future.

I invite you to join in the Service and to pray for the ministry of our Diocese to and with those persons of African heritage.

Terence Fisher

The first three poetry chapbooks in *The St. Thomas Poetry Series*

Here is how we will be describing this series to the public:

"The St. Thomas Poetry Series has its origin in the poetry readings held annually since 1988 at St. Thomas's Church on Huron Street in Toronto. Most of the poets in this series of chapbooks have participated in those readings, and all share a perspective on human experience that emphasizes its metaphysical and philosophical dimensions. Their poems witness to the religious meaning of experience."

As with our parish history, *Household of God* there will be an opportunity for pre-publication ordering of these volumes at some saving. We would like to stress that this project is our initiative; **the parish has no financial obligations whatsoever.** It is an effort to give Christian poets a voice by providing an opportunity for publication. We expect Coach House Press to be our printer. More details will follow in the weeks ahead.

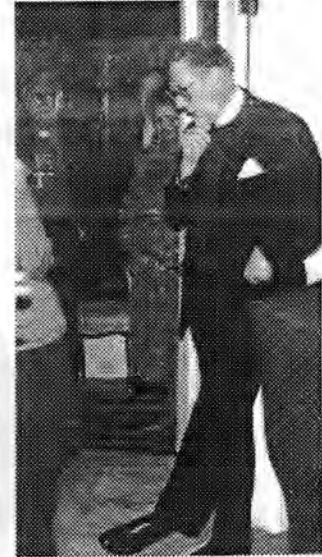
David Kent (for Hugh Anson-Cartwright and Pat Kennedy)

ABC says farewell to Michael Lloyd

★★★



(Left) Fr. Michael Lloyd with daughters Sharon and Erica. (Right) Michael reminisces while Ted Scott and Alethia Mannooh, Michael's secretary for many years, listen.



On October 15 of last year employees of the Anglican Book Centre, colleagues and Associates from Church House and friends honoured Fr. Michael Lloyd for his 27 years of faithful service at ABC.

Due to cutbacks at Church House Michael had been asked to take early retirement. Because of the circumstances no formal retirement ceremony was offered. But friends and colleagues wanted to say farewell in a congenial atmosphere.

Anne Tanner arranged the details, participants provided food and drink and Willem and Carroll opened their home to about forty guests from as far away as Ottawa.

Former Primate, Archbishop Ted Scott, Michael's boss for many years, said kind words and Michael responded. He admitted afterward that had he not been stopped, he could have gone on for several hours of reminiscences

about his days as Director of the publishing arm of General Synod.

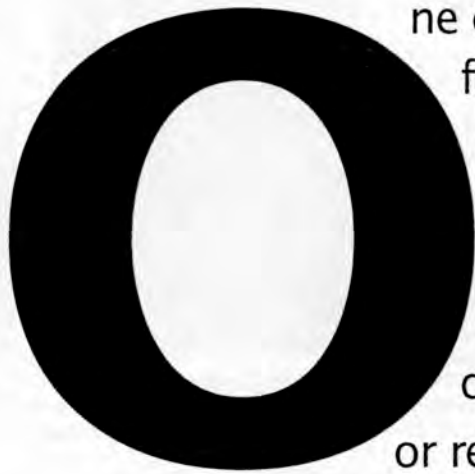
Fr. Lloyd was charged with making ABC self-sustaining and, if possible, profitable. He did just that aided by a degree in accounting and the help of such current and former St. Thomas parishioners as Jamie and Virginia Mainprize, Ruth Bailley, Robert MacLennan and Danny Bishop, among others.

Homeless man seeks shelter

Not only is Fr. Lloyd jobless at present he will also be homeless at the end of February. From fancy digs in Rosedale to the streets is too far a drop for him so he is seeking a two-bedroom apartment in this area. Anyone who knows of such a place is asked to contact Fr. Lloyd forthwith

THOUGHTS ABOUT THE "GAY" NINETIES

"...the church says to be gay is okay, so long as you don't do anything about it."



One of the most vexing issues facing our society, and indeed the Anglican Church of Canada, is the issue of homosexuality. Are gay and lesbian members of our society to be celebrated or reviled? Are they freaks of nature or fully equal members of society with rights and privileges like any other?

"Please drop me a note about where you are and I will ask a couple of people, from Ad Hoc and Fidelity, to gather the responses. Is it possible for our church to reflect diversity while we hold together at the core a faith united in Jesus Christ?"

Terence Finlay, Bishop of Toronto

John Fraser, former editor of *Saturday Night* magazine, new Master of Massey College, and a member of St. Clement's Church, Toronto, wrote a column in the *Toronto Star* on January 7, 1996, reviewing Gore Vidal's recent book *Palimpsest* in which he agrees that "...his evolving anger at institutional religion seems to me wholly comprehensible." Fraser goes on to say that,

"I say this as a practising Christian of the Anglican persuasion who has been struggling mightily with my church's confused stand on homosexuality. Put crudely, the church says to be gay is okay, so long as you don't do anything about it.

"Vidal works from the premise that sexuality is not a matter of choice. If that is the case, which I believe it is— and scientific evidence is growing to support the argument— then it follows logically

that "same-sex" inclinations, which have been a constant throughout humanity's existence, are not an aberration but a fixed feature of human sexual complexity.

"As a divinely-inspired but relentlessly human institution, the church has always sought to embrace the various stages of life—birth, coming of age, marriage, death—and invest them with theological credibility and ceremonial approval.

"The church will baptize gays, confirm them, ordain them and bury them. But marriage—the one act that might help chip away at entrenched prejudice and support same-sex couples who are trying to lead decent lives of shared commitment—is barred.

"So when Vidal talks dismissively about the "arid hypocrisy" of the institutional church, his anger and impatience are understandable. My own

view is that the church will eventually come around to same-sex marriages, just as some of its branches have eventually accepted divorce, women priests, and Galileo's notions of the universe.

"In the meantime, we have Gore Vidal to be grateful for because of a life that has been wonderfully productive and distinctively unapologetic. Fundamental changes in public attitude come not only from screaming revolutionaries, but also from intelligent, relentless self confidence."

Two possibilities

The dilemma in our church is currently resolved in one of two ways: either you adhere to the seven or so passages in the Bible which undeniably forbid sexual congress between same-sex couples; or you agree that the Bible does not address our current situation and

speaks of either cult prostitution or about heterosexuals acting immorally. The Bible clearly espouses not only respect for, but acceptance of *all* creatures created in God's image. This is attested in the Baptismal Covenant (BAS p.159).

In the first case you can use the Bible as a club and make self-righteous judgements. In the second case you feel the pain of alienation suffered by lesbian and gay Christians.

Bishop Terence Finlay sees it this way in this year's "Charge to Synod":

"Recently, after a funeral service, a woman in her eighties spoke to me. She enquired as to how the bishops were progressing with their policy on human sexuality and then she said, "My son and his partner have lived together for about fifteen years, faithfully and lovingly I just want you to know that". I replied that, as I travel around the Diocese, I hear from people of deep faith and love who are on both sides of this issue. Did she believe that we would come to that day when, rather than worrying about a person's sexual orientation, the church would place the emphasis on whether people in relationship are living lives of faithful, monogamous commitment to another person, with self discipline and integrity? She looked at me and said, "I would welcome that".

"What about you? Is it time this Diocese gave some leadership in exploring what this would mean for the church? I would be willing to begin that journey but I need to know if there would be significant support. Over the past three years we have been bridge building. Please drop me a note about where you are and I will ask a couple of people, from Ad Hoc and Fidelity, to gather the responses. Is it possible for our church to reflect diversity while

we hold together at the core a faith united in Jesus Christ?

"Finally, as I begin the second half of my episcopacy as Diocesan, I have some dreams I want to share with you. I offer them as challenges for our future.

"Again, in my desire to build bridges and something I have mentioned in an earlier Charge, I would like to have the resources to fund a position for a gay or lesbian priest (abiding by the House of Bishops' guidelines), who would be a pastor and counsellor for gays, lesbians and their families, who have been victimized by our society, and help our Church to discern where the Spirit is leading."

Other voices

The conservative *Economist* in an article in its January 6th issue sees it this way:

"Marriage may be for the ages - but it changes by the year. And never, perhaps, has it changed as quickly as since the 1960s. In western law, wives are now equal rather than subordinate partners; interracial marriage is now widely accepted both in statute and in society; marital failure itself, rather than the fault of one partner, may be grounds for a split. With change, alas, has come strain. In the 25 years from 1960, divorce rates soared throughout the west—more than sextupled in Britain, where divorce appears inevitable for the world's most celebrated marriage, that of Charles and Diana Windsor. Struggling to keep law apace with reality, Britain's Tory government is even now advancing another marriage reform, seeking, on the whole sensibly, to make quick or impulsive divorce harder but no-fault divorce easier.

"That, however, is not the kind of reform which some decidedly un-Tory

people are seeking - and have begun to achieve. Denmark, Norway and Sweden now allow homosexual partners to register with the state and to claim many (though not all) of the prerogatives of marriage. The Dutch are moving in the same direction. In France and Belgium, cities and local governments have begun recognizing gay partnerships. And, in the American state of Hawaii, a court case may legalize homosexual marriage itself.

"As of today, however, there is no country which gives homosexuals the full right of marriage. And that is what gay activists in more and more places are seeking. Marriage, one might think, is in turbulent enough waters already. Can gay marriage be a good idea—now?

"Just so, say traditionalists: and those rules should exclude homosexuals. Gay marriage, goes the argument, is both frivolous and dangerous: frivolous because it blesses unions in which society has no particular interest; dangerous because anything which trivialises marriage undermines this most basic of institutions. Traditionalists are right about the importance of marriage. But they are wrong to see gay marriage as trivial or frivolous.

"Homosexuals need emotional and economic stability no less than heterosexuals—and society surely benefits when they have it. "Then let them 'unchoose' homosexuality and marry someone of the opposite sex," was the old answer. Today that reply is untenable. Homosexuals do not choose their condition; indeed, they often try desperately hard, sometimes to the point of suicide, to avoid it. However, they are less and less willing either to hide or to lead lives of celibacy. For society, the real choice is between homosexual marriage and homosexual

alienation. No social interest is served by choosing the latter."

Toronto Synod decides... not to decide

Add to this the recent shenanigans at the Toronto Diocesan Synod as reported in *Integrator*, the newsletter of Integrity, Toronto, by the editor, Chris Ambidge.

"At Toronto's diocesan synod in late September, two particular motions came to the floor, both with the recommendation of the diocesan executive to pass: one called on the federal government to amend the Canadian Human Rights Act to include sexual orientation as a prohibited ground for discrimination, and a second called on the national House of Bishops to keep the rest of the church informed on their deliberations on the position of homosexuals in the church.

"The second motion can be dealt with quickly: it passed almost immediately

The first motion was considerably more controversial. There were several speakers to the motion, both pro and con. The text of the motion invoked the House of Bishops in 1979 saying that homosexuals should have the same civil rights as other Canadian citizens. Some disagreed with this interpretation. Some of the other arguments against were that this would perhaps be at odds with the Church's present discriminatory practices; that this synod debate was pre-empting a discussion within the church on sexual orientation; and that "sexual orientation" was not defined. Some felt that this would include bisexuality and even pedophilia.

"With many people still at the microphones, the member who invoked pedophilia moved that the motion be referred back to the Executive Committee. This motion narrowly (Continued overleaf)

THE "GAY" NINETIES

passed (the vote had to be counted twice), and so synod debate was closed. This year.

"I must admit to considerable frustration at this parliamentary maneuvering. "More Study" is a rude phrase in my vocabulary, because we've been working on this for nigh-on two decades. The argument about "sexual orientation is not defined" is specious. No other term in the enumerated list of discrimination criteria is defined in the legislation. The Church is in fact protected by one of those terms, "religion". No one asks that religion be defined so that some peculiar cult which practises ritual cannibalism or polygamy cannot use "religion" as a protective term. Jurisprudence is quite clear on the matter, and there are other aspects of the (criminal) law to prevent those extreme examples. I am also fed up to the back teeth with having my sexual orientation put on the same rhetorical plane as pederasty. That, too, is covered in the criminal code, and I came extremely close to screaming when that bogeyman was invoked yet again."

Open acceptance of lesbians & gays in the church

About a year ago a number of clergy in the Diocese of Toronto took an initiative that has now been subscribed to by about half of the clergy in the diocese and many lay people as well. The statement reads follows:

"We are Anglican priests within the diocese of Toronto writing about the issue of homosexuality. Our intention is to challenge, modify, or balance various opinions on this topic recently circulated within our community. Our way of looking at this issue

is, we hope, healing and conciliatory

"The Church is called continuously to discern from the diversity of the Scriptures what is fundamental for salvation, and what is not. New knowledge and new experience stimulate that process, which in turn requires patience, openness and time to complete. God is with us in that - and as God's Spirit has taught us repeatedly, our discernment must be grounded in justice and compassion. Our century's debate on homosexuality is just such a case.

"Sexual orientation is a gift from God. The Church is called to accept and deal with this. Our reading is that biblical directives are essentially silent on the issue of loving same-sex relations as we now understand them. We wish to sustain God's gift of sexuality for us all by making specific provision for the needs of gays and lesbians in the Church.

"Intimate partnerships enable us to unite with one another in love, to be transformed by that love, and thus to return to love's Source. The pastoral teaching and ministry of our Church freely accepts relationships that are not procreative in possibility or intent. This principle, in our mind, applies equally to homosexual as to heterosexual couples.

"We support any who choose to remain sexually abstinent or who respond to the vocation of celibacy, but we believe that neither the choice nor the vocation can be imposed.

"In fact, it is the freedom to enter into faithful and loving relationships which is what constitutes us in the image of God. We believe that all responsible, caring relationships bear witness—by their honesty, faithfulness, integrity, and loving self-sacrifice—to God's presence and blessing within them. We bear witness as believers that

the gifts of the Spirit are as present and visible in the Church's homosexual ~s in its heterosexual members.

"We believe that God's Spirit is bringing the Church to a deeper understanding of what it means to love. We are confident of God's guidance, and believe that this journey will bring us to a more complete understanding of how human identity and human relationships reflect the will and nature of God.

"We seek to facilitate the open acceptance of gays and lesbians in the Church. We therefore pledge ourselves to work with our brothers and sisters toward a faithful witness where:

- Sexual orientation will no longer be a cause for any kind of discrimination in society and, especially, in the Church.

- The Church will bless covenantal relationships between gay and lesbian couples.

- The Church will allow gay and lesbian priests to have the same rights as to their heterosexual colleagues to be in committed, loving relationships, including the sexual expression of that love."

Ad Hoc Group, Creed, 1994

"We offer these reflections to the glory of God and the good of God's people. To God be praise forever!"

The Bishop of Toronto is waiting to hear from you! Please write: The Right Reverend Terence Finlay, Bishop of Toronto, 135 Adelaide Street E., Toronto M5C 1L8

For two thousand years, Christians have read their Bible and understood God to have chosen Jesus as the way, the truth, and the life. They have taught that any other way, including the Judaism from which Jesus came, is a false way and that God does not honour it. since Jesus is the final answer, the final salvation of God, Jews, and everyone else, are supposed to lose their distinctiveness under the Christian umbrella. This demand for conversion has, at best, manifested itself as intolerance. In the extreme, it has lead to drastic and evil actions. More often than not, it has fostered inaction when Jews have been victimized by overt hatred.

by Marian Wise

Why Have Christians Demanded the Conversion of Jews? How has HaShoah Changed That? ★★ ★★



A brief overview of the early days of Christianity may help to put this demand for conversion into a context in which it can be better understood. Perhaps, then, we can move beyond it.

During the first century, there was tremendous religious and political turmoil in Israel. Two religious factions, the Pharisees and the Sadducees, were pitted against each other on fundamental theological issues. While they were arguing, the temple priests were practicing ancient religious rites, the Zealots were agitating against Rome, and the Essenes were living in ascetic communities in the desert to await the messiah and the final battle of light and darkness. There was a general upheaval in the society.

Into this divisive atmosphere and changing culture was born Yeshua ben Yosep who grew up to become a carpenter in the small town of Nazareth. A devout man, he dedicated himself to the God of Abraham, Isaac and Jacob. He became known as a defender of the poor in his arguments with some of the religious teachers. He seems to have had a gift of healing, which also drew the poor and sick to him. Moreover, he had a gift for

storytelling, for making the God of Torah accessible to people by means of simple tales drawn from everyday life. He managed to stir up controversy, with some wanting to set him up as Messiah, and others trying to suppress him for his challenging views. The picture of Jesus becomes hazy, here, because the sources have a bias against those whom the writers believe betrayed Jesus - the Jews.

The sources for our knowledge of Jesus come from the four Gospels which begin the Christian New Testament. Only in this past hundred years has suspicion come to rest upon the way in which the writers portray the events described. The Gospels read like polemics more than they do histories. The figure of Jesus emerges as either very good, gentle and compassionate, or very harsh and angry, especially with the "Jews." This kind of inconsistency may be accounted for, in part, by the fact that, as we now think, these Gospels were written between fifty and a hundred years after the events that they portray, by people who did not know Jesus but who collected stories of him and wrote them in such a way that his betrayal made some sense to them. Much of the rest of the New Testament is a collection of letters from those who were the first leaders of the Christians: Paul, Peter, James and John. These first leaders were Jews, all of them deep believers in the God of Abraham, all of them in love with Torah and Halakhah.

So, how did it happen that these leaders brought about a split between the

followers of Jesus the Jew and the rest of the Jews? The apostle Paul was a Pharisee who persecuted the followers of Jesus because he thought they were telling Jews to forget Torah. Paul was heading for Damascus one day when he had a vision that temporarily blinded him and ultimately led to his acceptance of the teachings of Jesus. He learned from the followers of Jesus that, though Jesus had been executed by the Romans, he was expected to return in the power of God's Spirit and bring the kingdom of peace with him. His followers were living in this hope. Paul began preaching about Jesus.

The people who did listen to him, Paul discovered, were, primarily, non-Jews who already had a mythology of a dying and rising god. It did not require a great leap for them to accept the death and resurrection of a son of God. Since Paul was convinced that Jesus was returning soon, he decided that any non Jew who followed Jesus did not need to learn Torah and Halakhah before joining: where was there time?

By 70 CE, the Christians, most of them now non-Jews, began to face the disappointment of their hope for the promised kingdom of peace. As well, those believers in Jesus who were Jews witnessed the second loss of their holy city and temple, as they were scattered into the Diaspora. It is at this time, Jewish and Christian scholars believe, that the greatest struggle between Christians and Jews occurred: Jews who didn't accept Jesus as sent from

God started to expel his followers from the synagogues, believing them to be disruptive because they placed Jesus above Torah; and the Jewish Christians left angrily, feeling betrayed and rejected by the very people for whom, they believed, Jesus initially had come.

The Gospels and some of the later letters were written during and after this historical split. Much of the criticism in these early works is a reflection of the frustration and anger that the early Church experienced during this turbulent time. As the Church grew in strength and prestige through the centuries, the early writings became holy out of proportion to anything their authors intended. Most of these writers expected Jesus to return quickly and establish God's eternal kingdom in which all faithful Torah Jews would be accepted once they accepted Jesus.

Many Christians still have this belief two thousand years later. They reject the Jewish claim to an ongoing covenant with God, to salvation without Jesus. The assumption seems to be that if the Jews are right about Torah being their way to God, then the Christians must be wrong about Jesus being the only way to God - thus the Jews must be wrong. This absolutism has been the crux of the problem. But there are signs this may be changing.

During the past four decades, some Jewish and Christian scholars have been in dialogue, truly listening to each other, because HaShoah has taught us all something: that humanity is far from the ideal that is part of the vision of a kingdom of peace, and that the Christian attitude towards the Jews helped to lay the foundation for the racial attitude which viewed Jews as subhuman and valuable



**Saint Thomas's
Church**
383 Huron Street
Toronto, Ontario
M5S 2G5

**POSTMASTER:
Return requested**



Honorary Assistant Priests:
Michael J. Lloyd,
W. David Neelands,
John H.B. Rye

Lay Readers:
Walter O. Hardacre
Mary Suddon

Churchwardens:
Phyllis Garden
(925-7376)
Stuart Niermeyer
(249-4043)

Deputy Churchwarden:
Roger Hughes

Organist & Choirmaster:
John Tuttle
Organ Scholar:
Elizabeth Anderson

Sexton: Harold Jones
(979-2474)

Treasurer: Elaine Bell

Parish Secretary:
Barbara Obral

Contributions Recorder:
Elizabeth C. Lemberger

Coordinators of Sidesmen:
Donald Garden

Church/Hall bookings:
Mary Suddon (924-6179)

only as a labour resource for the master race. Those of us who grew up as Christians face a humbling fact: our Church is partially responsible for what happened to your people, your families and friends, for the un-lived lives of your children who met such a terrible end. We are sorry. Many are speechless with remorse. Christians are gradually and painfully learning that the gospel of love which Jesus taught has not been lived by Jesus' own people. Gradually and painfully Christians are realizing that, in coming close to Jews, in getting to know Jews as friends, arguing partners, and dialogue teachers, they are getting closer to the Jesus whom they worship as the one sent from the God of the Jews. Moreover, Jesus is losing his god-like status projected upon him by the Church during the centuries when non-Jews tried to comprehend God's activity through their own ideas and lives. Jesus is becoming Jewish again. Worship is focusing more on the God who worked through him. There is an increasing acceptance of the belief that the same Spirit of God empowers each Christian who loves Yeshua and each Jew who loves Torah. It is a hard path that the

Church has chosen. Many in it don't know yet that it exists. Many who do know refuse it, suspicious that Jesus will lose glory. But some choose to enter upon the path, choose the pain of facing HaShoah with the Jews, choose to listen to Jews today in order that such an evil will never happen again. It is almost a vow we take: the people of the ancient covenant shall not again be left alone before their enemies because the followers of Jesus the Jew choose, now, to stand with them.

It is a hope. Forgive us if we fail. Be glad with us as we learn maturity through the hard lesson of our failure.

This article was taken from a lecture given at Adath Shalom Synagogue on May 28, 1995 by Marian Wise. Ms. Wise is a doctoral student in Religious Studies at the University of Toronto. Reprinted from the Fall, 1995 Dialogue, the Newsletter of Christian-Jewish Dialogue of Toronto, 44 Victoria Street, Ste. 600, Toronto, Ontario, M5C 1Y2. CJDT is sponsored by the Anglican Diocese of Toronto, the Canadian Council of Christians and Jews, the Roman Catholic Archdiocese of Toronto, the Canadian Jewish Congress, Ontario Region, the Toronto Conference of the United Church of Canada, Eastern Synod, Evangelical Lutheran Church in Canada.



INTEGRITY TORONTO
P.O. Box 873
Toronto, Ont M4Y 2N9
Tel.: (416) 941-9213

Wednesday evenings
7:30
The Church of the Holy
Trinity, Eaton Centre
(Enter by East/back door)

Gay and lesbian
Anglicans and friends

Stop 103 (the foodbank) is in urgent need of financial support. Dried goods may be deposited in the container in the narthex.

If you can help, please send a donation to:
STOP 103
Box 69, Station "E"
Toronto, Ontario
M6H 4E1.