



Michaelmas 1995

Spearhead

Saint Thomas's Church

383 Huron Street
Toronto, Ontario M5S 2G5
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Brian D. Freeland, (461-7025)
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IN MEMORIAM ★

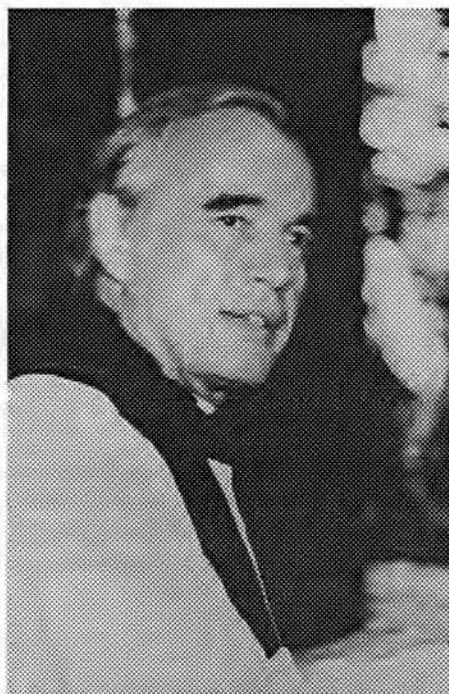
Canon Edgar S. Bull, rector of this parish from 1964 to 1978 died on August 20 of this year after a long battle with multiple myeloma. His life was celebrated at a service held at the Church of the Redeemer where he had been an honorary assistant for a number of years. His cremated remains were interred at Sandy Cove, near Digby, N.S. where Fr. Bull had a summer home and where he served at the Church of the Nativity.

Following is the text of the homily preached by the Reverend Ansley Tucker at his funeral.

Look at us. We are quite the crew, aren't we? You could hardly imagine a more varied assortment of people, of vocations and avocations, of particular reasons for being here, and yet we are bound today into one act of respectful love by the life of a single man. In this, we are together testimony to the insatiable and eclectic curiosity of Edgar Bull, to his initiating warmth, and to that spaciousness of heart, by which he was able to welcome more and more people into the orbit of his affection, without relinquishing long-standing friendships and associations....All of which made Edgar himself testimony to the inclusive and open heart of God.

Edgar, as you may know, was an indebted student of the writings of Baron Friedrich von Hügel. Von Hügel saw religion, and therefore the religious life, as characterised by three enduring elements, namely the institutional, the intellectual, and the mystical. Surely there is a sense in which Edgar's own life could be described as a striving to find (or to be found by) a proper balance between these three. Edgar Bull was a churchman. Not only that, but he loved the Church! From the Sunday liturgy to annual meetings, he saw the need for care, and skilled organisation: and he served us diligently. Neither could Edgar's intellect be in question. I

(Continued on page 3)



"...be assured of my continued deep love and concern for you all. I have, you must know, a vision of what our parish can be. I believe, Like you, that it is called not merely to be strong, and faithful to its catholic heritage, but to be great."

Edgar S. Bull, 1917-1995

Spearhead is published six times a year for the parishioners of St. Thomas's Church, Toronto. Editorial matter may be left in the church office or sent directly to the editor at 203 Carlton Street, Toronto, Ontario M5A 2K9

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The editorial opinions expressed in Spearhead are those of the authors and do not 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.

We're looking for your input! News, milestones, etc. Please supply copy on 3-1/4" computer disk (IBM Mac) in Word, Word Perfect or ASCII format.

Inspired by Attending Solemn Evensong & Benediction at Saint Thomas's Church, Toronto on the 9th Sunday of Trinity, 1995 AD

By a friend and admirer of the Parish

Hushed, verdant summer night,
Thick, soft the humid air;
Kind, gentling maples, elms
Spread ageless boughs in prayer

Around, above the house
Of Saint whose doubt Christ loved
So calling from strong limbs,
"Be still—we'll not be moved."

Within, thin tapers gleam
'Gainst brass, as Bourdon sounds,
Whilst two or three do kneel:
For this is Holy Ground.

They pray to great "I AM"
On Altar high enthroned;
Faith sees where senses fail
The Mystery unknown.

In stately measure's tread
The priests of rite divine
Obeisance reverent make
Before the sacred shrine.

The Preces chant intone
To Plainsong's hallowing tune;
Then David's Psalm assures
God's help—and that right soon.

Magnificat we sing,
Our Mother, Mary's song;
Sweet mystic smoke ascends,
Her praises to prolong.

Our voice, with Hers conjoined:
Our hearts, with incense, rise
To fill this sacred space,
To reach celestial skies.

While evening breeze us cools,
Good Simeon's prayer seeks peace
According to God's Word—
His zephyr brings release.

'Neath veil, yet opened wide,
Christ, Priest and Victim, lies;
He fresh perfumed oblation meets,
Gives strength, and aid supplies.

Now Presence Lamp precedes—
Once Benediction given—Jesus, in Sacra-
ment Divine,
The link 'twixt earth and Heaven.

As old, in smoke in fire
Each Sabbath eve we wend
Through path of Faith, the way
To joy, peace without end.



Erin's oldest resident, and a sometime parishioner of St. Thomas's, Mr. Harold Older, celebrated his 100th birthday Sunday with a huge birthday bash held at All Saints Anglican Church. Mr. Older was joined at the head table by Arch Deacon Marion Vincett and his daughter, Joyce Hately. Photo, Robert Burr

Theology Study Group

The Theology Study Group has met twice in the last month.

We're following the EFM (Education for Ministry) model to discuss current issues in our parish. The sessions include a personal story which is analysed in terms of our own experience, the experience of the world, what tradition and the church have to say about it, and what our personal commitment is. Bible-reading adds a reflective aspect to our sessions.

Please join us at our next meeting on October 19. Everyone is welcome.

St. Thomas's Church, Huron Street

"Neither could Edgar's intellect be in question. I suggest that one might attribute both his flexibility—his willingness to change—and his ready wit and sense of humour, to the keenness of his mind, and his desire to do something with the knowledge he gained."

EDGAR BULL

(Continued)

suggest that one might attribute both his flexibility—his willingness to change—and his ready wit and sense of humour, to the keenness of his mind, and his desire to do something with the knowledge he gained. But it was latterly, especially, in Edgar's life and ministry, that he who generally "led with his heart" yearned to harness his affections to the journey inwards, and to allow love to lead him ever more profoundly into the mystery that is God. It was here, in the context of a deepening prayer life that Edgar was able to function as a wise spiritual companion. This was the Edgar who could see clearly the pettiness of so many of our institutional preoccupations, and how easily mere cleverness is allowed to pass for the fruits of intellect. His became a voice for balance in our religious endeavouring, and for safeguarding the one thing that matters.

We are people of faith, gathered in sorrow and confidence to commend our friend into the healing, forgiving, and enlivening embrace of God. We are doing this *today* because Edgar has died. But God knows, we have desired that he might receive such mercies for a long time. Christians think of death as the "last enemy," one day to be vanquished, and superseded by a new creation, where "death will be no more, neither crying, nor mourning, nor pain." But for now, "in the midst of life we are in death." So that for now, there comes a

time when death ceases to be our enemy, and becomes rather our friend—the one friend, indeed, who is able to reach out a hand, and bring us over into a place of refreshment and new life. The handmaid of God, sent by God, such that to conquer death, you only have to die.

Edgar believed in this mystery, this unfolding of the death and resurrection of Jesus, unwaveringly. And so, I hope, do we.

Edgar Samuel, priest in the Church of God, and our brother in Christ: into paradise may the angels lead you. At your coming may the martyrs receive you, and bring you to the holy city Jerusalem.

IN MEMORIAM II ★

William J. F. Maffey died at Sunnybrook Health Science Centre on Monday, June 19, 1995. William, beloved husband of the late Gladys. Dear brother of John and his wife Alice. Uncle of Murray and his wife Ann, Peter and his wife Helene, Richard and his wife Maryse. Great-uncle of Gregory, Allison, Nicole and Marc. Brother-in-law of Dr. Ralph Gerred and his wife Judy and family.

Mary Winona Joslin King died at the Georgian Manor, Penetanguishene on Thursday, May 25th, 1995, in her 94th year. Mary King, beloved daughter of the late Edward and Christina King.

Note: her father was Edward Ley King, Vicar of this parish in the early part of this century.

We also note the passing of

Norma Duncan's husband **Dr. Ian Duncan**. Norma continues as a faithful member of the Altar Guild.

Just last week Bishop **Hugh Stiff** died. For a good many years he served this parish as an honorary assistant. He was the former Dean of St. James' Cathedral.

This summer a warden and a former warden mourned the loss of a parent. Roger Hughes' father died recently as did Willem's mother, Wilhelmina Hart.

Rest eternal grant unto them, O Lord and let light perpetual shine upon them. May they rest in peace and rise in glory.

If you are an artist or craftsperson, please consider participating in the

2nd Annual Arts & Crafts Fair

Sunday,
November 26, 1995

featuring the talents of members of St. Thomas's congregation.

Please see the special announcement included in today's Sunday leaflet or contact:

Earl Barnsley at 467-0481 or J.P. Napier at 922-0741

The event will also feature a bakesale, a tearoom, and special activities for children

PLAN TO ATTEND!

A GILBERT & SULLIVAN PARODY...FOR EPISCOPALIANS

We are the Very Model of Today's Episcopalian

We are the very model of today's
Episcopalian,
We're broad and high and low and
wide and somewhat bacchanalian,
We're mystical, political, we're secular and clerical;
We can be charismatic but we seldom get
hysterical.

We're traditional and modernist and
socialist-monarchical;
We're protestant and catholic but not too
hierarchical;
About ordaining women we are teeming with a
lot of views
As well on the Prayerbook that our Bishops
say we gotta use.

Chorus: As well as on the Prayerbook that our
Bishops say we gotta use, etc.

We're prosperous. By daily work our stewardship
is merited,
Abetted by the little bit that some of us inherited;
In monetary matters we are very economical
The portion that we give the Church is best de-
scribed as comical.

Chorus: In monetary matter we are very
economical; the portion that we give the
Church, etc.

We're very well acquainted too with matters
ecumenical,
In spite of being vague about our vows
catachumenical.
A knowledge of our church remains to most of us
a mystery.
(Someday we'll take the time to learn our heritage
and history!)
Don't ask us what we mean with our responses
doxicological;
They sound so grand they must mean something
highly theological!
In short, we've just a smattering of elementary
Sunday School,
Including cheerful facts about the meaning of The
Golden Rule.
Chorus: Including many cheerful facts about the
meaning of the Golden Rule, etc.

For our theologic knowledge, though we're open
and adventury,
Has only been brought down to the beginning of
the century;

But still in matters practical that we all dabble daily in,
We are the very model of today's Episcopalian!

Chorus: But still in matters practical that we all dabble
daily in, we are the very model of today's Episcopalian,
etc.

We are the very model of today's Episcopalian!
We do our work while modestly proclaiming our
own praises in
Committee and Convention. We're a competent
and cheerful band.
Get four of us together and you'll always find a
fifth on hand.

We're known for our diversity and heterogeneity,
(Please don't confuse that funny word with sexual
spontaneity!)

On controversial subjects you will seldom find that
two agree;
Episcopalians are each the World's Leading Authoritee.

Chorus: Episcopalians are each the World's Leading
Authoritee, etc.

We're educated, talented, creative, and professional
So proud of our humility we don't need the Confessional.
We are very open-minded in all matters strange and alien;
We're very narrow-minded towards another 'piscopalian!

Chorus: We're only open-minded on all matters strange
and alien;
We're only narrow-minded towards another 'piscopalian.

From: *Anglican Digest*, 1993



St. Thomas's Church, Huron Street

Corrections to Vestry Highlights

(Easter 1995 issue)

Elaine Bell, our Treasurer, is paid to do the bookkeeping for the parish (writing of cheques and computer work to produce statements), but everything else she does is done on a volunteer basis. "Everything else", about 2/3 of the time she spends at St. Thomas's, includes her Treasurer's duties, investigation and research into financial matters concerning the parish, other office work, and dealing with the Auditors at year end.

The expected operating deficit for 1994 was \$30,908. We ended up with an overall surplus of \$40,044, but this happened only because we received \$44,924 in bequests and memorial donations. Therefore, our actual operating deficit was \$4,880. The projected operating deficit for 1995 is \$37,243.

Roger Hughes and Walter Hardacre were quoted as saying that our budget was in the region of \$1.5 million. Our operating budget for 1995 is \$360,418. The total book value of the investments in the Trust and Endowment Fund and Undistributed Income Fund is in the region of \$1.5 million.

FINANCIAL ★

The General and Designated Funds are the two accounts used for the operating expenses of the parish. The following figures outline the parish's budget for 1995, and give the budget (2/3 of the total for the year) and actual figures to the end of August. The overall projected deficit for 1995 is \$37,243. The overall deficit to August 31st is \$42,759. We usually get 25% of our envelope givings during November and December. Everyone is encouraged to review his or her financial contribution to the parish so we can end the year with as small a deficit as possible.

St. Thomas's Church General Fund - 1995

	1995 Budget	Budget to Aug.31	Actual to Aug.31
Revenue			
Identifiable Givings	\$211,500	\$141,000	\$ 119,892
Open Plate	12,000	8,000	7,936
Miscellaneous	3,300	2,200	2,040
Parish Hall Rentals	8,250	5,500	5,266
Bank Account Interest	2,000	1,333	2,209
Dividend Income	625	417	474
Bequests & Memorials	0	0	150
Total Revenue	\$237,675	\$158,450	\$ 137,967
Expenses			
Clergy Salaries/Benefits	\$91,507	\$ 61,005	\$ 64,900
Lay Salaries/Benefits	42,269	28,179	27,461
Utilities	25,445	16,963	15,559
Insurance & Taxes	10,120	6,747	8,419
Maintenance	16,900	11,267	5,565
Capital Expenditures	7,000	4,666	13,879
Administrative Costs	19,000	12,667	10,195
Parish Activity Costs	2,815	1,877	2,022
Local Outreach	14,445	9,630	4,900
Diocesan Allotment	48,000	32,000	32,000
Total Expenses	\$277,501	\$185,001	\$184,900
SURPLUS/(DEFICIT)	(\$39,826)	(\$26,551)	(\$ 46,933)

St. Thomas's Church Designated Fund -1995

	1995 Budget	Budget to Aug.31	Actual to Aug.31
Revenue			
From the Undistributed Income Fund	\$ 85,000	\$ 56,667	\$ 57,000
Bank Account Interest	500	333	569
Total Income	\$ 85,500	\$ 57,000	\$ 57,569
Expenses			
Lay Salaries/Benefits	\$ 43,347	\$ 28,898	\$ 28,347
Choir Expenses	35,595	23,730	21,405
Sanctuary Expenses	3,950	2,633	3,643
Administrative Expenses	25	17	0
Total Expenses	\$ 82,917	\$ 55,278	\$ 53,395
SURPLUS/(DEFICIT)	\$ 2,583	\$ 1,722	\$ 4,174

Gem of the Day:
Instead of being thankful when their cups runneth over, too many people pray for a bigger cup.

From the *Prairie Rambler*

Two messages on the gates of the Winnipeg Anglican cathedral, which is set in a cemetery, appear to be in conflict:

"The Anglican Church Welcomes You" and "The Premises are Protected by Guard Dogs."

From the *Anglican Digest*

LETTERS ★★★★★

I read with interest the humorous list, "Hymns for professionals," (*Spearhead*, Easter 1995) and can confirm that dental students have indeed hummed "Crown him with many crowns" as they laboured over the waxing up and carving, followed by casting and polishing of their 'student-fabricated' crowns in the laboratory. Those words, however, have an added significance.

As in medicine, certain subjects, related by function or anatomical proximity, are grouped together, for example, Obstetrics and Gynaecology, Ear, Nose and Throat etc., so in dentistry Crown and Bridge is one such group. Perhaps one should not be surprised, therefore, to discover that "crown him with many crowns" was written by a man named Matthew Bridges!

Incidentally, I have always considered the most appropriate biblical reference for dentists is found in Psalm 81 v. 10b: "Open thy mouth wide and I will fill it."

Paula R. Walshaw

In the previous issue of Spearhead two views were presented of the book Anglican Essentials. Both Diana Versegghy and Willem liked the book more than they disagreed with it. Bishop Finlay read the Willem review and suggested a version of it be published in The Anglican. The editor agreed and asked him to supply an edited version which was published in the September issue. In the October issue of The Anglican Jack Bush responds as follows.

I leave it to the authors of *Anglican Essentials* to defend their various positions, but I do wish to take issue with two points made by Willem Hart in his review of the book.

First is his argument against one author's "dismissal" of liberation theology which he attempts to support by saying that "Christ came to set the captives free". That sounds good at first blush but, as scholars have pointed out, that is precisely what Jesus did not do, at least not in the sense of physically releasing people from prison. Nor, when asked, did he claim to.

In Luke 4:1-19, Jesus is reading from scripture (Isaiah 61:1,2) but when answering the imprisoned John the Baptist's question (Luke 7:22-23 & parr.), Jesus lists what he is doing without a mention of releasing captives. Presumably this would have been very much on John's mind as he languished in prison and could well have been why he asked. Liberation theology, I believe, is based not on this but on other scriptural foundations, the Exodus story in the Old Testament and Jesus' concern for the poor as expressed throughout the Gospels.

My second observation

concerns the comments on pantheism. (I assume this is what he meant and not "panentheism" as printed.) He employs the words "that we may evermore dwell in him and he in us" to support an argument for pantheism. The words are from the Prayer Of Humble Access and, when considered in the context of the prayer, in no way impart any notion of divinity. When we say those words, we are praying that, through the sacrament, we (our bodies and souls) may be made clean and that our Lord and we may always be joined together in steadfast loyalty, he lovingly strengthening and guiding us, we lovingly obeying and following him. This indwelling between our Lord and us in no way suggests that we have been made divine.

My difficulty with these two points is that this kind of slipshod thinking and slippery argumentation is dangerous. It has a way of seeming legitimate, of sounding right, and, because it is in print and we are busy, we come away thinking that certain of the authors in *Anglican Essentials* are wrong. Whether liberation theology or pantheism are legitimate is not the point. The point is

“...he has
anointed me to
proclaim release
to the captives
...”

that Mr. Hart's arguments in support of them and against those authors are at best highly questionable; and once we recognize that, we find ourselves questioning the rest of what he has to say.

Jack Bush

Jack Bush accuses me of “slipshod thinking and slippery argumentation.” While he used to suggest that I was merely mischievous he now thinks that I'm dangerous! While I am flattered that I got somebody's attention, it was not the reaction I had hoped for. Jack not to be too interested in reading *Anglican Essentials* (something which both reviewers highly recommended), nor is he interested in the evaluations presented in my review. He merely wants to argue semantics. I am happy to oblige.

I don't know which scholars he consulted on either liberation theology or Christ's “setting the captives free,” but personally I like to stick with the Gospels on this one. In Luke 4:18 and 19 Jesus reads from the prophet Isaiah “The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favour.” Jesus concludes that “Today this scripture has been fulfilled in your hearing.”

That's pretty good evidence for espousing liberation theology.

While one might excuse Jack for misinterpreting

this passage, it seems unfair to accuse me of espousing pantheism. Indeed if I had used the words from the Prayer of Humble Access to defend pantheism I would be very wrong indeed. But I used those words to defend panentheism. Yes, panentheism, as printed!

Admittedly it's not a word easily found in a standard dictionary since it is a technical term used in theology to explain the idea that there is a measure of divinity in all of us. No, we're not divine. In fact I was taught to believe in total depravity, a notion I now firmly reject. We are created in God's image. We are adopted sons and daughters. Our bodies are the temple of the Holy Spirit. As the prayer says, “...And that we may evermore dwell in him. And He in us.” When we talk about the indwelling of the Holy Spirit surely we take that seriously. Panentheism is being aware that the seeds of God's love, and of his very being, dwell in us.

Is any of this illegitimate and questionable? Is it dangerous, slipshod and slippery thinking? Some of those who heard Jesus certainly thought so.

Even out of context 2 Peter 1:4 may tell us something about panentheism, “Thus he has given us, through these things [all things pertaining to life and godliness], his precious and very great promises, so that through them you may escape from the corruption that is in the world because of lust, and may become participants of the divine nature.”

Willem

Bernadette
Rule & John
Terpstra

at St.
Thomas's
Church

8th Annual
Poetry
Reading
8 p.m. on
Wednesday,
October 25,
1995

(Book table
and reception to
follow in
the parish hall)



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 and
Bishop Hugh Stiff

Lay Readers:
Walter O. Hardacre
Mary Suddon

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

Deputy Churchwardens:
Roger Hughes &
Robert Dunbar

Organist & Choirmaster:
John Tuttle
Organ Scholar:
Elizabeth Anderson

Sexton: Harold Jones
(979-2474)

Treasurer: Elaine Bell

Parish Secretary:
Barbara Obrai

Contributions Recorder:
Elizabeth C. Lemberger

Coordinators of Sidesmen:
Donald Garden

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

Tickets are going fast for the 25th Anniversary Larkin Stuart Lecture. This series is sponsored jointly by Trinity College and St. Thomas's Church in memory of Gerald Larkin and Canon Cecil Stuart. It's

a once-in-a-lifetime event so don't miss it! The lieutenant Governor of the Province of Ontario will be in attendance. Will you?

Some tickets are still available from Barbara Obrai.



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 finan-
cial support. Dried
goods may be depos-
ited in the container
in the narthex.**

*If you can help, please send a
donation to:*

STOP 103
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Toronto, Ontario M6H 4E1.