

The Beehive



The Parish Newsletter of St. Paul's L'Amoreaux

April 2011

Lent 2011

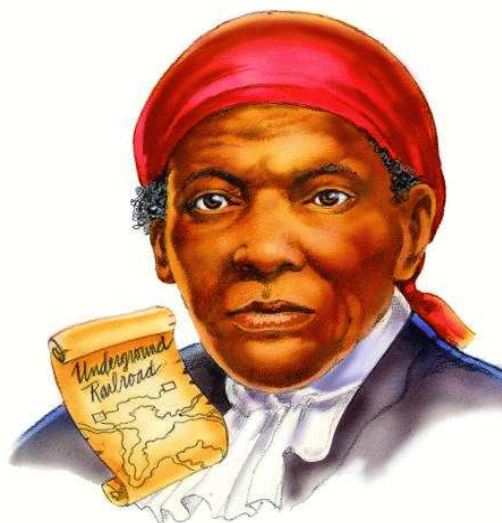
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Canadian Black History

by Fr. Theodore Hunt, February 20th, 2011
(Edited for Publication)

Black History is the history of a people uprooted from their native lands and made to journey to foreign countries primarily for their utilitarian value. *Millions* never survived the perilous journey. In Canada we have come to learn about men like *Mathieu Da Costa*. Believed to be the first Black person in Canada who was brought over in 1605 as a translator for the French colonizers of what is now Quebec. Or 6-year-old *Olivier Le Jeune* – also brought to Quebec in 1628 - the first African slave in Canada. Following the defeat of the Loyalists in the American War of Independence, many other African slaves were brought to Canada by their British owners who were looking to settle in Canada. On account of popular biographies you may be familiar with *The Rev'd Josiah Henson* who fled to this country in 1830 from the South in search of his freedom. When he arrived, he joined forces with those working for the abolition of slavery and helped improve the quality of life for fugitive slaves in Canada. Or, you may be familiar with *Harriet Tubman* who similarly fled north toward the northern states and eventually to Canada in search of her freedom utilizing the informal network of escape routes and safe houses known as the Underground Railroad. Not content with her own freedom, she made the journey south between 13 and 19 times as a 'conductor' of the Railroad, risking her life and the possibility of recapture in order to lead hundreds of other slaves to freedom. For this reason she was given the nickname "Moses".



But judging from the experiences of those slaves who were either brought to Canada, or fled here in search of their freedom, life was by no means easy. Slaves were promised they would receive land, freedom, and rights in return for their service at war only to be disappointed. They faced hardship and hostilities at the hands of many Whites who were often in competition with them for the same jobs. Blacks were often prevented from establishing Black communities, or even socializing with each other. Discriminatory laws meant that it was not only difficult to defend oneself but also to support oneself. Just ask the 1200 Blacks who left Halifax in 1790 and relocated to Sierra Leone in Africa. Nevertheless, those who remained continued to persevere in the cause of freedom. And with the help of abolitionist sympathizers such as *Lieutenant-Governor John Simcoe* in the 1790's, *Attorney General John Robinson* in 1819, and Toronto Globe editor *George Brown* in 1844, the Anti-Slave Trade Bill was passed. It declared that Blacks were free by virtue of their residence in Canada.

Almost 160 years ago, in 1851, the Canadian Anti-Slavery Society was formed. Made stronger and more determined by their ancestors' struggles, personalities such as *Mary Ann Shadd*, *Anderson Abbott*, *Robert Sutherland*, *Delos Davis*, and *Elijah McCoy* emerged,

individuals who made pioneering contributions to the shaping and development of Canadian society in education, medicine, law and the sciences. They would pave the way for the accomplishments of those of future generations such as *Nathaniel Dett, Addie Aylestock, Viola Desmond, Leonard Braithwaite* and so many others in the performing arts, religion, business, law and politics.

There are two main reasons that I have highlighted these details of Canadian Black history. The first is that we are *historically conditioned people*. Having a proper sense of our history is foundational for knowing our identity. One of the ways that you and I come to understand who we are is by looking back at the stories, experiences and accomplishments associated with our lives. This is why the nation of Israel came to the self-knowledge that they were a people called to live in covenant with the God of Abraham, Isaac and Jacob. This is the reason they continued to recount details of their life and journey with God to their children and their children's children. Likewise, we are *historically conditioned people*.

The second reason is that having a proper sense our history helps us to envision who we *should* be. Consider your own family. Because you are a member of that family, either by birth or marriage, whenever you interact with the other members of your family you know who you *should* be with them. Your historical identity informs your role among them as a parent to your child, child to your parents, sibling to your brothers or sisters, spouse to your husband or wife and so on. Similarly, on account of their historic identity as the covenant people of God, the Israelites knew who they *should* be in relation to Him and others. That is what the passage from Leviticus 19: 1-2, 9-18 is signalling for us. The Israelites' covenant relationship with God meant that they *should* be a certain way in this world. They *should* live in moral holiness with God and their neighbour – not lying, cheating, slandering or harbouring hatred and grudges toward one another but living justly, loving their neighbour as they loved themselves, and living in ways that brought healing and wholeness to their communities. This is a vision of human life lived from *God's* perspective; a particular way of life made possible because of God's word spoken to Moses. Hence, the Psalmist is able to speak of a whole hearted desire and willingness to follow in the way of God's laws and precepts; covenant as a way of life and not as a list of "do's-and-don'ts"!

The New Testament teaches us that when the Word became flesh and lived among us, the early Jewish Christians came to realize that the God of Abraham,

Isaac and Jacob who had called Israel in covenant to be His people, was the *same* Lord Jesus Christ. And so, given that their history with God established their identity and gave them a sense of who they *should* be, the fact that God had now been made flesh and stood among them meant that their identity – that is, how they understood who they were and who they should be – was clearer and more tangible to them than ever before, for Jesus said, "*Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfil.*" The early Jewish Christians also came to realize – through the evidence and the work of the Holy Spirit in and among them – that God's covenant relationship, and this *particular* way of living, was no longer restricted to Israel, but was extended to the whole world! (John 3:16-17) In other words, this meant that, *in Christ*, ALL humanity – indeed, the whole world – was to understand its identity and what it *should* be.



For this reason, today's passage from Paul's letter to the Corinthians reminds us *who* we are and *Whose* we are – God's temple in which the Holy Spirit dwells - and that Christ is the foundation upon which our lives are built. *He* is the One to whom our ultimate allegiance ought to be given, and it is in accordance with the wisdom of *His* life that our lives ought to be patterned. You see, Paul was now marching to the beat of a different drum. His whole sense of history and identity had been broadened. In Christ, Paul recognized the One God who is Alpha and Omega – the beginning and the end – the Maker and Redeemer – the source of all creation and the One toward Whom all creation is moving. Paul was able to perceive God's hand at work in human history – calling Israel to be His people, and sending the Son – uniting all creation to Himself. He saw history now as God's own *salvation history*; a history through which *God makes Himself known*. Therefore, the secular world's division of humanity by race, class or gender as a basis for special privilege or status are no longer valid within the Church. The Church is *one body*; the new creation which

has come into being in Christ through the Spirit. This is why Paul could say “*there is no longer Jew or Greek....slave or free....male and female; for all of you are one in Christ Jesus....Abraham’s offspring, heirs according to the promise...*” and those in the Corinthian community who were either boasting about which leader they belonged to, or quarrelling amongst themselves, completely missed the point. In Christ, *all* creation comes together as one, and we are *all* inextricably interconnected.

My friends, the God we serve is the God of *all* time – our past history, our present reality, our future expectations. And so, just like the Israelites, Paul and the early Christians saw through the eyes of faith that we need to be able to perceive God’s hand at work in this time and history that belongs to *Him*.

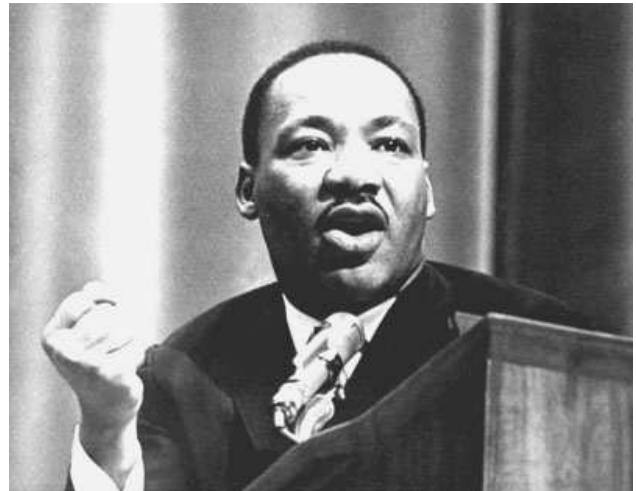
Sometimes we perceive God’s hand at work more clearly in hindsight. But the point is that we need to correctly perceive *ALL* history – Black history or any other ethnic history from *Christ’s* redemptive perspective. *In Him*, all things are being made new. To see history merely as the history of a particular culture or race is to see history *partially* - segmented and fragmentary. Sadly, when we view history in isolation from its truer and fuller context – i.e. when we focus too closely on our particular history, or when we sit back and compare our history to the history of another race or culture – we will have a greater tendency, like the Corinthians, to quarrel amongst ourselves and become vain or bitter. In that regard, I believe the scriptures are challenging us to look at Black history more holistically within the broader context of what God has done, is doing, and will do within the common history of *all* creation in order to make himself known.

Each race, culture, or ethnicity is God’s *good gift* to creation. Israel in its particular calling and vocation is and continues to be a *gift* to the creation. Indeed, I am certain that we can all think of countless examples throughout human history of the evil, wickedness and other atrocities which have been perpetrated in the name of race, culture and ethnicity – when these are *not* seen as God’s gifts. Thankfully, in the Church, God has given us grace to heal from the scars of such atrocities; that is, through *confession* and acknowledgement of past wrongdoing, *forgiveness* for past hurts, and *repentant hearts* endeavouring not to repeat or perpetuate past failings.

Nevertheless, the important point is that in Christ, through Whom all things are made, your race – your ethnicity – is a *gift* to the creation. It is an opportunity that *you* have – uniquely within the skin you are in – and in spite of whatever else you may have

encountered within that skin – to make God known by recognizing your fundamental identity *in Him*, and therefore understanding how you *should* be – that is, how you *should* live – in relationship with Him and with your neighbour.

Today’s gospel passage from Jesus’ sermon on the mount teaches us just how God chooses to make Himself known, even in the midst of present evil. He does so when – on account of our identity in Him – *we continue to show the perfect ‘one-sided’ love of God* when we are struck on the cheek, sued or forced into labour, when everyone begs from us, or when we are persecuted. The perfect love of God is *‘one-sided’* because it is a love that continues to love one’s neighbour even when that love is not returned. Christ gives us an enduring demonstration of God’s perfect love in the cross!



The Rev. Martin Luther King Jr’s “*I Have A Dream*” speech is so *powerful* simply because it helped those who participated in the civil rights movement to perceive God’s hand at work not only within their present circumstances but also in the greater plan of God in Christ in *all* of human history – past, present and future.

While the secular world may observe Black history for any number of social, cultural or political reasons as being a *particular* history within the ‘broader environment’, we in the Church give thanks to God for the stories, experiences and great accomplishments of our Black brothers and sisters to the extent that their lives made God known by reflecting those *covenant values* – loving God and loving neighbour as oneself - even when that love is not returned. These values indicate that they knew something of the greater history of which their lives were a part – *God’s salvation history with humankind*. May we be challenged to allow

God to make Himself known in our generation through *our* stories, experiences and accomplishments. Amen.

Dr. Rosemarie Sadlier, president of the Ontario Black History Society, contextualized Black history perfectly when she wrote: "Black history refers to the stories, experiences, and accomplishments of people of African origin. Black history did not begin in recent times in Canada, but in ancient times in Africa. People connected by their common African history and ancestry have created Black history here. [Therefore] the African-Canadian population is made up of individuals from a range of places across the globe including the United States, South America, the Caribbean, Europe, Africa, and Canada."

Understanding Lent

Lent is a 40 day period of fasting, penance, prayer and personal devotion that is likely to have originated with pre-Easter baptismal rituals. The number forty harkens back to the fasts of Moses, Elijah, and Jesus and was first recorded in AD 325 at the Council of Nicaea. Initially the forty days began on a Monday and was intended only for those who were preparing to be baptized at Easter. It still begins on a Monday in many Eastern Churches but in the Western churches starts with Ash Wednesday.

Early Lenten fasts were very strict and allowed only one meal a day from which meat, eggs and other food luxuries were forbidden. The Eastern Churches still follow this practise today. In the Anglican Church, only Ash Wednesday and Good Friday are strict fast days, and although Fridays have traditionally involved abstinence from meat, this practise has faded over time and is now rarely observed. Special devotions and liturgies are included in the Lenten season, including The Stations of the Cross which is observed at St. Paul's.

Sundays are always a feast of the Resurrection so they are not a part of the Lenten fast. However, the Sundays of Lent are a part of the liturgical season and services in many churches tend to be more simple and austere than normal. The liturgical color is purple, symbolizing royalty (the kingship of Christ) and penitence. Major feasts such as that of St. Joseph and the Annunciation provide a break from the fast, but Lent trumps the observances of minor feast days since too many festivals during the 40-day period take away from the simple and penitential spirit of the season.

Choral Pilgrimage to Holy Comforter

Last fall, a contact was made through Leonard Leader of St. Paul's with The Rev'd Canon Dr. Kortright Davis, a friend to many in Toronto because of occasional visits and his participation at Black History celebrations. Canon Davis is the Rector of The Church of The Holy Comforter in Washington, D. C. as well as a professor of theology and director of the doctor of ministry program at Howard University's School of Divinity. As a result of Leonard's contact, Canon Davis extended a generous invitation to our choirs to visit Holy Comforter.



The Junior and Adult choirs of St. Paul's, L'Amoreaux, along with friends – a total of 97 pilgrims - travelled to Washington, D.C. where they received an overflowing welcome from priest and people on the weekend of March 12-15. The choirs and musicians were part of the liturgy at The Episcopal Church of the Holy Comforter on Sunday morning and enjoyed sight-seeing on Sunday evening and Monday.



Sunday morning the junior and adult choirs, a string trio, a wind ensemble, and solo sopranos - Jocelyn Belfer and Neema Bickersteth - and a solo violinist - Alana Esty - sang and performed. The people of Holy Comforter offered a warm and generous response, and provided a delicious meal afterwards.



Sunday evening the group enjoyed a bus tour around the principal sights in Washington. Monday morning, a tour of the Capital building was arranged through Brenda Ward, assistant to Congresswoman Donna F. Edwards (4th District of Maryland), followed by time on The National Mall to enjoy the monuments and museums.



The March break trip is an annual affair and a large incentive in the church and community youth music program. Previously, the choirs have visited Quebec City (2007), Montreal (2008), Manhattan (2009) and Boston (2010). This year, in its 6th season, 30 young people have participated with a large percentage from the community.

Beginning with a choir, the youth program now includes a string and wind ensemble and a second ensemble made up of older members of the youth choir, and several emerging solo performers, such as Alana Esty who also performs as a junior violinist with the Scarborough Philharmonic Orchestra. Six musicians - Neema Bickersteth (soprano), Jocelyn

Belfer (soprano), Sara Ciantar (voice instructor), James Puttick (wind instrument instructor) and Jennifer Lee (accompanist) - lead the program under the talented leadership of David McCartney, music director at St. Paul's. The music program, and the trip planning, is organized by the choir committee, chaired by Linda Esty, and our choir 'mom' is Joyce Walton.

Reaching Out to Sri Lanka and Haiti through the PWRDF

Sri Lanka

Relentless monsoon rains in early January 2011 have caused floods, mudslides and displacement across the eastern and central regions of Sri Lanka. According to Oxfam International, more than 1 million people have been affected, and more than 33,000 families are displaced in temporary relocation centers across the island.

Transport in the flood affected areas has come to a standstill and several main roads have been completely cut off. Train services in the Eastern and Central Provinces have been disrupted. Irrigation tanks and reservoirs in many parts of the country are overflowing and the spill gates have been opened.

The most urgently needed items include food, dry rations and non-food items such as mats, blankets, clothes, kitchen utensils and hygiene kits. The families are unable to return home, procure and cook food, therefore, the provision of cooked meals remains essential.

Japan

PWRDF is taking donations designated for disaster relief in Japan. Donations for relief work will be forwarded to the Anglican Church of Japan and partner organizations such as Church World Service.

The 9.0 magnitude earthquake that struck the coast of Japan on March 11, 2011 was one of the largest earthquakes in recorded history resulting in widespread destruction, fears of radiation and a powerful tsunami. PWRDF extends its deepest sympathy and prayers to all those affected.

Quoting The Most Rev. Nathaniel Makoto Uematsu Archbishop of the Anglican Church in Japan (Nippon Sei Ko Kai), "At a Provincial level I am working to establish a structure for responding to this unprecedented natural disaster as soon as possible. This will include providing relief and sourcing volunteers and funding to help with the restoration of

the affected areas. I am also trying to find more accurate information about our church family and the relief efforts, and to communicate that information as quickly as possible."

Those wishing to donate to relief efforts in Sri Lanka or Japan can do so through the Primate's World Relief and Development Fund. Donation information: Jennifer Brown, Donor Relations Officer - 416-924-9192 Ext. 320, jbrown@pwrdf.org or by mail - The Primate's World Relief and Development Fund, The Anglican Church of Canada, 80 Hayden Street, Toronto, ON M4Y 3G2.

Reaching Out to Haiti - the St. Paul's Haiti project at St. Basil the Great and L'Ecole de la Redemption in Gonaives, Haiti

Over the last two years the people of St. Paul's have responded generously to a project of school scholarships for the children of L'Ecole de la Redemption in Gonaives, Haiti, a school run operated by Fr. Max Accime and the parish of St. Basil the Great.

In response to a target of 100 scholarships of \$300 over a three-year term, the total has now reached or exceeded 80 scholarships. The recent boost is the result of dedicated representation of the project in the community by The Rev'd Annette Brownlee and Mr. Bob Kawano, and generous support from the Rotary Club of Agincourt and sister clubs in the area. We are grateful for any assistance from interested, community groups or businesses.

'Buddy Program' at St. Paul's

There is a buddy programme that operates at our church. Its aim is to connect shut-ins, those living alone who may not be able to attend services with the active community of the church. A telephone call periodically, a short visit, a special bulletin taken or sent (Easter, Christmas) or even some flowers, or a plant from the altar are things that are done by those who are active buddies. If you would like to be a buddy to someone, or know someone who would like to have regular contact with our church community, please speak with Fr. Dean or me, Valerie Chambers. Thank you.

A Manifesto for Grandparents

Fr. Gordon Byce

We have arrived and are arriving here,
 Across the limitless expanse of space and time...
 Fellow travellers, who do not appear
 To comprehend, we share a destiny sublime.
 We resist the challenge or we do not hear
 The Siren's song. We mistake for Compline
 The thrilling summons in which all things appear
 To assume new form, and the flow of time
 No longer is a threat that fills our hearts with fear.
 I found a new dimension, a new facet of time
 When I heard a new sound unique and clear,
 The sound of my first grandchild. So time
 And space lost their power to cause dismay;
 I learned again the joy and creativity of play.
 Come be with me, in a new way of thinking and being.
 It is for each of us emancipative freeing.

Heart Disease

by Sylvia Gordon, parish nurse

Heart disease is a general term that describes many heart conditions. It is also a major risk factor for stroke. People with heart disease are twice as likely to have a stroke as those without it. Atrial fibrillation is one heart problem that makes the heart beat irregularly and may cause blood clots to form, which can lead to stroke.

Lower your risk:

- * Be aware of your risk factors and make changes to address them.
- * If you smoke, quit smoking and avoid exposure to second hand smoke.
- * Be physically active.
- * Achieve and maintain a healthy weight.
- * Take all medication exactly as prescribed.
- * Tell your doctor if you experience an irregular heartbeat or fluttering in your chest.
- * If you have high blood pressure, take steps to manage it effectively.
- * Eat a healthy diet that is lower in fat, especially saturated and trans fats, and includes fresh vegetables and fruit, complex carbohydrates and high-fibre foods.
- * Reduce or eliminate alcohol consumption.
- * If you have diabetes, maintain a healthy blood sugar level.
- * Manage stress.

Upcoming Events

Apr 17	Palm Sunday, confirmation, Bishop Yu
Apr 20	Stations of the Cross, 7.30 pm
Apr 21	Maundy Thursday, 7.30 pm
Apr 22	Good Friday, 10.30 am
Apr 23 & 24	Easter Vigil, 8.00 pm; Easter Sunday
May 1	Maytime Melodies
May 28	Walk-a-Thon
June 4	Spring Dance - R100
June 11	Sunday School Picnic, Morningside Park
June 12	Pentecost/Volunteer Recognition, 6pm
June 26	Grad Sunday
July 10-15	Youth Trip - Newark, New York
August 8-12	Young adult trip to New Orleans
August 20	Steel Orchestra Concert

The 8th Annual Roger Lillie Springtime Recital



Presented by the Outreach Committee

Featuring:

A Marvellous Medley of Choirs, Solos & Duets

Sunday, May 1, 6 p.m.

Freewill donation - Fundraising goal of \$2500.

The Beehive is the parish newsletter of St. Paul's L'Amoreaux Anglican Church, Scarborough, Ontario, and is published four times a year - Lent, Pentecost, Michaelmas, and Advent. It is available in printed form or on the church website - www.stpl.ca.

The Beehive is sent to members who are ill or confined to their homes or to any who so request. (Please contact the office to make this arrangement.) The next Beehive will be available June 12. Deadline for entries is June 5. Editor: Ian Stuart

Walk-a-thon



An Invitation to Our Young People:
from **SPARC**,
the **Junior Choir**
Sunday School
SPY (St. Paul's Youth)

“Walk the Talk”

St. Paul's Annual Walk-A-Thon

Saturday, May 28th, 8.30-10.00 a.m.

T-shirts, prizes, refreshments

Help us help our friends:

- *Agincourt Community Services
- *SPARC (St. Paul's Assisted Reading Program)
- *Community Youth Music Program
- *Angel Tree
- *Help The Aged
- *Dr. Roz's Healing Place
- *Moorelands Camp
- *Camp Jumoke
- *Christmas Hampers
- *Christian Blind Mission
- *The Scott Mission
- *Yonge Street Mission

Financial Update

(January to March)



Annual Target	\$302,000
Target to date	\$66,588
Actual receipts to date	\$70,039
Plus/minus	+\$3,451

Thanks to the generosity of the people of St. Paul's, we're off to a great start and one of the best in the last few years. Take a moment to read the 2011 Narrative Budget (www.stpl.ca/stewardship.htm). If you haven't already, consider a pledge for 2011 and the *Pre-Authorized Giving* program. God's economy of every hand doing what they're able can and does work. God bless you. The Stewardship Committee.



St. Paul's L'Amoreaux Anglican Church

3333 Finch Avenue, East,

Scarborough, Ontario M1W 2R9

Phone: 416-499-1545

Facsimile: 416-499-5007

E-mail: stpl@stpl.ca

Website: www.stpl.ca
