



The Latest

The Church of St. James the Apostle

Spring 2008

In This Issue . . .

People and Places

- Circle of Life . . . 3
- Looking Forward . . . 5
- Music at St. James . . . 6
- Sharing our Space . . . 7

Meditations

- A Lesson From Vestry . . . 2
- Fasting and Abstinence . . . 4

Poetry

- I see His blood . . . 8

1439 St. Catherine St. W.
Montreal H3G 1S6
stjamestheapostle@bellnet.ca
Tel 514.849.7577
Fax 514.849.7578

Dear Friends in Christ,

We begin our journey to Easter with the sign of ashes, an ancient sign, speaking of the frailty and uncertainty of human life, and marking the penitence of the community as a whole.

I invite you therefore, in the name of the Lord,
to observe a holy Lent
by self-examination, penitence, prayer,
fasting, and almsgiving,
and by reading and meditating on the word of God.

- Book of Alternative Services, page 282

We begin once again, in the Circle of Life. We make our journey to Easter asking Christ to walk with us through the fullness of life; our joys, our sorrows, our dying and our rising in him; signing us with the sign of the cross, marking us as Christ's own forever.

Over the last two months we have experienced the joys and the challenges of living together in community. Just before Christmas we grieved the loss of a long time member Louise Braithwaite and we had no sooner celebrated the birth of Christ into the world when we were deeply saddened and in sorrow over the death of Gordon Turner. Again, just last week, we gathered to say goodbye to the previous Rector of St. James, the Rev'd. Canon Dr. Jan Dijkman.

Life in all of its fullness yes, but there is always that ray of hope. The hope of God's call to each one of us in Christ Jesus our Lord. The one who walks with us in the midst of life. And there are many rays of hope breaking through as we await His rising again.

The last weekend in January we celebrated the wedding of Jerry and Maggie. Jerry has been a faithful member of this church for the past two years and celebrated his baptism last Easter. Maggie will be baptized at our Easter service this year. The Christian Education opportunities in the church are places of growth and new life. Offered on three separate days and times each week these small community gatherings allow us to share together and grow together as we meditate upon the word of God. As we are faithful, God is faithful to us.

It is my hope and prayer that more and more members of the Church of St. James will choose to be part of this growing edge in the community.

I pray that as each one of us continue in our journey towards Easter that we will be blessed with a new and deeper awareness of what it means to be a people of God in Christ Jesus Our Lord.

May you have a Holy and Blessed Lent,

Rev'd Linda



A LESSON FROM VESTRY, 1922

Michael Hinton, People's Warden

Sometimes, I hear parishioners saying critical things about clergy. Where are they? Why aren't they at the church more? Why do they hear others preaching on Sunday? Apparently, from the records we have on the history of St James, these were the type of critical questions some parishioners were asking in the early 1920s about Canon Shatford, the second Rector of St. James, whose portrait hangs in Shatford Hall.

The Annual Vestry Meeting of St. James the Apostle held on April 17, 1922 convened in the schoolroom adjoining the church. The meeting began at 8 p.m., with the Rev. Canon Allan P. Shatford, M.A., D.C.L., Rector of St. James presiding. The previous week Canon Shatford had sent a notice to all parishioners announcing the meeting which closed somewhat ominously with the statement that "a full attendance is particularly requested."

Let us listen in on Canon Shatford's address to Vestry. After his introductory remarks, and review of the past year's activities – noting in particular the year's financial success, a balanced budget was submitted with total revenues and expenditures equaling \$31,000, and congratulating the Rector's Warden, Mr. James Cleghorn, on the results – Cannon Shatford, now warmed up, turned "for a moment to matters relating to myself as your Rector." Here in part is what he had to say:

"The remark very frequently comes to me that I do altogether too much work outside the parish. I am sure that this is a friendly criticism, meant for my own good and not for selfish reasons. Yet I feel quite sure that you do not realize how many invitations I have refused. In fact, I have been ashamed during the past year to turn down so many calls, demands that were very appealing and that I know would have reflected favourably on St. James. There has not been a single week I have not declined certain requests for addresses. Do you realize how difficult it is for me to turn a deaf ear to the appeals of my brethren? And do you appreciate the fact that I have been absent one Sunday since my return from my summer holiday last September? I have preached so much in my own pulpit that I wonder you are not heartily sick of my voice. I am quite honest when I say that it is a continued surprise to me that in more than twelve years preaching at St. James you have not grown weary, or if you have, you have concealed it in a most clever and gracious manner. Seriously my friends, I preach too much. In the forty days of Lent I gave seventy-five addresses, do you wonder if some of them were pretty sorry specimens? I hope, however, that St.

James has felt some measure of pride in the honours which have come to me over the past year. You will not think I am guilty of foolish conceit if I tell you that I was the only Canadian clergyman on the list of speakers for Lent in Philadelphia, Chicago and New York. It gave me a thrill of joy when I saw the words "Rector of the Church of St. James the Apostle" in large letters at the head of Wall Street [New York City] in front of Trinity Church. You must believe me when I tell you that it is not merely personal satisfaction which comes with success, it is a genuine pleasure to feel that I am bringing a little honour and credit to St. James. I want you to share fully in the work I am trying to do in Montreal and Canada. It would help greatly if you would appreciate more fully any confidence that the public feels or manifests in me."

- The Rector's Easter Vestry Address 1922, printed by request of the Vestry.

Is there a lesson here for us, today?



Pieter Bruegel the Elder's "The Battle between Carnival and Lent"

Circle of Life

Funerals



Louise Mary Braithwaite
1932 - 2007

*may Light perpetual
shine upon them*



Gordon Turner
1933 - 2007

Wedding

Jerry Jun Tu & Maggie Hu Min Zhi
January 26, 2008



MUCH-LOVED ANGLICAN PASTOR

Alan Hustak

Exerpts eprinted from The Gazette, January 24, 2008

Jan Dijkman, the South African-born priest who worked with Bishop Desmond Tutu before coming to Canada and becoming pastor of St. James the Apostle Anglican church in downtown Montreal, died of leukemia on Sunday. He was 70.

"He was a solid Anglican, a biblical scholar and, above all, a very much loved pastor," said Andrew Hutchison, a former bishop of Montreal.

"I can tell you Desmond Tutu was not happy to lose him. Jan had a long list of parishioners and their birth dates, and on their birthdays he'd call every one of his friends and parishioners."

Jan Hendrik Leonard Dijkman, the eldest of three children in an engineer's family, was born in Johannesburg on Dec. 4, 1937. He studied at Rhodes University in South Africa, Cambridge in England and the University of the Witwatersrand in South Africa.

Ordained an Anglican priest in 1963,

Dijkman ministered to several parishes in South Africa and worked as Tutu's education officer before coming to Canada in 1987.

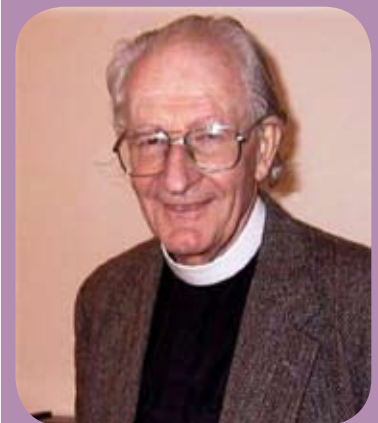
"He left because of apartheid and because of the rising violence in South Africa at the time," said his daughter-in-law, Isabelle Truchon.

"His eldest son was drafted into the military and his second son had received his draft notice. He didn't think it was safe in South Africa to raise a family.

"He was a real priest at heart but he wasn't a stick-in-the-mud at all."

He was vicar at Christ Church Anglican Cathedral, named canon in 1988, and in 1995 moved to St. James the Apostle church. He retired four years ago.

He is survived by his wife of 41 years, Anne Fairbairn, and their three sons, Paul, Nicholas and Gregory.



the Rev'd Canon Jan Dijkman
1937 - 2008

FASTING AND ABSTINENCE

Archdeacon Peter Hannen

As Lent approaches, some of us will remember that the question "What are you giving up for Lent?" was not considered intrusive in Anglican circles a generation ago. It was taken for granted that practising Anglicans were aware of the traditional Lenten disciplines of Prayer, Fasting and Almsgiving, and made some attempt to honour them. (Remember the Lenten Dime Cards?!

This article is offered as a gentle reminder to contemporary Anglicans of just one of those Lenten disciplines – one which is, however, amongst the most widespread of religious practices in all major faiths. If you know Rudyard Kipling's little poem, you'll recognize the format of the article:

I had six honest serving men;
They taught me all I knew.
Their names are What? and Why?
and How? and Where? and Who?

What

- Fasting is eating less food, or none at all. The traditional fast day was one modest meal (with no meat), and two "collations" (snacks).
- Abstinance is refraining from a particular food (or activity) permanently or for a period of time.

Why

- Because Jesus did it (Matthew 4:1)
- Because Jesus expects it of us (Matthew 6:16)
- As an act of solidarity with the poor, for whom life is a perpetual fast and abstinence.
- As a personal self-discipline, in a self-indulgent age of instant gratification.
- To heighten our spiritual senses by curbing our physical ones.

When

- The Book of Common Prayer (p. xiii) gives Ash Wednesday and Good Friday as Major Fast Days, and Fridays and the 40 days of Lent as Days of Abstinence. (NB, Sundays, even in Lent, are never days of fasting or abstinence, in honour of the Resurrection. Count the days: they come to 40 without the Sundays.)
- The Book of Alternative Services (p. 17, #4) has the same guidelines, but reminds us that the Annunciation (March 25) and other feasts of our Lord, and Fridays in Christmas and Easter-tide, are exempt.

How

- Some people find Lent a good time to abstain from something they feel they shouldn't be doing anyway (e.g., smoking), with a view to giving it up altogether.
- Some people keep Lent for reasons which are as much physical as spiritual (e.g., eating less in Lent to lose some weight).
- Others make fun of traditional observances, like abstaining from meat on Fridays, on the grounds that they prefer seafood anyway (but it still serves to remind one of the significance of Fridays to Christians). But in that case they should abstain from something else.
- A personal self-indulgence used to be a common object of Lenten abstinence - - but it's pointless to give up chocolates for Lent

- if in fact you hardly ever eat them anyway!
- It's possible that your Lenten abstinence may save you a bundle of money (e.g., if you give up smoking). In that case, the money saved can become part of that other Lenten discipline, Almsgiving.

Where

- It's a weakness of our tradition that we lack a system of rituals (with the possible exception of grace at meals, and the Advent Wreath) to celebrate our faith at home. Fasting and abstinence are an obvious (though not necessarily popular!) way of bringing the faith to the family table. True, it's a challenge to the person on KP - - but that in itself is a Lenten discipline!
- And if you're bold enough, your Lenten discipline can also be a time of witness, at the office or school or wherever: "No thanks - - I've given up coffee / ice cream / martinis for Lent." Do you dare?!
- But for the most part, Lenten disciplines are practised in private, and are known to you and to God alone - - see Matt.6:16 again.

Who

- All the major religions of the world have fasting and abstinence built into their systems.
- The most familiar to us would be Jewish practice at Yom Kippur (the Day of Atonement).
- The Muslim season of Ramadan lasts for a lunar month, and nothing can be ingested during the hours of daylight.
- The strict Eastern Orthodox Lent even involves abstinence from things like eggs and butter.
- By comparison, what we've seen is expected of us as Anglican Christians seems pretty tame.

A final thought

Isn't it strange that we go to our doctors half expecting that they're going to tell us to go on a diet for the sake of our health. We might also cheerfully diet to be able to wear that nice shirt or blouse one more season. Now, what's our reaction when "dieting" is called "fasting and abstinence", and is urged on us for the sake of our souls?!

LOOKING FORWARD . . .

February

Sunday, Feb. 3 - Preacher: The Rev'd.. Linda Borden Taylor; **Pancake Brunch** (after the 11:00a.m. service)

Wednesday, Feb. 6 - **Ash Wednesday**; services: 12:15 p.m. and 6:00 p.m.

Sunday, Feb. 10 - **Lent I** - Preacher: The Rev'd. Prof. Patricia Kirkpatrick; Lenten Study (after the 11:00 a.m. service)

Sunday, Feb. 17 - **Lent II** - Preacher: The Rev'd. Linda Borden Taylor; **Vestry Meeting** (after the 11:00 a.m. service)

Sunday, Feb. 24 - **Lent III** - Preacher: The Ven. Peter D. Hannen; Lenten Study (after the 11:00a.m. service)

March

Sunday, March 2 - **Lent IV** - Preacher: The Rev'd. Linda Borden Taylor; Lenten Study (after the 11:00 a.m. service)

Sunday, March 9 - **Lent V** - Lenten Study led by the Rev'd. Anne Hall (after the 11:00 a.m. service)

Saturday, March 8 - Parish Fellowship; **Sugaring Off Party**

Sunday, March 16 - **Palm Sunday**

Sunday, March 23 - **Easter Sunday** Celebration

CHRISTIAN EDUCATION:

Every week:

Sunday

Every Sunday after Coffee Hour there is a Bible Study held in the Centennial Room led by Cedric Guss

Wednesday

12:15 p.m. - Bread for the Body/Food for the Soul (Holy Communion, a Shared Meal and Reflective Readings)



Thursday

5:30 p.m. - Holy Communion & Healing Service
6:30 p.m. - Dinner and a Teaching (a community meal followed by a study. This season we are studying the Book of Genesis)

Lenten Study: Sharing our Faith



Gather around the table to hear a reading and share "what the spirit is saying to the church today."

Sunday after the 11:00 a.m. worship; beginning February 10.



20 YEARS OF MUSIC AT ST. JAMES

Scott Bradford, Director of Music

In this issue we continue to trace the development of the congregational music at St. James these past twenty years - in particular, the penitential portions of the Holy Communion Service, appropriate as we enter the season of Lent.

During the season of Lent and Advent, the Gloria, discussed in the Winter 2007 issue, is not sung. Instead, the collect of purity which begins the "Gathering of the Community" is followed by the Kyrie eleison or the Trisagion. Both are ancient hymns of praise, but are less obviously festive than the Gloria. At St. James we follow the rubric at the bottom of p. 230 "that one... of the following texts may be used." Thus for this rite, beginning on p. 230 our custom is to sing the Merbecke response to the Summary of the Law, "Lord have mercy upon us and write both these Thy laws in our hearts..." During the rite beginning on p. 185, we sing a Russian setting of the Trisagion introduced in 1995.

And new this Lent, we will sing David Hurd's plainsong setting of the Trisagion, "Holy God, holy and mighty, holy immortal one, have mercy upon us." During the Distribution of the elements. Many of us grew up with the 1550 setting by Merbecke that we sing during the liturgy of p. 230. In 1992 the Rev. Warren Eling suggested we learn an alternate setting. My research resulted in the introduction of Walter MacNutt's "St. John the Baptist" setting. Warren suggested I teach this new music to the congregation in lieu of the sermon one Sunday. He later recounted that a parishioner lamented the lack of a sermon that service! When we began using the liturgy of p. 185 in 1995 we introduced a new plainsong setting by African-American church musician, David Hurd. And in September 2006 we added to our repertory Richard Proulx's setting from his Community Mass of 1971. This variety in musical styles helps to underline the different tone or spirit of a particular Sunday week by week during the church year.

In this respect, it is becoming a tradition to set the tone of the penitential seasons with the chanting of the choir from the Bapistry, the superior position of leadership of the congregational music, before the processional hymn. Each Sunday during Advent we hear a verse and refrain of the Advent Prose. And during Lent, a verse and refrain of the Lent Prose, "Hear us, O Lord, have mercy upon us: for we have sinned against thee."

Yes, we have sinned – seeking our own will instead of the will of God. However, we can sing these penitential texts in the spirit of praise and thanksgiving that Christ has made "by his one oblation of himself once offered, a full, perfect and sufficient...satisfaction, for the sins of the whole world" (BAS p. 241).

And new this Lent, we will sing David Hurd's plainsong setting of the Trisagion, "Holy God, holy and mighty, holy immortal one, have mercy upon us."

The Agnus Dei, also an ancient hymn of the mass, is the first hymn of the congregation



THE COUNTRY CHORISTERS.

SHARING OUR SPACE: TOASTMASTERS INTERNATIONAL

Kofo Dedeke

Last fall, the Church of St. James the Apostle posted on St. Catherine Street a long list of communities with whom the Church shares her building in outreach.

Toastmasters Club is one of those communities on the list. What's that you say?

The Toastmasters Organization is one of the largest nonprofit educational organizations that teaches communication and leadership. The toast in toastmasters is not the one eaten with the morning breakfast. Rather, it is the toast that is raised at a social function. The toastmaster is none other than the master of ceremony – the MC.

The Toastmasters Organization was founded in 1924 by Ralph C. Smedly of the Young Men's Christian Association (YMCA) in Santa Anna, California. In those days education was not free, only the privileged had a chance to go beyond elementary school. Ralph, with the help of a few friends, gathered young men in the basement of the YMCA and taught them how to become leaders in society. After a club was formed in Vancouver, Ralph Smedly's group was incorporated as Toastmasters International in 1932. Toastmasters International is now in 90 countries with over 200,000 members worldwide.

About 14 years ago, the former congregation of Erskine and American United Church on Sherbrooke Street



(E&A) expanded their community outreach in the same way our Church is doing now. One of the several outreach communities was the Toastmasters Club. That was when I first heard of Toastmasters and I said, "what's that?" I am a founding member of Golden Mile Club that now meets here in the Centennial Room.

What is unique about our organization is the freedom we have in learning to structure speeches and giving presentations. Each person sets his/her own pace in completing learning modules. Speeches and projects are evaluated by fellow members with a lot of encouragement. We also learn how to conduct meetings and how to take charge. Since joining Toastmasters, I have been able to hone my talent: being talkative! I also have become a better listener. What I enjoy the most are the people. It's all about community.

Every Toastmaster member receives a TOASTMASTER magazine each month – as well as manuals that are reviewed and updated over the years. For more information about this unique organization, visit our website at toastmasters.org.

We invite you to visit Golden Mile Club on Wednesdays at 7:00 p.m. in the Centennial Room. Better still, be a guest at our next meeting. Give me a call at 450.676.2363 to let me know when you are coming.

Our sincere thanks to Rev'd. Linda and the Board for having us in this beautiful church.



The Latest is St. James the Apostle's quarterly newsletter, published in September, December, March and June (September returns, Christmas preparations, Easter celebrations, and summer vacations). Help make *The Latest* your own through feedback, ideas and contributions. You can let us know what you think by connecting with us during coffee after the Sunday 11:00 a.m. service, or email us at:

stjamestheapostle@bellnet.ca

The deadline for submissions for the Summer issue is **Sunday, May 4**. We look forward to hearing from you.

Graphic Designer

Ashley Baker

Editorial Board

The Rev'd Linda Borden Taylor

Ashley Baker

Proofreader

Marina Kays



I see His blood upon the rose
And in the stars the glory of His eyes,
His body gleams amid eternal snows,
His tears fall from the skies.

I see His face in every flower;
The thunder and the singing of the birds
Are but His voice - and carven by His power
Rocks are His written words.

All pathways by His feet are worn,
His strong heart stirs the ever-beating sea,
His crown of thorns is twined with every thorn,
His cross is every tree.

- Joseph Plunkett

