

## Living Life Together in a Fractured World

In John's Gospel, Jesus tells his disciples "By this everyone will know that you are my disciples, if you have love for one another" (John 13:35). Love for one another, unity – according to Jesus – these are the marks of Jesus' followers, these are signs that the world will know the community of believers as the body of Christ present here in the world. Pretty simple right?

Except more often than not Christians are known for how divided they are, how much they fight with one another, and how unloving they can be to the very people Jesus commanded them to love as a sign of God's presence in the world. Now, every now and then it is important to make distinctions – the Protestant Reformation responded to serious systemic issues in the Catholic Church which also helped the Catholic Church turn a critical eye on to itself.

All too often though our division isn't something holy or good; it just pushes people away; it paints a less than stellar image of the church and of the God we serve. In our own day and age, it seems that the church will find any reason whatsoever to divide and fight – whether that is infighting within a congregation, or fights over doctrines or actions within a denomination, or the vitriol and slander between denominations.

There will always be disagreements and differing opinions when two or three people are gathered – whether in the name of Jesus or not, but Jesus never said that we would have to agree with one another, but only that we should love one another – it is love,



not agreement, which marks us as Christ's disciples, something which we as the church needs to ponder and reflect upon.

We live in a broken world and so there will always be brokenness, but as Christians, even as Christians that disagree with one another, we need to learn to live with our brothers and sisters even when we think they are wrong, even if we think they are broaching on sin.

That is after all what Jesus did for us. In Paul's second letter to the Corinthians, Paul tells us that God "made him to be sin who knew no sin, so that in him we might become the righteousness of God" (II Corinthians 5:21). Jesus who knew no sin, became sin, bore our sin, so that we might be right with God.

(continued)

1	Living Life Together in a Fractured World
2	This is Your Newsletter * Regular Events and Activities * Our Leadership * Parish Events
3	Bulletin Bloopers (or maybe they aren't) * Weekly Services * A Hymn for Trinity * Indigenous Leadership Week Celebration * A Big Thanks to All
4	Radical Personal Responsibility, Part 1 * Our Community Garden
5	The Call of Ordinary Time
6	Easter Concert
7	Stewardship Campaign and Ministry Fair * FaithWorks Update



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As Christ's Body, we are called to do the same, to bear one another's sins, to love even our brother and sister in Christ who we vehemently disagree with, and seek our mutual best interests. When we do this for one another, when we bear the sin of the other, even as we believe we are righteous, as we seek their good – then we show the world what it means to be Christ's disciples, then we exhibit the love to which Jesus called us.

Let us pray that the Holy Spirit would give to each one of us the grace to do so; maybe then the world might know us by our love as Jesus intended.

In Christ,  
*Rev. Graham*

## This is Your Newsletter

We hope you will contribute to the articles. If you have attended a conference or an event either inside or outside the parish, tell us about it. Tell us in what activities your group is engaged. Send us information about upcoming events. Feel free to send photographs or clipart, and we will try to include them. Submissions can be sent to [communications@gracechurchscarborough.com](mailto:communications@gracechurchscarborough.com) (be sure to have "Newsletter" in the subject line).

The deadline for the next newsletter will be September 8.

## Regular Events and Activities

(check the bulletin for schedule changes and more information)

Wednesday	11:00 a.m.	Bible Study
Wednesday	11:00 a.m.	Quilting/Knitting Group
Thursday	7:00 p.m.	Choir Practice
2nd Saturday of each month	12:00 noon	Community Lunch
2nd Saturday of each month	2:00 p.m.	Craft Workshop
4th Monday of each month	7:30 p.m.	Advisory Board

## Our Leadership

### Incumbent

The Rev. Graham McCaffrey

### Honorary Assistants

The Rev. Julie Golding-Page

The Rev. Steve Page

### Secretary

Doreen Brown

### Choir Director

Rachel Colman

### Pastor of Outreach & Mission

Alice Stewart

### License Coordinator

Pauline Flemming

### Children & Youth

Jonelle Douglas

### Churchwardens

Jonelle Douglas

Ryan Ramsden

### Deputy Churchwarden

Craig Gustafson

## Parish Events

**Revelation for Everyone:** Bible Study will begin Sunday, June 2 following the 10:30 a.m. service. Books can be borrowed or purchased from Graham. Join us for discussion as we study this fascinating and neglected book of the Bible!

**Church Breakfast:** Saturday, June 15 from 9:00 – 10:00 a.m. All are welcome. \$10 for breakfast, fellowship is free. Please R.S.V.P. to Glenn Feltham.

**Literary Night:** Friday, August 16

**Games Night:** Friday, September 13

**Back-to-Church BBQ:** Sunday, September 8

**The Scarborough Steeplechase!** Win fabulous prizes. Get your photo with Bishop Kevin. We'll have so much fun! How to play? Be a Host or be part of a Team. Your choice! Register today! Race Day is Saturday, September 21.

**Barbados Ex-Police Choir Concert:**

Sunday, September 22

## Bulletin Bloopers (or maybe they aren't)

For those of you who have children, and don't know it, we have a nursery downstairs.

The sermon this morning "Jesus Walks on the Water." This evening it is "Searching for Jesus."

## Weekly Services

Sunday	8:45 a.m.	Sung Eucharist
	10:30 a.m.	Sung Eucharist
Tuesday	9:00 a.m.	Morning Prayer
Wednesday	10:15 a.m.	Said Eucharist
Thursday	9:00 a.m.	Morning Prayer

## A Hymn for Trinity

"Jesus, Come to Our Hearts"  
Hymn #324 Voices United  
Text by William Worley



Jesus, come to our hearts like falling rain;  
come to refresh, come to renew,  
wash all our sins away.

Spirit, come to our hearts like rushing wind;  
come with your fire, come with your life,  
blow all our doubts away.

Come, God, come to our hearts like shining  
sun;  
come to reveal, lighten your Word,  
drive all our gloom away.

Glory be to the lamb that once was slain;  
praise for his life, praise for his death,  
praise that he lives again.

Praises be to our God, the three in one;  
praise for the sun, praise for the wind,  
praise for the falling rain.

## Indigenous Leadership Week Celebration



The Rt. Rev. Adam Halkett, Bishop of Missinipi (Diocese of Saskatchewan), with  
The Rev. Julie Golding-Page

*Photos by Pauline Flemming*

## A Big Thanks to All

We have collected approximately 47,400 pop tabs to date



***Please keep saving***



## Radical Personal Responsibility, Part 1

I'm going to talk about Radical Personal Responsibility (RPR) over the next few newsletters.

If you're anything like me, the word "responsibility" brings up memories of childhood where our elders would lecture us on being responsible. I regularly received the "irresponsible and ungrateful" lecture.



Today, we joke about our responsibilities by calling them "adulting" and we often ask the world for permission to take a break from all the adulting we do. Or at least give us a bit of recognition. Usually we receive commiseration, which is maybe the most RPR response anyone can give us.

So, what is Radical Personal Responsibility (RPR)? Rather than some boring definition, let me paint a picture.

Imagine that you are in a car on the highway. You've almost gotten to your exit and you know you can coast to your destination. You decide to put the car in neutral and coast the rest of the way. The car goes slower and slower as you reach your destination, which is exactly the idea. Save fuel and energy. Less wear on the old engine.

Inside your car everything is fine. But outside the confines of your automobile everything is a mess. People are honking at you. They're becoming angrier as you get closer to your destination. Boy, they're a bunch of jerks, you think to yourself.

I can relate. I think we all can relate. What's wrong with driving your own car any way you want to? It's your car, after all.

I think you can probably see the problem here. The car does not exist inside a vacuum. The car is only able to exist and operate with the consent and availability of the "environment." By environment, I mean the infrastructure of roads and factories and laws and the intricacies of turning oil into

usable fuel. By environment, I also mean other drivers.

Our lives are like cars driving on a highway (our environment) along with other cars. Delusion is thinking that we have the right to drive any way we want on roads all by ourselves. Radical Personal Responsibility (RPR) is committing to being the best driver we can be even (and especially) if it's a lot easier to blame other drivers for being jerks.

This requires a lot from us. At first, it requires us to run counter to how everyone else lives (or drives, if you're following the metaphor), and that makes things even harder.

But the benefit of RPR is living in trusting relationships with integrity, and that's what Christian community is all about.

In Christ,  
*Alice J Stewart, Associate Pastor*

## Our Community Garden

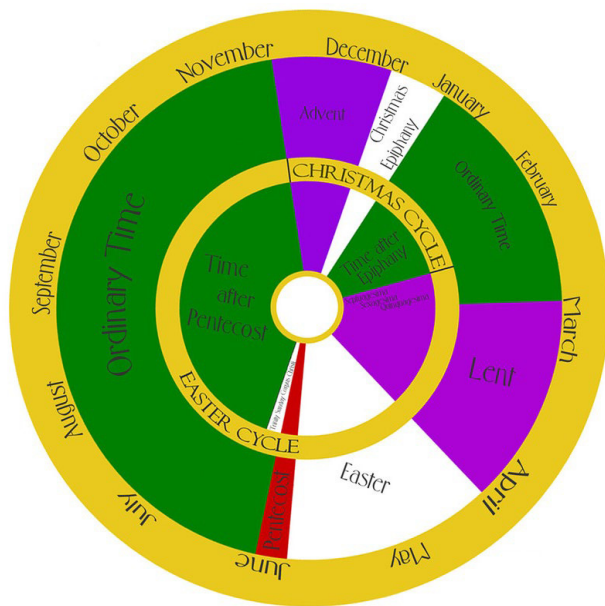


*Photos by Alice J Stewart*

## The Call of Ordinary Time

by Jamie Howison

I'm sure that, at some point, many parishes had one of those "liturgical year" posters hanging in the parish hall or Sunday School area. Sometimes they're set out in a long line, beginning with Advent and ending with the Reign of Christ, but most often they are pie-charts that show how the old year rolls right into the new. There are decent slices of blue and purple for Advent and Lent, a smaller white one for Christmastide and a good sized slice of white for Eastertide, a few splashes of red for Holy Week and Pentecost, and a then a whole lot of green. The first green slice for the period between Epiphany and Ash Wednesday is modest, but that second one? It is good for about half the pie.



The Revised Common Lectionary counts off this long, green season as Sundays after Pentecost, which – when you think about it – is a rather unremarkable way to mark a season. We've had the grand bang of Pentecost to cap off the glorious Easter season, and now we're just counting off the weeks as they pass by. At least the Book of Common Prayer calendar numbered them as Sundays *in* Trinity!

The other name for this season is Ordinary Time, which I believe has the potential to alert us to something deeper and richer. But that sounds so *ordinary*, you might respond. Where is the richness in that?

It comes in remembering that, while we might love the celebrations of Christmas and Easter, and though we might be spiritually nourished by the reflective themes of Advent and Lent, much of our time is spent in the ordinary day-to-day things of life. "Let us remember," wrote Gregory of Nyssa in his treatise On the Lord's Prayer, "that the life in which we ought to be interested is 'daily' life [for] we can, each of us, only call the present time our own."

Daily life, of course, brings with it those things that need to be done. There are meals to be prepared, floors to be mopped, errands to be run, and appointments to be kept. How often do we ask someone the question, "What's new?" only to be told "nothing much," "same old, same old," or even – to borrow a line from an old song by Tennessee Ernie Ford – "just another day older and deeper in debt." Part of the gift of Ordinary Time is that it invites us beyond the sense of drudgery and opens us to seeing the Holy in the most ordinary of things.

In her little book The Quotidian Mysteries, Kathleen Norris writes of her first time experiencing a Roman Catholic liturgy. It was a wedding mass, and she, a very nominal Presbyterian, found herself a bit lost trying to follow the liturgy. There was, though, a moment when things finally had meaning for her, when the priest stood at the altar doing the ablutions. "Look at that!" she'd said to her husband. "The priest is cleaning up! He's doing the dishes!"

I found it remarkable –and still find it remarkable – that in that big, fancy church, after all of the dress-up and the formalities of the wedding mass, homage was being paid to the lowly truth that we human beings must wash the dishes after we eat and drink. The chalice, which had held the very blood of Christ, was no exception. I found it enormously comforting to see the priest as a kind of daft housewife, overdressed for the kitchen, in bulky robes, puttering about the altar, washing up after having served so great a meal to so many people. It brought the mass home to me and gave it meaning.

For Norris, it was seeing this very domestic act happen in the midst of a most holy



liturgy that connected things for her; for others, it will be recognizing that holy things can be encountered in the midst of our domestic and ordinary lives.

I have a friend who loves to do laundry, because it takes time to do the sorting and the loading, the drying and the ironing and the folding. What begins with a pile of clothes on the floor ends with an empty laundry hamper and clean, fresh clothes and sheets. As she describes it, it is all but contemplative in the way it settles and calms her. And why should we imagine that the Spirit of God would be absent from such things? After all, just look at how much attention is paid to pots and pans and washing up in the Hebrew Scriptures.

How often are the best conversations shared over a meal you've prepared for friends? How often are stories told and laughter shared as the dishes are washed, dried, and stacked back in the cupboard? What a simple gesture of love it is to make a pot of tea for a partner at the end of a Saturday afternoon of chores and errands, or to bring them a cold drink while they're out working in the garden. These aren't complicated things, but they can very much be holy things: holy and ordinary, both.

This is the season when we work our way slowly through all of those gospel stories that come between the birth narratives and the Passion. We hear Jesus' teaching, we watch him offer healing and restoration, we listen to his parables . . . and again and again we watch as he sits down for meals, whether with 5,000 on a hillside or alone in the home of Zacchaeus. Pay attention to how often the stories involve meals, food, drink, and then ask if there is any moment, any time or place, any season too ordinary for God. No? Then our stock answers to that question "What's new?" probably need to be reconsidered, don't they? That's the call of Ordinary time.

Jamie Howison is the founding pastoral leader of saint benedict's table in Winnipeg, Manitoba.

Originally published in the September 2018 edition of Rupert's Land News, with the theme "Work."

## Easter Concert



La Petite Musicale of Toronto



Danielle Knibbe & Bryn Besse

*Photos by Pauline Flemming*

## Stewardship Campaign and Ministry Fair

We have many reasons to celebrate God's faithfulness to our ministry at Grace Church. We have seen God do and bring much. Lives have been changed. We have seen baptisms, heard testimonies, and witnessed a new outlook to life through the eyes of Christ. This promises to be a great year!

The strength and health of a church depends upon the members of the congregation who offer their gifts of time, talent, and treasure to the ministry of the church. This year, the Stewardship group decided to focus on time and talent of members needed at Grace Church.

To further our ministries, we are holding a Ministry Fair and Barbeque on **Sunday, June 23** following the 9:30 a.m. service (there will be a joint service on this day). The event will wrap up the 6-week Joyful Giving Campaign, where we hope to encourage people to join ministries of Grace, which will culminate in the Ministry Fair. Also, we have been highlighting the following ministries during the 10:30 a.m. service:

May 19	Healing Ministry
May 26	Fundraising and Social Events
June 2	Community Lunch
June 9	Chancel Guild
June 16	Pastoral Visiting
June 23	Children's Ministry

We thank ministry leaders for talking about their ministries during the services and at the Ministry Fair. Ministry leaders have received an invitation letter either by e-mail or in person to participate in the ministry fair. If you have any questions, please speak to Mary Ann Wong or Craig Gustafson. Please RSVP to Craig by June 9 that you will be participating in the Ministry Fair.



## FaithWorks Update

FaithWorks is the annual appeal of the Anglican Diocese of Toronto, which is building communities of compassion and hope. As followers of Jesus, we reach out our hands in loving service, offering help and hope to people in need.

FaithWorks feeds, shelters, nurtures, and befriends over 30,000 people in our community and around the world every year. Since 1996, FaithWorks has provided more than \$24 million to Anglican-affiliated ministries. FaithWorks allows us to share our blessings with others who are less fortunate right here in our community and around the world.

**On May 5, we welcomed Louise Simos to preach for FaithWorks Sunday.** Louise is a Member of the Board of All Saints Church Community Centre and currently worships there on Sundays with a small group of members of that community. **All Saints Church Community Centre**, downtown Toronto, is an Anglican Parish where the worship is inclusive and progressive. Its pastoral care for those who come to drop-ins and other social services means that guests have someone with whom to discuss their own spiritual needs and their issues with religion. All Saints has drop-in programmes, one for women engaged in Sex Work and drug use, and another is a day shelter for people who live in the shelter system and nearby rooms and apartments so that they may have a safe place during the day to socialise with each other.

In February, Vestry carried a motion to increase our parish FaithWorks giving in 2019 by 10% over last year. As of April 30, \$1,418.70 has been donated. Our goal for 2019 is \$5,215.10

If you would like a copy of Louise's sermon, please ask Craig Gustafson.



*Works of faith*  
IN THE DIOCESE OF  
TORONTO SINCE 1996