

Congratulations



After the Easter Day Eucharist, at the coffee half-hour after the service, the many in attendance were able to share in the celebration of Rector Bruce's and Carol's twenty-fifth wedding anniversary. They also shared in the tasty cake provided for the occasion by Lorna Glencross, proud mother of the groom.

'Vir sapit qui pauca loquitur.'

Senior moments

Two elderly gentlemen had been friends for many decades. Over the years they had shared all kinds of activities and adventures. Lately, their activities had been limited to meeting a few times a week to play cards. One day, while they were playing, one looked at the other and said, 'Now don't get mad at me... I know we've been friends for a long time but I just can't think of your name! I've thought and thought, but I can't remember it. Please, could you tell me what your name is?!'



His friend across the table glared at him. For at least three minutes he just glared and stared at him. Finally he said, 'How soon do you need to know?'

Two elderly ladies met at a church social after not seeing one another for some time. After inquiring about each other's health, one asked how the other's husband was doing.

"Oh! Ted died last week. He went out to the garden to dig up a cabbage for dinner, had a heart attack and dropped down dead, right there in the middle of the vegetable patch!"

"Oh dear! I'm very sorry." replied her friend "What did you do?"

"Opened a can of peas instead."

With thanks to FIVE ALIVE, Magazine of the Benefice of Redruth with Lanner and Treleigh



For its Easter Day participation in the service, the Junior Choir wore their new robes for the first time. It was delightful to see these children, resplendent, if you will, in the recognition of the contribution they make from time to time to the music of the church. St. John the Baptist owes a debt of gratitude to St. Matthew's Church in Hampstead for the kind donation of the cassocks and surplices, not to mention the ruffs, somewhat contentious items with one or two members of the choir! Sadly, St. Matthew's will close its doors for the final time on Sunday, May 1st.



YEAH, for the bike racks!



Photography: Liz Steinson, Carole Glencross



THE CHURCH OF SAINT JOHN THE BAPTIST MESSENGER

May 2011

Causes & Effects

On Palm Sunday a few weeks ago, Geoffrey Hall once again presided over a 'dramatic' reading of St. John's Gospel. This presentation of the gospels, now repeated during the past several years, attempts to interpret the gospel by making it appear both spontaneous and, as a result, more relevant to contemporary experience.



How would we react if we were there, in the crowd at Jesus' trial and crucifixion? Easter is over. So following on from Palm Sunday's Gospel Reading, as we try to understand the mystery of Holy Week, do we ever stop to think of how Jesus may have seen that week. In other words, while we reflect on the New Testament understanding of the death of Jesus, it may be well to consider

how Jesus himself viewed the possibility – or even the probability – of his own violent death.

This raises the issue whether it is legitimate or possible to do any kind of search for the historical Jesus. In the earlier decades of last century, Schweitzer and Bultmann argued that a quest for the historical Jesus was impossible. But since then studies of Jesus, as he lived in his own time, have proliferated, and this interest shows no sign of abating. At this point in the debate, however, there is no consensus as to how much or how little of the gospel tradition can be traced back to Jesus himself. While an overwhelming majority of critics concede interpretative tendencies in the gospel accounts, there is considerable disagreement as to the extent of those tendencies and, conversely, the extent of material that can be attributed to Jesus with certainty. It would be fair to say that all critics, including the most skeptical, agree that in spite of the theological formulations of the evangelists, it is possible to isolate a basic core of sayings and actions that can be attributed to Jesus with certainty.

However, a more basic interpretive principle must be voiced here. Not only can it be claimed that it is possible to do such a quest, but also that a historically reconstructed portrait of Jesus is necessary for theology in general, and for our understanding of the death of Jesus in particular. This is not intended to force a choice between the historical Jesus and the theology of the gospels. It is merely to recognize



that the four evangelists present four different portraits of Jesus, each of them composed in a particular setting and for a particular theological purpose, but all of them bearing witness in different ways to Jesus. This diversity of witness, in a wide variety of contexts, makes an investigation of the historical Jesus necessary for theologians.

With these cautions and assumptions in mind, we need to ask whether Jesus himself understood his mission to include a violent death as atonement for the sins of humankind. Did he go to Jerusalem expressly for such a purpose? If not, did he at least anticipate the possibility of a violent death and sought to interpret it as atonement? Since Christian theology has understood the death of Jesus as atonement for sin, the assumption has been in some circles that that understanding must have derived from Jesus. He predicted on numerous occasions that the Son of Man would be betrayed and handed over into the hands of sinners, that he would suffer and be mocked, and that he would be flogged and killed, and after three days he would rise again. His death had been predetermined by a divine decree, and Jesus accepted it and went to Jerusalem to fulfill God's intentions, the argument goes.

(Continued overleaf)

Q : marbet@videotron.ca

Editor : dlpatet@videotron.ca

(Causes & Effects, continued)

John Calvin put it this way:

God's righteous curse bars our access to him, and God in his capacity as judge is angry toward us. Hence, an expiation must intervene in order that Christ as priest may obtain God's favor for us and appease his wrath... The priestly office belongs to Christ alone because by the sacrifice of his death he blotted out our own guilt and made satisfaction for our sins [Heb. 9:22].

So could the death of Jesus be described as the result of contemporary circumstances or was it divinely foreordained? It seems likely that the answer is that the death of Jesus was brought about through human decisions and therefore it is historically contingent. Survey of material from and about the period indicates that social, political and religious forces were at work to bring Jesus to his violent death, even if, as we heard, Pilate found no case for him to answer. At the same time, however, Jesus was not simply the victim of circumstances. At some point in his life he began to see that his message and what he represented would probably result in a violent death and that this was part of the coming of the kingdom of God. His words at the Last Supper indicate that he understood his own death in the Passover imagery of liberation for captives. The various New Testament writings, therefore, interpret the death of Jesus as atonement, understood in Christendom as God's reconciling love toward humanity. In other words, the death of Jesus was not divinely foreordained as the exacting of penal satisfaction but the result of God's coming into human history, vulnerably, through the incarnation.

From an essay by Jirair Tashjian, The Christian Resource Institute, 2010

David L. Paterson, Editor

In memoriam



Within recent weeks, Saint John the Baptist mourned the loss of two former parishioners. Betty Yull and Brenda Nicholas died. Both of them had moved in recent years to be closer to their families in Ontario but will be remembered by many present parish members. Betty was a long time member of the Choir, as was Brenda who also spent several distinguished years as one of St. J. the B.'s layreaders. A number will also recall Brenda's husband, Charles, and his father as regular attendees, usually in the pews near the rear of the church. Our thanks go to the memory of the contributions made by both women to our community, together with sympathy to their friends and families.

The Magnetic Church • An appreciation

I have been following the Messenger's *Magnetic Church* series written by Jim Hunt. I think that this wonderful approach for reaching out to our parish and our neighborhood may just offer us the way forward that we have been looking for. The Magnetic Church is not a plan per se. It is a series of helpful ideas, some fairly radical and so perhaps less interesting to our parish, but some quite simple and of obvious immediate return. These ideas are aimed at aiding a church community to make itself more appealing to both current members and to people who might be enticed to come in and see what we are all about.

In fact, we are already taking some small steps to make ourselves into a more magnetic church. The breakfast for the Women's Guild was one such effort. The aim was principally to show our appreciation for the tremendous efforts the Women's Guild put into our church every year. But the aim was also to provide an opportunity for the women of the parish to get together and simply enjoy each other's company with no

set-up, no clean-up. Jim and Lucy Hunt Put the concept of the magnetic church to work this past Sunday. They put the serving table for the coffee half hour in the middle of the room instead of up against the wall and placed chairs in a circle around it. This created a centre of activity drawing people in towards each other instead of our usual pattern of fanning out into small clusters distributed throughout the hall.

Our pastor is now thinking about how the Family Service might be enhanced so as to make that monthly service more successful in drawing in more young families. So the point of the magnetic church is not to come up with new programs or new activities or new investments (although that could enter into the picture eventually), but rather for each of us to have a fresh look at what we already do with a view to 'get more bang for the buck', so to speak. For bang read enjoyment or meaning or fellowship or just plain warmth.

The MESSENGER is another outstanding example of the magnetic church in

action. This publication has grown to be a much anticipated monthly happening. It is widely read and enjoyed. It is a forum to let each of us know what is going on in the parish, whether one is a regular attendee or not. It reinforces ever so gently and with humor the central Christian message and it helps us get to know each other a little more intimately through the sharing of our stories. It can also be used to share our parish life with people who are not now but might become parishioners through a very modest effort of door-to-door distribution in the surrounding neighbourhood. I would like to take this project under my wing working with the church school kids to deliver to all the households on one or two neighborhood streets per issue.

That is what the magnetic church is really all about – rather than trying to come up with a complex and energy intensive master plan perhaps we should simply try to make what we already do, especially our Sunday service of worship, more appealing to a broader audience. We, each of us, should think of the small things that we can all do to make what we all do here in the church more enjoyable and more meaningful for all. This does not mean taking liberties with the liturgy nor any other change in our cherished traditions other than to do what we already do with perhaps a little more creative thought, or a little more laughter, or a little more good will.

Brent Cowan, Rector's Warden

A spiritual life ...

... grows as love finds its centre beyond ourselves. Faithful and committed relationships offer a door into the mystery of spiritual life in which we discover this; the more we give of self, the richer we become in soul; the more we go beyond ourselves in love, the more we become our true selves and our spiritual beauty is more fully revealed.

We stand looking forward to a century which is full of promise and full of peril. Human beings are confronting the question of how to use wisely a power that has been given to us through the discoveries of the last century. We shall not be converted to the promise of the future by more knowledge, but rather by an increase of loving wisdom and reverence, for life, for the earth and for one another.

From an address by the Right Rev. Richard Chartres, Bishop of London, April 30th, 2011



<http://www.officialroyalwedding2011.org/>

The Not-So-Magnetic Church?



The Spring cleanup took place on Saturday morning, April 30th, with most of the team just back from the Royal Wedding. Good work accomplished in the Fall made for quick and relatively pain-free raking chores on a beautiful Spring morning. All the above were looking forward to coffee and goodies provided by Helen in the kitchen immediately after the photo op. No doubt this explains the smiles and general air of anticipation. Thank you to all!

KEEPING UP ... with the Grants



One might be inclined to assume that the contrast between Saint Mathias Church in Bridgetown, Barbados and Saint John the Baptist in Pointe-Claire, would be akin to a huge “leap of faith”. However, for Aldwin and Lucille Grant that couldn’t be further from the truth. At Saint Mathias, Lucille was christened and confirmed, sang in the choir, taught Sunday School and reports a wonderfully pleasant and comforting similarity between these two churches located so far apart.

After leaving Barbados for England in 1960, Lucille continued her nursing training at St. Paul’s Hospital in Winchester while Aldwin worked in the tele-communications industry. They arrived in Montreal in 1965, with their oldest son, Adrian, who was born in Barbados in 1958 and with their very young daughter, Heather, who was born in London. The family took up residence in Notre-Dame-de-Grace where their youngest son, Warren, was born in 1970 and where the family joined the congregation of Saint Matthew’s Church. Warren now has a son of his own, the Grants’ first grandchild, Gregory. As it happens, as is mentioned elsewhere in this MESSENGER, the new choir robes worn by the Junior Choir came from St. Matthew’s – which also happens to be the church in which our Rector and Carole were married. By the time Warren was two years old the family felt the need for more space and in 1973 they moved to Ville d’Anjou. So their service continued at yet another Anglican Church, Saint Margaret’s in Tetreville where Aldwin served as the Rector’s Warden, Senior Sidesman and was a member of the Building Committee and Lucille was a member of the choir.

While at St. Margaret’s in Ville d’Anjou, the Grants were part of a team that went to several churches looking for a priest to replace their retiring minister. One of the churches they visited was Grace Church in Pointe St-Charles, where one Bruce Glencross was the incumbent. They were very impressed and recommended him for the

position at St. Margaret’s. However, he had already accepted the position at Saint John the Baptist in Pointe-Claire. While raising their family, Lucille completed her surgical nurse’s training in Andover, New Hampshire and worked in various departments at the Montreal General Hospital including Surgical Neurology, retiring in 1997. Aldwin continued his career in the communications business with CN/CP until he retired in 1996.

As Saint John the Baptist recovered from the 1992 fire, services were held at what had been the famed Edgewater Hotel, overlooking the Pointe-Claire Yacht Club and that is where Aldwin and Lucille joined our congregation in 1993. It was in 1999 that our congregation, families and friends sadly gathered together to mark the tragic loss of Lucille’s and Aldwin’s daughter, Heather. Now, twelve years later, it is with great fondness that we enjoy seeing Heather’s two sons, Myles who is fourteen and Mason who is twelve, when they visit on Sundays with their grandparents. Well, retired these grandparents may be but they certainly remain among St. J. the B.’s most active parishioners, fulfilling several roles including those of Reader and Chalice Administrator – not to mention a regular stint in the kitchen making coffee and tea on Sunday mornings. Elsewhere, Lucille is a very busy member of The *Coloured Women’s Club*, founded in 1902, to raise funds for scholarships and they both continue their involvement in providing assistance to the *Council for Black and Aging Citizens*.

Elizabeth Steinson, May 2011



Dear God ...

... maybe Cain and Abel would not kill each other so much if they each had their own rooms. It works out OK with me and my brother. Larry

... is it true my father won't get in Heaven if he uses his golf words in the house? Anita

... what does beget mean? Nobody will tell me. Love, Beth

The Innocent Eye

A cautionary tale for those who labour in the Church School.

A child was asked to write a book report on the entire Bible. Interpreting the world, even the ecclesiastical one, through the eyes of a child can be an enlightening experience – as every grandparent knows.

In the beginning, which occurred near the start, there was nothing but God, darkness, and some gas. The Bible says, ‘The Lord thy God is one, but I think He must be a lot older than that. Anyway, God said, ‘Give me a light!’ and someone did. Then God made the world.

He split the Adam and made Eve. Adam and Eve were naked, but they weren’t embarrassed because mirrors hadn’t been invented yet. Adam and Eve disobeyed God by eating one bad apple, so they were driven from the Garden of Eden. Not sure what they were driven in though, because they didn’t have cars. Adam and Eve had a son, Cain, who hated his brother as long as he was Abel. Pretty soon all of the early people died off, except for Methuselah, who lived to be like a million or something. One of the next important people was Noah, who was a good guy, but one of his kids was kind of a Ham. Noah built a large boat and put his family and some animals on it. He asked some other people to join him, but they said they would have to take a rain check.

After Noah came Abraham, Isaac, and Jacob. Jacob was more famous than his brother, Esau, because Esau sold Jacob his birthmark in exchange for some pot roast. Jacob had a son named Joseph who wore a really loud sports coat. There was another important Bible guy named Moses, whose real name was Charlton Heston. Moses led the Israel Lights out of Egypt and away from the evil Pharaoh after God sent ten plagues on Pharaoh’s people. These plagues included frogs, mice, lice, bowels, and no cable.

God fed the Israel Lights every day with



manicotti. Then he gave them His Top Ten Commandments. These include: don’t lie, cheat, smoke, dance, or covet your neighbor’s stuff. Oh, yeah, I just thought of one more: Humor thy father and thy mother. One of Moses’ best helpers was Joshua who was the first Bible guy to use spies. Joshua fought the battle of Geritol and the fence fell over on the town. After Joshua came David, he got to be king by killing a giant with a slingshot. He had a son named Solomon who had about three hundred wives and five hundred porcupines. My teacher says he was wise, but that doesn’t sound very wise to me.

Following Solomon there were a bunch of major league prophets. One of these was Jonah, who was swallowed by a big whale and then barfed up on the shore. There were also some minor league prophets, but I guess we don’t have to worry about them.

After the Old Testament came the New Testament. Jesus is the star of The New. He was born in Bethlehem in a barn. (I wish I had been born in a barn too, because my mom is always saying to me, ‘Close the door! Were you born in a barn?’ It

would be nice to say, (‘As a matter of fact, I was.’) During His life, Jesus had many arguments with sinners like the Pharisees and the Democrats. Jesus also had twelve opossums. The worst one was Judas Asparagus. Judas was so evil that they named a terrible vegetable after him, but Jesus was a great man. He healed many leopards and even preached to some Germans on the Mount. Just the same, the Democrats and all those guys put Jesus on trial before Pontius the Pilot. Pilot didn’t stick up for Jesus, he just washed his hands instead.

So, Jesus died for our sins, then came back to life again. He went up to Heaven but will be back at the end of the Aluminum. His return is foretold in the book of Revolution.

With thanks to Val Delacretaz

