

# HeartBeat

Church of the Holy Family (Anglican), Heart Lake, Brampton

June 16, 2019  
Trinity Sunday

## Dear Friends,

Whenever we say the Apostles' Creed, we confess our belief in "the communion of saints." This can mean "the holy people of God," the community of all who have been baptized into Christ Jesus, and it can also refer to those men and women who through the ages have led exemplary Christian lives – people through whom the light of the gospel has shone in a way that has significantly impacted the Church and the world.

One such person was Jean Vanier, who passed away May 7th at the age of 90. Founder of L'Arche (The Ark), communities for the developmentally disabled, the philosopher and humanitarian was described as a "living saint" by many.



Vanier was the son of former Governor -General Georges Vanier, born into a life of privilege.

After a time in the Royal Navy and then the Canadian Navy he left "to follow Jesus" seeking a way of serving others from a stance of humility rather than

dominance. He studied philosophy in France and taught at St. Michael's College at U of T.

In the early 1960s he became aware of the plight of people with developmental disabilities who had been languishing in institutions. He invited two men, Raphael and Philippe, to leave the psychiatric hospital where they resided and live with him in a small cottage with no running water or electricity at Trosy-Breuil, in France. The seeds of L'Arche had been planted.

Today there are approximately 150 L'Arche communities in 38 countries around the world where those with disabilities live with caregivers. Richmond Hill's Daybreak, was the second L'Arche community, established in 1969. (<http://www.larchedaybreak.com/>)

Vanier was given many awards during his lifetime,

including the Order of Canada in 1972, France's Legion of Honor, and in 2015 the Templeton Prize "for his innovative discovery of the central role of vulnerable people in the creation of a more just, inclusive and humane society." He was also

nominated for the Nobel Peace Prize. He authored 40 books including *Drawn into the Mystery of Jesus through the Gospel of John* and gave the 1998 CBC Massey Lectures *Becoming Human*.

Indeed, "What does it mean to be fully human" was the fundamental question that his L'Arche communities posed to the world.

Visiting psychiatric institutions before L'Arche he said he sensed the primal cry of those who had been abandoned by society. "Is my life of any value?" "Why am I here?" "Do you love me?" "Will you be my friend?"

Vanier recognized the vulnerability and fragility that are at the root of human existence, the need for meaning, for friendship, for acceptance, for love...

All human beings are valued not for what they can "contribute" to society but for who they are, as beloved sons and daughters, members of the human family. When you see pictures of Vanier with his friends at L'Arche, they are smiling, laughing, happy, in spite of the formidable challenges they face.

Vanier experienced the transformative power of meeting one another in our weakness and vulnerability. We may intend to be the ones doing good to them, but in fact we find that their honesty and compassion transforms us. He states:

"Genuine healing happens here, not in miraculous cures, but through mutual respect, care, and love. Paradoxically,

*continued on page*



vulnerability becomes a source of strength and wholeness, a place of reconciliation and communion with others.”

When speaking to the British House of Lords, Vanier outlined some of the key learnings of L’Arche which can transform our society. He said we need to truly listen to one another, to hear people’s stories, to take time and be present to them, to accept them for who they are. Also that people need places of belonging and community. These are places where we work at becoming more human, more compassionate, more loving. Each L’Arche community is like a holy family, where each person is valued for whom that person is.

And, isn’t this precisely what the church is meant to be – a community of love – a holy family - places where people with all their unique gifts, talents, their idiosyncrasies,

flaws, and needs come together, where all are equal as beloved sons and daughters of God. This coming together enables a great witness to the power of love – to peace, reconciliation, compassion and care for others which spills out into the world.

I encourage you to listen to one of Jean Vanier’s talks on Youtube or to read one of his books. Here you will find a humble, compassionate man of faith. I hope doing so will deepen your own faith.

His final words were: “God is good and whatever happens will be the best. I am happy and give thanks for everything. My deepest love to each one of you.”

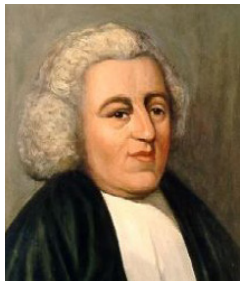
Blessings for a safe and happy summer,

Rev. Julie +

## Amazing Grace — The Most Famous Hymn in the Book

In the service today, June 16, 2019, we are singing one of the most well known and loved hymns in the Christian World.

The story of its author is remarkable. John Newton, who was born in 1725, served first in the Royal Navy and later as Captain of a slave ship.



But in the mid-1750s, Newton had a spiritual conversion — gradual, rather than an instantaneous “Road to Damascus” conversion — and decided to become a priest and embarked on the study required to implement that calling.

He was not accepted immediately as a priest, due partly to his earlier life, but eventually he was ordained in 1764 and appointed to the parish of Olney (near Northampton), where he stayed for 16 years, and where many of his hymns were written and published.

Here are the words of his best-loved hymn:

Amazing grace! how sweet the sound,  
That saved a wretch; like me!  
I once was lost, but now am found,  
Was blind, but now I see.

’Twas grace that taught my heart to fear,  
And grace my fears relieved;

How precious did that grace appear  
The hour I first believed!

The Lord hath promised good to me,  
His word my hope secures;  
He will my shield and portion be  
As long as life endures.

When we’ve been there ten thousand years,  
Bright shining as the sun,  
We’ve no less days to sing God’s praise  
Than when we first begun.

He later moved to London and stayed there until his death in 1807 at the age of 82.

The epitaph on the grave stone in the Church of St. Peter and Paul in Olney was written by Newton himself:

JOHN NEWTON. CLERK. ONCE AN INFIDEL AND LIBERTINE. A SERVANT OF SLAVES IN AFRICA WAS BY THE RICH MERCY OF OUR LORD AND SAVIOUR JESUS CHRIST PRESERVED, RESTORED, PARDONED AND APPOINTED TO PREACH THE FAITH HE HAD LONG LABOURED TO DESTROY. NEAR 16 YEARS AS CURATE OF THIS PARISH AND 28 YEARS AS RECTOR OF ST. MARY WOOLNOTH.

Three interesting extras:

- Newton had a great deal of influence on William Wilberforce, whose work led to the abolition of the slave trade and, finally, to the abolition of slavery.
- The town of Newton, Sierra Leone, was named for John Newton.
- There is to this day a philanthropic connection between Olney and Newton, Sierra Leone.

**Be sure to read the (separately printed)  
Stewardship and Special Fundraising Update**

## In Brief

**Pentecost:** Perhaps of interest: Betty read in Malayalam, the main language of Kerala, one of India's official languages, spoken by about 35 million people. Sam read in Fante, a dialect of Akan, one of more than 250 languages spoken in Ghana. Sergei read in Russian, spoken by about 166 million people.

**Photography:** Many of the photos in this edition come from the camera of Norma, the unofficial parish photographer - many thanks.

**Amazing Grace: the movie:** If you like Gospel Music, don't miss *Amazing Grace*. Recorded in the 1970s, the sound recording sold 2 million copies, but technical problems prevented the movie, originally intended for simultaneous release, from appearing until this year!

**Lent:** During Lent, several people gathered to watch and discuss the DVD *The Last Days of Jesus*. In the final session, our first Incumbent, Fr. David Neelands returned to lead the session. A subsequent letter to the Editor, printed below makes fascinating reading.

## A Letter from Fr. David Neelands

Dear Ian

I don't think we can ever have certainty about the details of Jesus' life and death, either from the gospels or from the historians and archaeologists. What we have in the authorized texts is a series of accounts, based on oral tradition, with changing assumptions and narratives built in. So the heart of the story will remain despite the changing assumptions about the contexts.

Nevertheless, I think it stimulates some thought in interpreting the texts we have, to learn more about those contexts, and the conflicting narratives surrounding them.

One of the big questions is the contradictory position of Jews in the first century Roman empire, and the internal differences within the community. It is now clearer than it used to be that Galileans and Judeans had serious tensions with each other, and that Jesus moved between the various communities with some agreements and disagreements.

It is also clear that Jesus had different relationships with the major religious movements within the communities. The surviving gospels have details that shine out about this but if they are treated as free-standing texts, we can indeed get some "spiritual" information, but miss the original context entirely.

Personally I think the discovery of the Dead Sea Scrolls changed the understandings of the landscape of Jesus' public ministry entirely, and even casts light on his Galilean village.

Without doubt, he circulated in the proximity of Qumran, as the baptism narratives declare, but we are left to conjecture when it comes to his dialogue with the people there.

As for Rome, the realities had changed dramatically by the time the gospels were written: the lines had hardened on both sides. Luke goes out of his way to portray Jesus as friendly to strangers, and archaeologists have shown how supportive foreign imperial soldiers could be to local Jewish communities, this despite the series of destructive rebellions and wars. The book of Acts remembers the rebellion of Judas the Galilean even though it must have happened 100 years before the book was written in its present form.

But the gospels are written, as the fourth gospel says "that ye may believe that Jesus is the Christ, and in believing have life". Debates about the details of the context probably don't qualify this outcome. And the heart of the Easter narratives is beyond history.

*David Neelands*



*The group that met in Lent to discuss the DVD and to meet with Fr. David Neelands.*

## Youth Update!

by Sarah Layman

The youth at Holy Family have been busy over the last few months, and so have I! At the end of March we had 10 youth, 5 from Holy Family and 5 from St. Joseph's, participate in the 30HR Famine for World Vision. Our

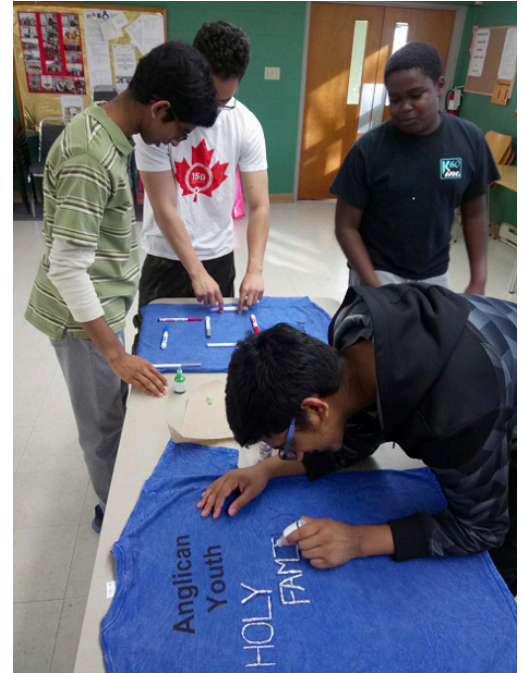


fundraising goal was \$2,000 and in total we managed to raise \$3,850 completely smashing our goal. Thank-you to everyone who helped us to surpass our goal, volunteered their time, and kept us in their prayers!

Some of the other highlights from our youth activities in the last little while include: Cooking and sharing a

meal together, decorating our new youth t-shirts with fabric paint, thinking about the ways that we worship best and what helps us feel the most connected to God, and participating in a blind taste test activity as we thought about what it means to "Taste and See that the Lord is good."

As summer break approaches and the school year starts to wind down we've got a park clean-up and BBQ planned, and a session on prayer where we will make our own Anglican Rosaries, walk a prayer labyrinth, and participate in a guided meditation to explore ways to pray with our hands, our feet, and our imagination.



**"Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs." Mark 10:14**



*Holy Family was full (224 people) on April 21, Easter Sunday, when Credit Valley Bishop, The Right Reverend Jenny Andison was the Celebrant and Homilist. Lots of little children came to hear Bishop Jenny's story!*

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## St. Alban — Memorial Day - June 22

An Anglican church very near to Holy Family is dedicated to St. Alban, the first Christian martyr in Roman Britain, executed, probably, in the year 304. Most of the surviving stories of his life were written several hundred years after his death and it is hard to know where history (in our sense of the word) stops and legend starts.

St. Alban is said to have lived in the Roman city of Verulamium, now known as St Albans — just north of London, and a cult grew up around him and the place of his execution. The Cathedral stands near the place where he is thought to have been executed.

Want to know more about St. Alban? The easiest way is to start with Wikipedia.



*The Church of St. Alban the Martyr in Glen Williams was opened in 1903. The Incumbent, Fr. Aaron Orear, is a friend of Holy Family: he played several roles in A Christmas Carol a few years ago.*

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## Dietrich Bonhoeffer



On August 14th the Church commemorates Dietrich Bonhoeffer, a German Lutheran pastor and one of the most promising theologians of his generation.

Born in 1906, he began his journey in church leadership during the rise of the Nazi regime and became an outspoken critic of that regime. Bonhoeffer was one of the founding members of *The Confessing Church*, a movement within German Protestantism during the Nazi period that arose in opposition to state-sponsored efforts to unify all Protestant churches into a single pro-Nazi Protestant Reich Church.

Before the war Bonhoeffer had committed himself to resistance by non-violent means. But after the outbreak of the second World War, his sense of Christian responsibility in a situation of evil drew him into a plot to assassinate Adolf Hitler. The plot failed, and

when his complicity came to light, he was marked for extermination. He was shunted from one concentration camp to another until, early on the morning of April 9th, 1945, he was hanged at Flossenbug, two weeks before the Allies marched into Germany. He was 39.

Bonhoeffer's work *The Cost of Discipleship* has become a modern classic. If you'd like to read a fascinating biography, try Eric Metaxas' *Bonhoeffer: Pastor, Martyr, Prophet, Spy*.

Here are a few of his many memorable quotes:  
"Silence in the face of evil is itself evil: God will not hold us guiltless. Not to speak is to speak. Not to act is to act."  
"Judging others makes us blind, whereas love is illuminating. By judging others we blind ourselves to our own evil and to the grace which others are just as entitled to as we are."  
"We must be ready to allow ourselves to be interrupted by God."

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## Sarah Layman's Youth Ministry Conference

In April I went to Princeton Theological Seminary for a youth ministry conference with other youth leaders from the GTA Youth Ministry Apprenticeship Program. We took part in sessions ranging from moving our bodies as part of worship and making worship accessible to all, to how to maintain denominations and religious identity in a secular culture that calls us to do and be whatever is right for us, instead of allowing our identity to be formed by our

religious beliefs as in previous generations where secularism was a choice rather than the prevailing norm.

There was a lot of dialogue with other youth leaders from all over the world, and it was a blessing to hear how other churches, denominations, and countries are trying to address those same issues that we all face.

*Sarah Layman*

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## May was South Asian Heritage Month

The countries that we usually think of as “South Asia” are India, Pakistan, and Sri Lanka: the countries to which some of our members look back. But also included in “South Asia” are Afghanistan, Bangladesh, Bhutan, the Maldives, and Nepal — but as far as your Editor knows, we have no one from those countries. Please correct him if he’s wrong!

During May we had several reminders of that many of our fellow parishioners either come from South Asia or have a South Asian heritage: We had lessons read in Urdu and

Malayalam; we all sang a Sinhalese language version of *Jesus Loves Me*, and we heard songs from musical groups singing in Urdu and Malayalam.

We also had lots of South Asian snacks in coffee hour.

Those from other places enjoyed seeing a great variety of national dress: women whom we see in Western dress most Sundays wore a variety of saris; men wore Jibas and Mundes - and, yes, your Editor had to ask!

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## Part of Holy Family’s diversity



*After one of the SAHM services, a Holy Family group of Urdu-speakers and singers posed before the altar with Fr. David Bryant, our Visiting Priest and Deacon Judy Allen.*

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## A Historical Connection! — Dewan Bahadur SP Singha

The grandfather of Choir Member James Samuel Zia’s wife, Sabrina, S. P. Singha (1893-1948) played a key role in establishing Pakistan after the departure of the British from what had been “India” (which then included today’s India, Pakistan and Bangladesh). A member of the largest political party of Christians, Mr. Singha was the last Speaker of the Punjab Assembly before partition and the first Speaker of the Punjab Assembly after the creation of Pakistan.

In 1939, the British Colonial government awarded him the title of “Dewan Bahadur”, one of the highest honours, as recognition of his valuable services.

In 2016, nearly 70 years after his death, Pakistan honoured Mr. Singha by issuing a postage stamp in his memory. In the photo, the then President of Pakistan, Mamnoon Hussain, unveils the design in the presence of Bishop Alexander Malik. In his remarks, the President said “Minority communities are beautiful flowers of the



bouquet that is Pakistan and all efforts will be taken for their safety and progress.”

It is interesting to note that the title “Dewan Bahadur”, which used during the days of the Raj as a very high honour (and which was eliminated after independence), is nevertheless retained on the stamp.

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## Thy Kingdom Come

*by Lynn Edwards*

**Thy Kingdom Come** is an annual global prayer movement that invites Christians around the world to pray for more people to come to know Jesus. What started in 2016 as an invitation from the Archbishops of Canterbury and York to the Church of England has grown into an international and ecumenical call to prayer.

As an individual, a group or a whole parish you are invited to take part in the ecumenical wave of prayer, known as **Thy Kingdom Come**.

TKC is an international, ecumenical initiative calling on all Christians to join together for 10 days (this year from May 30 to June 9) to pray that their friends would come to know the love of Jesus. Pick three family members, friends or work colleagues whom you would love to come to know Jesus and then pray for them every day for the 10 days. Also pray for ten days that God would draw new people to our parish life.

For the two Wednesdays during the 10 day period a quiet time of prayer for TKC was held at Holy Family from 10:00 – 11:00 for anyone who wished to attend.

You will receive power when the Holy Spirit has come upon you; and you will be my witnesses ...to the ends of the earth. When he had said this...he was lifted up, and a cloud took him out of their sight...Then they returned to Jerusalem ... and were constantly devoting themselves to prayer... When the day of Pentecost had come they were all together in one place... All of them were filled with the Holy Spirit... and that day about three thousand persons were added.”

*Acts 1, 2*

“In praying ‘Thy Kingdom Come’ we all commit to playing our part in the renewal of the nations and the transformation of communities.”

*Archbishop Justin Welby*



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## A Financial Report from The Treasurer

In February, we adopted a Balanced Budget at Vestry calling for income and expenses

of just under \$200,000. Where do we stand five months into 2019?

As of May 31, there is cautionary good news! The good news is that our Envelope/Open Offerings are up by 18% over budget expectations and we are managing well our expenses which are only \$108 over YTD budget. We can congratulate ourselves but not celebrate too early! We have made gains on envelope/open offerings that offset the year-to-date losses to budget on Special Fund-Raising (\$-7,732).

So, in the months to come we must prepare to support our special fund-raising projects to finish the year with expenses and income matching.

This is our challenge but Holy Family is a faith-filled community. We can do this!

For a full Financial Report please see me or attend the next Advisory Board meeting.

Also see the Stewardship and Special Fundraising report.

*Carolyn Hwozdyk*



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## The Craft Group

The Craft Group would like to thank everyone who participated in our Easter sale. We really appreciate the support.

Our next big event will be the bazaar on November 16th. While it is months away we ask you to consider how you can support us in this endeavour. As you do your spring cleaning please keep in mind that we need like new items for our treasure table. We will also be having a “penny

auction” and will need items for that as well. If you are crafty please consider making some items for our craft table over the summer. If you need supplies, please talk to Debra or Louise, so we have a whole cupboard full.

We wish everyone a happy and healthy summer and look forward to restarting the craft group in the fall.

*Deb Robinson & Louise O'Connor*



## Communication with The Diocese

### Bulletin Board

Every two weeks the Diocese of Toronto publishes a “Bulletin Board”. Notification is by email.

It is aimed at Clergy and “Lay Leaders”. Some information is of little interest to non-clergy (e.g. clergy pensions and clergy meetings) but there is quite a bit that might be of interest to others. To get a taste of what is there, go to the Bulletin Board archive and explore. (<https://www.toronto.anglican.ca/category/bulletin-board/>). If you are interested, the invitation to subscribe (and instructions on how) appears in every issue.

### Newspapers

*The Anglican* and *The Anglican Journal* are two newspapers (from the Toronto Diocese and the National Church respectively) that are sent out 10 times a year.



Their distribution lists have been based on Parish Lists in the past, but there is a concern that more papers are being delivered than read, so readers are being asked to confirm their subscriptions. Without confirmation, the June 2019 issue will be the last you will receive. To confirm, go to <https://www.anglicanjournal.com/yes/> or phone 1-866-333-0959.

## George Bascom - Farewell.

On May 11, the Church of the Holy Family was full as friends and relatives gathered to say farewell to George Bascom, who died suddenly on April 25, 2019.



George, and his late wife Hyacinth, were faithful members of Holy Family for many years.

Since the passing of his wife, George was always seated in the same place every Sunday and was remembered as a friend to everyone.

George was born in what is now Guyana, 88 years ago. He moved to England and subsequently to Canada, and practiced carpentry, helping many people — even in the final days before his sudden passing.

George will be missed by his many friends at Holy Family and beyond — and by family members, near and far.

## FaithWorks

15% of donations to the diocesan FaithWorks program is retained by each parish for distribution to local agencies involved in similar work. As no distributions were made in the past 3 years, about \$2000 had accumulated in the “FaithWorks 15%” Fund.

Following up the undertaking made at Vestry in February, a group was convened to review the outreach activities of the parish and, in particular, the “FaithWorks 15%” Fund. As a result, the following donations have been made on behalf of the parish: \$250 each to the following local organizations: Ste. Louise Outreach; Honeychurch Family Life Resource; The Bridge; Autism Peel; R.E.S.T.; Knight’s Table; United Achievers Community Service; Rosa’s Centre.

Each of these agencies has a website. Further information about the target populations and the programs presented by each are available there.

Anyone with questions about any of these agencies, is invited to visit the websites or to speak with Ian McHaffie who served as Chair of the Ad Hoc Group on Outreach.

### Getting in touch

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