



# The Wardens' Wire

ISSUE # 10

EVENTS; JUNE 11 th to 23rd

Sunday June 11 & 18

10.30 am Morning prayer service  
2 pm Hoi Thanh Tin Lanh service

Mon June 12 & 19

9.30-11.30 am Craft Circle  
1.30 – 3 pm Friendship group  
7.30- 9 pm Hamilton Schola Cantora practice

Tues June 13

10.30-12 Vestry Meeting

Thurs June 15 & 22

7- 8.30pm Bible Study

Fri June 16 & 23

1.30-3.30 pm Afternoon bible study  
6-9 pm AA group meets

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This past week I drove along the 407 to Kingston to visit my sister. En route I noticed a pixel sign that I read aloud to myself. I thought it said "Have you served your Lord properly?" I was astounded to think that the government, or whoever owns the 407 now, cares about that issue. Turns out it was me who was pixilated ( N.B. Original meaning = crazy, confused) because as I got closer I realized it is a sign for truckers that says "Have you secured your load properly?" I told my sister and she laughed and said " Trust you to think it said that." But afterwards I wondered if securing your load was sort of the same thing as my original thought, two ways of expressing the same concern perhaps about being ready, staying on track, getting it right It's good for us to laugh ourselves. Go for it.

Judy

Blest Be The Tie That Binds John Fawcett 1740-1817

John Fawcett was born of poor parents in Yorkshire England, and converted to Christ at 16 through the ministry of George Whitefield. At 26 he was ordained as a Baptist minister. He accepted a call to pastor a small, impoverished congregation in Northern England. After spending several years there where his salary was meager and his family growing he received a call to a large and influential church in London. As the day for the scheduled departure arrived, with saddened parishioners gathered around, Mrs. Fawcett finally broke down and said "John I cannot bear to leave. I know not how to go". " Nor can I", said the pastor. The order was given to unpack the wagons. During an ensuring sermon Fawcett shared this hymn text with the congregation. The poem was printed in 1782 called 'Brotherly Love' He continued his faithful ministry to these humble people for more than fifty years at a salary never more than \$200 a year. He became well known as a preacher and scholar and in 1777 opened a school for young preachers. He declined an offer to become a principal of the Baptist Academy and in 1811 the Doctor of Divinity was conferred upon him. Yet he remained with his beloved parishioners until his death on July 25, 1817.His life is cited as an example of a spiritual leader who sacrificed ambition and personal gain for Christian devotion.

*101 Hymn Stories, KW Osbeck, Kregel Pub.1982*

**Blest be the tie that binds Our hearts in  
Christian love  
The fellowship of kindred minds Is like to  
that above  
Before our Father's throne We pour our  
ardent prayers  
Our fears, our hopes, our aims are one, Our  
comforts & our cares  
We share our mutual woes, Ou mutual  
burdens bear And often for each other  
flowers The sympathizing tear**

HONING IN ON HYMNS



# The Wardens' Wire

**When we asunder part It gives us inward pain But we shall still be joined in heart and hope to meet again.**

## **Benedicite Omnia Opera**

(Part 2)

### Song of the Created Order

The canticle is an invitation to praise and is a song of creation. It is a call for all that God has created to praise him. Each verse names a feature of the created order of the world. Given the parameters for its usefulness to the church discussed earlier, what is there in this canticle that is worthy of "example of life and instruction of manners"?

Three observations may be made. Firstly, here together we have a solicitation of the works of the Lord, in heaven and on earth, to bless the Creator. So the waters, the sun, moon and stars, winter and summer, showers, winds, fire, heat, nights and days, light and darkness, and all living things - in all their variety, form, and splendour - are invoked into a chorus of thanks and praise to God the Creator. The canticle progresses through the natural phenomena to humanity in general, through God's chosen few, up to the Three whose deliverance is supposed to have called forth this hymn of praise. The hymn is given unity by a refrain ("Bless ye the Lord, praise him and magnify him forever") repeated after each line, emphasizing that the Lord is the consistent object of blessing and praise. The canticle has a psalm-like quality, and in this echoes, for instance, Psalms 103, 136, 148 which have a similar litany format and theme.

Secondly, the canticle is a reminder that God reveals himself by two different books: in Scripture and in the book of creation. The canticle celebrates the book of creation as a manifestation of God's glory and power. John Calvin expresses well God's purpose in authoring the book of creation:

In every part of the world, he has written and as it were engraven the glory of his power, goodness, and eternity ... For all creatures, from the firmament even to the centre of the earth, could be witnesses and messengers of his glory to all [men], drawing them on to seek him and, having found him, to do him service and honor according to the dignity of a Lord so good, so potent, so wise and everlasting... For the little singing birds sang of God, the animals acclaimed Him, the elements feared and the mountains resounded with Him, the river and springs

threw glances toward Him, the grasses and flowers smiled." (*Institutes* 1: 14.)

This canticle is a reminder of divine revelation in creation.

Thirdly, not only do we have an itemization of the elements in creation, physical and human, but also collectively these invocations represent a challenge to the claims of Nebuchadnezzar to be worshipped and his authority acknowledged. In its catalogue of all the created order, driven home by the repetition of "bless ye the Lord, praise him and magnify him for ever" after each, the canticle is a counter to the king's power and might, to the claim that only under him is there security and order and prosperity. The canticle affirms God's created order as preeminent over the claims of worldly power.

### God's Victory against Oppression

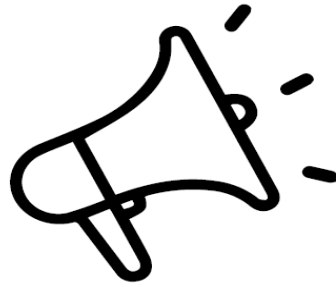
For Daniel and the Jews in exile under the oppressive power of this king, God appeared absent in their plight. Until, that is, God appeared in time to rescue the three youths.

This canticle can be a hymn of praise for us too when there are demands on our allegiance, when we are forced to bow down before the idolatrous gods of our age in all their oppressiveness. The canticle exemplifies how we can experience the victory of God in trying circumstances, or as an expression of faith in God, in times when he appears absent. In these ways the canticle is an appropriate one for "example of life and instruction in manners."

(Adapted from Thomas P. Power, "All Creation Sings: Benedicite Omnia Opera," in Katherine Kennedy Steiner ed. *Come Let us Sing to the Lord: Songs of Scripture* (2017))

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**OUR PARISHIONERS .....DOLPH BOEHM**

**Dolph has been attending St George's on Emerson since we moved here in June 2004 .. In fact, he has Envelope # 1 !In the beginning...Dolph supplied our lunch table with Voortman cookies regularly (he worked there).... Later on he would bring skid-loads of shampoos, and other health care supplies that had been donated by his brother's workplace, which he secured for those in need in our parish, the seniors group, students and indeed, any coming in through our doors. Now Dolph brings us Jane every week to light up our lives ..Dolph and Jane - an inspiration to us all.**



# The Wardens' Wire

Dolph constantly has new ideas, and gives us reason to work hard at serving all our people.

Thanks Dolph for being YOU!

## CELEBRATING WHIT MONDAY .... DID YOU ?

The May 29th edition of Choral Evensong on Whit Monday was as close to Heaven as one could get before the daylight dwindled.

We are blessed indeed to be the church where Hamilton Schola Cantorum practices. We are the beneficiaries of their choral music from time to time, and all of them such nice friendly sorts. Many thanks to Dr. William Renwick who leads both Schola Cantorum and our own church choir. It is a wonder that we recently bought a new organ not knowing that Dr. Renwick's beautiful music would be unfurled in our sanctuary. It was God's doing. He arranged it for us, step by loving step.

We were privileged to have Mr. John H. Laing as the organist for Evensong. He is a friend of St. George's as many of us remember when he came to perform St. George And The Dragon that was written by Gillian Ferns and Dr. John Ferns.

Many thanks to Mr. Jonathan Marler for the lovely service booklet he put together including information about various musicians such as Thomas Tallis, William Byrd, James Turle, The Rev. Luke Flintoft who was Imprisoned for debt, poor fellow, and William Harris who gave us the hymn tune known as " Alberta" which is one of the options for Lead Kindly Light.

As always, many thanks to Rev. Paul Luth for his fine sermon which pinned the meaning to the music.

We closed with The Day Thou Gavest, Lord, Is Ended.  
"...thy kingdom stands, and grows forever until there dawns thy glorious day.

There will be a next time. Do come. – Judy

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*Thanks Pam & Michael Wood for the successful Movie run over the past few months and Jo-Anne & Rein for getting us started*

## BOOKS!

On my front lawn at Princess Point there is a little library which my generous neighbours add to daily. Today I found a copy of Lawrence Hill's The Book of Negroes. I've taken it out to share if anyone is interested. I read it many years ago. It deals with the slave trade and the human trafficking that crossed the Atlantic from the west coast of Africa, Sierra Leone to be exact. Those same people ended up enslaved in the Carolinas on the eastern coast of the United States.

The particular group of whom Hill writes were members of the Gullah tribe. It is salient to know that the descendants of that group still populate the Reformed Episcopal Church in South Carolina. We had the pleasure of meeting some of them at General Council in Vancouver several years ago.

Yale University MacMillan Center for the study of slavery, resistance and abolition has a website if you are interested, namely "The Gullah: Rice, Slavery and the Sierra Leone- American Connection."

Part of the reason I am happy to be associated with the Reformed Episcopal church is because the Episcopalian Church in the United States at that time refused to ordain people of colour. Of course that changed many years ago and historical error cannot be held against others forever but it's interesting that The Reformed Episcopal church at that time period did the right thing and welcomed them in. It's a piece of our history for which we can give great thanks.

If you'd like the book let me know and I'll bring it for you. I don't need it back so you can pass it around to others who might like to read it. - Judy

**Mark your calendars....July 24-25 2023**

**THE FEAST OF SAINT JAMES ACCORDING TO THE MEDIEVAL USE OF YORK .....**

**Monday 4 pm Vespers, Compline & lecture at 7 pm**



# The Wardens' Wire

**Tuesday 7 am a full day .... beginning with  
Matins, closing with Vespers and Compline at 5  
pm**

**Details on the bulletin board**

**JPS AB 10**