



News and Views

St. James, Caledon East

... growing in faith

Volume 3, Issue 3

Fall/2009

Celebrating our Sabbath Year



Another September comes around and for us at St. James, this September 2009 means that we are beginning our **Sabbath Year**. What does that look like for us? To answer that

question, a look into the background of the Sabbath may be a good starting point.

Background to the Sabbath.

We begin with the basic understanding that the people of Israel, and now you and me, are God's people. This means that we are Holy people. The word Holy means set apart for God. It means that we have a special and unique relationship with God. He is our God and we are his people.

The first biblical mention of the 7th day of rest, (*Shabat* is the Hebrew word for rest) is actually right in the beginning of our story with God, in Genesis 1:31-2:3. "*God blessed the 7th day and declared it Holy because it was the day when he rested from all his creation.*" The keeping of the Sabbath appears again in the Book of Exodus. It is the 4th of the 10 commandments. God's words are to "remember" the Sabbath and to keep it Holy. The interpretation of this 4th commandment suggests that Sabbath-keeping was already a part of the culture

of the people of God. This 4th commandment is simply a very clear, emphatic reminder to God's people to continue to keep the Sabbath.

Did the concept of Sabbath-keeping exist in areas neighbouring Israel or in other parts of the Ancient Near East?

Biblical critics will often look for origins of words and cultural practices that would have existed outside of the Biblical story. In the case of the Sabbath, "the quest for the origin of the Sabbath outside of the Old Testament has not been successful." In other words, the Sabbath is exclusively from God as his gift to his chosen people. This is a very significant reality in our faith journey with God.

The sequence of working 6 days and having a 7th day of complete rest is in the image of God. God has invited us to participate in His rest by enjoying and celebrating his grace-filled gift of freedom from all our labours. In enjoying and celebrating the 7th day, we graciously acknowledge the blessings and provisions of God our Creator. Sabbath is meant to be a day of delight and enjoyment in which we celebrate what it means to be in relationship with God as his chosen people.

God introduces the 7th Year as a Sabbath Year.

To grasp the significance of the Sabbath it is vital for us to understand that the land is God's and so are we.

"The sea belongs to him, for he made it and his hands prepared the dry land too." Psalm 95:5.

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"I will be your God and you will be my people"
Lev. 26:12.

The **Sabbath Year** is God's way of ensuring good stewardship over his land and over his chosen people. The Sabbath Year reinforces our understanding that God is the true provider and that anything we have has ultimately come from his gracious hand. In the Sabbath Year, when the land and the people are at rest, we must trust completely in God's provision, and in his faithfulness to us.

There are further requirements during the Sabbath Year.

During the **Sabbath Year** the land was not to be planted; it was to rest. The land, however, by its very nature will produce some crops. These crops were not to be harvested; they were to remain on the land for use by the poor, the widows, the orphans, the landowner and his complete household including his slaves. The taking of produce was to be on an as required basis. There was to be no storehouse, no hoarding. In a Sabbath Year, the natural produce of the land was common and free. The rights and benefits of slaves, hired workers, resident aliens and workers were to be equal to that of the landowner.

In the **Sabbath Year**, there was a release from debt or pledges. Scholars are not sure if this release was a release from payments for the year or if it meant a release from the debt in its entirety. Which ever way, this release was of great benefit to the poor and the vulnerable. Those carrying heavy burdens of debt were released in joy.

Another component of the **Sabbath Year of Celebration** proclaimed that all slaves were released from their masters. If a slave chose to leave his master he was to be endowed with a significant gift which would help him to become economically independent.

The **Sabbath Year**, as God ordained it, is all about caring for one another, sharing God's provision, and helping to redeem those who are bound by debt, poverty, vulnerability, slavery. The Sabbath Year allows the land to rest; it allows God's people and all those in their charge to spend a year intentionally resting in the hands of God.

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Why should 2009-2010 be a Sabbath Year?

An article on the internet proclaimed September 2009-2010 as a 7th Year Sabbath.

In attempting to verify this claim, the numbers are interesting! According to Luke 4 the 31st year AD was a year of Jubilee, that is a 50th year. The 30th year would then have been a Sabbath Year. The 30th year is actually 29 AD. We are in our 2010th year, but the year is actually 2009. $2009 - 29 = 1980$; $1980 / 7 = 282 + 6$ years remainder. The six year remainder means that we are in the 7th year, or a Sabbath Year. (Wendy's math)

Whether the math is correct or not, the reality seems to be that God has called us, the people of St. James, into a **Sabbath Year**.

How do we interpret the Sabbath Year in our life at St. James in 2009?

If, in a **Sabbath Year**, the land is to rest, we will give the church, which belongs to God, a rest. The church is not so much about the facility, as it is about God's people.

To rest is to abide with God. It is a Holy rest, a time to set the church and the people apart exclusively for the Lord, for his purpose and for his glory. If, in the past Sabbath Years,

people were released from work obligations, then the people of St. James are released from "work" around the church. On the other hand, if there is "work" that is a joy, a delight and a pleasure to do, then we are to pursue it with joy and consider it "Holy work." In the Sabbath Year, if the fruit of the land is to be of benefit for all people equally, as they have need, so then will the fruits and blessings of our church be shared with everyone equally.



In the **Sabbath Year**, God calls us not only to allow provision for the poor and the vulnerable. but also to provide nourishment for the spiritually poor and the spiritually vulnerable. We are called to generously share our experience of God, including his power working in us.

If debts are to be cancelled or postponed in the **Sabbath Year**, (although the bank won't cancel the mortgage), the difficult questions become what to do with things like emotional debt, the sense of personal obligation, the rejected peace offering, the demand for retribution, the simple misunderstanding that has multiplied. This is the year to let it go. Trust in the Lord. Consider the Lord's Prayer; "*forgive us our debts as we forgive our debtors.*" This Sabbath Year is our year to consciously entrust ourselves to God and his gracious provision, to listen quietly for his voice, to walk gently beside him, to let his presence permeate our entire beings and to permeate the full body of Christ here at St. James.

This is my **Sabbath Year** prayer for each of you personally and for all of us corporately as God's church here at St. James



May Christ make his home in your hearts. May your roots grow down into God's love and keep you strong. May you have the power to understand, how wide, how long, how high, and how deep his love is. May you experience the love of Christ. Then you will be made complete with all the fullness and power that comes from God.

Bibliography:

The Anchor Bible Dictionary: Freedman, David Noel. Doubleday, New York, 1992

Keeping the Sabbath Holy: Dawn, Marva: Eerdmans, William B. Publishing Company, 1989

Holy Bible: New International Version, New Living Translation, King James Version

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A Thank You Note to The Gardening Guild ...**'growing in faith'**

This year, thirteen members of the Gardening Guild have lovingly cultivated and tended the many gardens surrounding St. James. Because of the unusual rainy weather this spring and summer, the gardeners have had to focus as well on getting rid of the large number of weeds that have flourished. They have accomplished this and have made us proud of the appearance of St. James. Well done! Thank you! Keep up the good work!



And, we have a lovely new area by the front doors of the church which has a bird bath and a sitting bench. The Gardening Guild hopes that you will use the sitting patio as a place to reflect and enjoy the 'colours' of autumn.

BOOK REVIEW

By John Swinden

Is it or is it not remarkable that an agnostic was asked to give a serious lecture on Natural Philosophy? So, who was Carl Sagan, what Lecture was it and what is Natural Theology?

Carl Sagan was an extraordinary 20c American astronomer with many gifts that included the ability to communicate matters from the world of science to people educated in other disciplines (shades of a response to C.P. Snow and his deep disappointment about the great understanding divide that separates scientists from arts graduates). Sagan gave the annual Gifford Lecture in 1986 in Scotland. These lectures were endowed in the 19c by a wealthy Scottish businessman who wanted to support deep and critical thinking about Natural Theology. Natural Theology is everything about the world that is not supplied by revelation. One could say that the life of Jesus and the miracle stories are revelations. Some Natural Theologians want to prove God exists through understanding the laws of physics. Many Christians

Coffee Hours:

In an attempt to make this time of fellowship simple and perhaps less expensive, may I suggest that simplicity be the 'rule of thumb.' For example, raisin bread and cheese with some cookies, or perhaps a loaf such as banana bread or chop suey loaf with cheese. along with tea, coffee and juice.

We will be putting out a collection tin to cover the cost of coffee, tea, sugar and napkins. The families on duty will provide the juice and milk as well as the food.

I hope these suggestions will be helpful and cost saving.

If you are unable to host the coffee hour on your assigned Sunday, would you please arrange to switch Sundays with someone. If not then please call Dee at 838-3255.

SPECIAL BULLETINS:

Intinction:

The practice of dipping bread into the chalice at the time of communion was banned in our Diocese as of April 30, 2009.

As we know, no matter how careful we are, our hands may be very serious carriers of disease, evidently far worse than drinking communion wine from the common cup. In this year when there is such a fear of a major pandemic, we are forced to say that **intinction** will not be an option at St. James.

If drinking from the common cup is uncomfortable for you, perhaps it will be of some comfort to you to know that taking the bread alone is sufficient to have your communion complete.

Thanks:

Thanks to Cobina Price-Jones, there are many updates to our web site. Please have a look soon - www.stjamescaledoneast.ca

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Milestones:

Marriage – June 27 – John Heighton and Christina Wiggins – Congratulations!

Deaths – John Pelly

Dates to Remember:

October 3 – Harvest Thanksgiving

October 11 – National Thanksgiving

The Family of Norman and Lois Taylor invites you to an Open House to share in celebrating their parents' 50th Wedding Anniversary on Saturday, October 17, 2009 - 1 p.m. to 3:30 p.m. at St. James Anglican Church Parish Hall.

OMB HEARINGS AT ST. JAMES Questions & Answers:

The **Ontario Municipal Board** (OMB) is an independent administrative board. It hears appeals on municipal and planning disputes, including appeals under the Planning Act, (related to matters such as zoning, subdivision plans, official plans, consents and variances), compensation matters under the

Expropriations Act, specific heritage appeals under the Ontario Heritage Act, municipal financing proposals under the Municipal Act, and various other matters under other legislation. The tribunal is governed by the Ontario Municipal Board Act and reports to the Ministry of the Attorney General

What is the hearing about?

A large limestone quarry has been proposed for land owned by James Dick in the western part of Caledon – Winston Churchill & Old Base Line Road area. The Town of Caledon is on record as opposing the quarry, and the Coalition of Concerned Citizens has been fighting the proposal for 11 years. The hearing will consider the application and hear from all sides in the issue. The ruling of the OMB will determine if the quarry goes ahead or not.

Why is it in Caledon East?

The site of the proposed quarry is within the Town of Caledon. The hearing will be held locally to make it easier for individuals and groups to attend.

How does this affect St. James?

Monday through Thursday, each week from the middle of September until June (number of weeks subject to change), the OMB will use the Parish Hall during the day. They will also be using the former Library/Youth and Youth Pastor's rooms.

This will be an inconvenience for us. Day meetings will have to be scheduled for the Alan Whyke Room. No other rental uses can be entered into for the Parish Hall during the period. In addition, should we have need of space for our own purposes, such as a funeral reception, we will have to schedule it for a Friday or Saturday or arrange to use space elsewhere such as the Masonic Hall.

We are receiving fees for this use consistent with our policies. Additional strains on the church, such as the cost for more cleaning, have been factored in. The value of the agreement is about \$14,000.

Will the seniors be affected?

No, the Friday use of the Hall, kitchen and other spaces will not be affected.

What are the issues involved?

The quarry is large in size and scope. The proposal is to extract and process 39 million tons of dolomite rock, called dolostone, over 35 years. The site was identified as early as 1969 as having a viable supply of dolomite, one of the main geologic components of the Niagara Escarpment.

James Dick Construction Limited is a Caledon-based company which employs 500 people; 230 of those jobs are based in Caledon. The company operates a large sand and gravel pit in the Village of Caledon and has received acclaim for its regeneration and reclamation efforts at that pit.

Opposing the development of the Quarry is the *Coalition of Concerned Citizens*. This group includes thousands of supporters from the area as well as recreational groups with interests in cycling,

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skiing, fishing, archery, equestrian, hikers and day trippers. In addition, the Town of Caledon, Region of Peel, Town of Erin, Credit Valley Conservation and Niagara Escarpment Commission have all voted unanimously to oppose this application.

The concerns raised by the CCC include potentially serious and degrading water-related impacts of the proposed open pit mine and its water pumping operations, extracting 75 to 100 feet below the water table; the impact of up to 1,000 trucks per day on rural roads; impacts to the ecosystem of the Escarpment. Also compromised by this proposal is the Town of Caledon's Official Plan Amendment 161. Even though it was approved by the Province it will now be tested by the OMB.

Where can I get additional information?

www.coalitioncaledon.com - www.jamesdick.com

OMB: 416-326-6800, toll free at 1-866-887-8820.

'God's Gifts of Grace' Auction

Editor's Note: Remember when we held this Auction at the church; there were many lucky winners of some pretty original 'Gifts of Grace.' I thought you might just be wondering how they turned out. Here are two stores:

Enjoying Other Peoples' Cooking

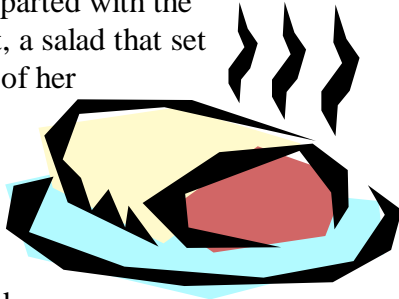
By Ena Badger

I was the successful bidder on three items in the recent Silent Auction – **Edna's Craig's cake, Norm and Lois Taylor's dinner for four and Rev. Wendy and Norbert's dinner for six.** That might give you some indication of where my interests lie.

Edna brought her cake to my birthday celebration and after a rowdy singing of "Happy Birthday" I cut into a piece of heaven! Light, fluffy and wonderful, and I was incredibly lucky to get the last piece. I shall bid on anything she bakes after this.

My niece, Myra, visited Canada for the first time this year with her son, Barry, and his wife Lidia, and it was a great opportunity to take them to a roast beef dinner in an Ontario farmhouse, the very attractive

home of the Taylors. We had an enjoyable introductory time with a glass of wine, but all thought of décor and history departed with the serving of dinner. First, a salad that set Myra to spend the rest of her stay trying to duplicate the delicious dressing. Then the most tender roast beef you can imagine, with roast potatoes, asparagus and green beans, was served to all of us except Myra who is a non-red meat eater. Lois, in her generous way, had prepared chicken for her. Strawberry shortcake, followed by a plate of fresh mixed fruits, completed this dinner. Throughout, the Taylors were wonderful hosts and the conversation was lively and instructive. I am so glad I was the lucky winner.



Rev. Wendy and Norbert were serving dinner for six in my home, but I asked them to eat with us and so it was dinner for eight. Wendy and I worked on a menu, but my problem was deciding whom to ask. Finally, I settled on my next door neighbours, Carmen and Trish Woodburn, my daughter Win and son-in-law Will, and my friend Berit. We met at 5:30 p.m. for drinks, crackers and pate and conversation, but left Wendy and Norbert in the kitchen. Just after six came the welcome words “Dinner is served!” and we trooped to the dining room, where a carrot soup was waiting for us. But it was a carrot soup like no other. Wendy will tell you what they put in it. This was followed by a delicious salad containing endives, walnuts and other things, and then the ‘piece de resistance’ – pork medallions in cranberry sauce with new red potatoes and green beans with almonds. Plates were emptied in short order and second helpings cleared the table. The dessert was Wendy’s angel cake (most appropriate) with lemon filling and icing. We all sighed with contentment over coffee. I might add that Wendy and Norbert contributed greatly to the interesting conversation over dinner. Then six of us went back to the living room while Wendy and Norbert cleaned up everything. What an evening! We all agreed that if Wendy and Norbert want to change careers, they could be super-duper caterers!

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On the Voyageurs’ Route

By Ruth Sowrey

In mid-August we headed north to claim our auction item – **retracing the route of the voyageurs at the Heighton cottage on Trout Lake, North Bay.**

At our hosts’ insistence there were three of us. Our companion, Elly, the Golden Retriever rode along. We all enjoyed three days of being royally entertained by John and Christina. Extensive cruising on Trout Lake showed us where those long ago travelers entered and left the lake by portage. Elly didn’t know what to make of a boat that first trip, but for the second she was the first aboard.

Visiting North Bay we had a walk through the beautiful municipal gardens on the shore of Lake Nipissing and got tickets for the evening cruise.

We laughed over several “jinxes.” On Trout Lake we were stopped by the OPP for a check of equipment. They assured us it was our tax dollars at work! On the way home after dinner out we had to rescue a stranded boater and tow him back into the marina we had just left. On the Thursday evening of the Vaughan tornadoes we approached the wharf in North Bay for our cruise on Lake Nipissing. In awe we watched two water spouts form and disperse on the Lake. When the all clear came and we finally sailed it was a balmy lovely evening on deck.

This short account hardly does credit to our wonderful trip. Thank you John and Christina!



WELCOME

If this is your first time reading our Newsletter, welcome, and welcome to St. James. We hope that what you read will be intriguing to you, so much so in fact, that you will want to find out more about us. You are most welcome to join us at any of our functions, and most especially you are welcome to join us on any or all of our Sundays as we come together too truly "celebrate" the Sabbath. May God bless you and keep you.

Sundays at St. James



8:00 a.m. Services:

First Sunday of the Month: Sabbath Rest with Holy Eucharist (Book of Alternative Services (BAS))

Second Sunday: Holy Eucharist (Book of Common Prayer (BCP))

Third Sunday Holy Eucharist (BAS)

Fourth Sunday: Holy Eucharist (BCP)

10:00 a.m.

First Sunday of the Month: Breakfast

11:00 a.m. Services:

First Sunday of the Month: Sabbath Rest with Holy Eucharist (Book of Alternative Services (BAS)); the "Taize Team" joins the organist and choir to lead in quiet, simple, and gently reflective Taize music.

Second Sunday: Morning Prayer (Book of Common Prayer (BCP))

Third Sunday: Holy Eucharist (BAS)

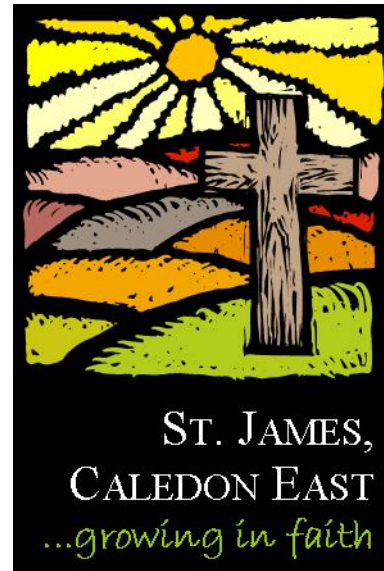
Fourth Sunday: Holy Communion (BCP)

Fifth Sunday: Healing Service & Holy Eucharist (BAS)

After the 11:00 Service
Coffee and fellowship

If you have questions or would like more information, please contact Rev. Wendy.

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News and Views is a newsletter for the people of ST. JAMES, Caledon East. It is published four times per year - Advent, Lent, Pentecost and Fall.

For submissions in the newsletter:

Any member of the Parish of St. James, Caledon East may submit an article for the newsletter.

To do so, email newsletter@stjamescaledoneast.ca or leave your articles in writing or on a CD in the newsletter box at the church office. Articles are considered, based on space availability and relevance. Thank you for your submission.

Donna Davies, Editor

Next Newsletter: Advent 2009

Deadline: November 15 Publication: November 29