



Epiphany 5/1995

# Spearhead

## Saint Thomas's Church

383 Huron Street  
Toronto, Ontario M5S 2G5  
(416) 979-2323

Roy A. Hoult, Rector  
(598-5400)

Assistant Priests  
Brian D. Freeland, (461-7025)  
Robert A. Ross (588-6946)

## Proclaiming by word and example the good news of God in Christ

1

*I have five expectations: regular worship (at least twice a month); daily prayer and/or meditation; participation in one study program which nurtures and equips for living the Christian way; specific involvement in service to the community beyond the parish; commitment to give a portion of your income to the life and work of the church that takes as a standard the biblical tithe.* BP TERENCE FINLAY, CHARGE TO SYNOD, 1995

**D**iocesan Bishop Terence Finlay, in his most recent "Charge to Synod" had some interesting challenges for us. Among other things he said: "Although there will always be the church focused in our eucharistic communities, as an institution we shall have to change drastically. We have to face some major challenges or become custodians of museum pieces preserved by the Ontario Heritage Foundation.

"This is... a challenge, a call to new life. Twenty-five years from now some parishes may look unchanged, but God help us if most of us are not very different.

"But before we can begin to transform parish life we need to transform and renew ourselves. It is very basic and some will say obvious, but I am asking each of us to take a new look at our spiritual life. Everyone of us needs to re-awaken, re-think and renew our understanding of God as Creator, Redeemer and Sanctifier, here and now. We need to get serious. Too many Anglicans seem to be poorly informed about who and what they are. They identify as Anglicans and Christians, but have little passion for it.

"In our fast-paced society I would like to be able to suggest to you a quick and easy way to do personal renewal. No such luck. Spiritual growth requires faithfulness in gathering at our Lord's Table. It requires daily periods of silence, of listening through the Scriptures and through the challenges of life, to hear the inner voice of God speaking through our thoughts, our experience, our pain and the pain of others. It is hard work and it takes patience.

"I do have one practical suggestion to make: begin with our Baptismal Covenant, as found on page 158 in the B.A.S. [Also read the B.C.P., page 523.]:

[Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers? I will, with God's help.

Will you persevere in resisting evil and, whenever you fall into sin, repent and return to the Lord? I will, with God's help.

Will you proclaim by word and example the good news of God in Christ? I will, with God's help.

Will you seek and serve Christ in all persons, loving your neighbour as yourself? I will, with God's help.

Will you strive for justice and peace among all people, and respect the dignity of every human being? I will, with God's help.]

(Continued on page 3)

*"...before we can begin to transform parish life we need to transform and renew ourselves. It is very basic and some will say obvious, but I am asking each of us to take a new look at our spiritual life."*

Spearhead is published six times a year for the parishioners of St. Thomas's Church, Toronto. Editorial matter may be left in the church office or sent directly to

the editor at 203 Carlton Street, Toronto, Ontario M5A 2K9

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The editorial opinions expressed in Spearhead are those of the authors, and do not reflect the official position of St. Thomas's Church, its Corporation or its clergy. Although editorial supervision is exercised by the clergy and Corporation, readers are advised of the following rating system:

- ★ Official Report
- ★★ Official Opinion
- ★★★ News item, profile, book review, etc.
- ★★★★ Personal opinion. CAUTION: may be controversial and upsetting to some.

We're looking for your input! News, milestones, etc. Please supply copy on 3-1/4" computer disk (IBM Mac) in Word, Word Perfect or ASCII format.

LENTEN STUDY PROGRAM, 1995: EXPERIENCE, SCRIPTURE, CULTURE AND REFLECTION – ST. THOMAS'S LENTEN STUDY PROGRAM ★

## "Worship and work: integrating our faith with our daily life."

Each Sunday morning for the five Sundays in Lent there will be an opportunity for the 9:30 and 11:00 a.m. congregations to join together to study the Lenten Lectionary for Year A. (The Common Lectionary is set up for a three-year cycle (A, B, and C). Since we are currently in year C of this cycle the readings at services will not match the readings we are studying.)

How does Christian belief affect the decisions we make about who and what we are? Our Lenten Study program will explore this question by considering:

#### Personal Experience

Various members of our congregation will reflect on how their Christian beliefs have affected their lives as both a moral guide and a source of strength and creative energy.

#### Scripture and commentary

Traditional commentary will be provided as a contribution of authoritative thought on the meaning of these readings.

#### Culture

Do media and art illuminate the scriptural texts we are using or do we find these expressions of our modern culture and intellectual environment illuminated by Scripture?

#### Reflection

Time will be allotted for personal reflection and structured discussion, in order to draw out some of the layers of meaning in scripture and experience.

#### Registration

Signup sheet on bulletin board outside parish hall and in the

Narthex.

Please register before February 26 (last Sunday before Lent). Please note if child care is required.

Given the shortness of time, prereading and discussion questions will be provided to participants. These may be collected from the Parish Hall (library table) on Feb 26 between the 9:30 and 11:00 services.

#### Further details

The sermon at the 9:30 liturgy will be restricted to a mini-homily in order to finish that service at about 10:10 a.m. This will give 9:30 parishioners, as well as members of the 11:00 o'clock congregation, an opportunity to attend special study sessions which will run from 10:20 until 10:50.

The sessions will be interactive with a special emphasis on personal experience.

There will be three distinct 10-minute sections:

- 1) a personal experience,
- 2) what does the Bible have to say, and
- 3) how do we apply that in our culture, i.e. in our daily walk.

Because we only have 30-minutes, participants are asked to read the Gospel and commentaries before each session, and to contemplate the given questions in advance of the sessions.

Sections two and three will be interactive, but participants will be asked to keep their comments brief in order to give opportunity to others.

The program will be facilitated by Ed McDonough, who is a professional facilitator.

### Lenten Study Program

#### In brief:

- Schedule: March 5 through April 2, 10:20 AM to 11:55 AM Parish Hall
- Prereading and discussion questions will be provided, please collect from the Parish Hall (library table) on Feb 26 between the 9:30 and 11:00 services
- Childcare will be provided

***"Apply the questions and hopes of a mature adult to broaden your insight. You will discover a God that is infinite, inclusive of all truth, disturbing, myth-shattering, energizing, playful, inspiring, and awesome."***

Terence Finlay

**BISHOP'S CHALLENGE**  
(Continued from page 1)

"Here the essential of our faith, our identity and our mission are outlined. Take each phrase and roll it around in you mind, let the words become pointers, look beyond a basic under standing, peel back the layers like an onion.

Apply the questions and hopes of a mature adult to broaden your insight. You will discover a God that is infinite, inclusive of all truth, disturbing, myth-shattering, energizing, playful, inspiring, and awesome. You will discover the pull of a powerful love that will race through your veins and reveal God at work in your life in ways you did not see. A God who works through people and relationships bitter and sweet. ..."

"At the heart of our Anglican life is the eucharistic community for all ages. There are many parishes and communities working hard to ensure excellence in liturgy and a spirit that is welcoming and nourishing. ...

"My vision is welcoming, inclusive communities, with good music, well prepared readings and prayers, thoughtful sermons which move from the issues of today to the heart of God, offering encouragement and support for living the other six days of the week.

"...When people become members of our parish communities, do they know what the expectations of membership are? Are they spelled out beyond a box of envelopes being provided?

I have five expectations:

- regular worship (at least twice a month);
- daily prayer and/or meditation;
- participation in one study program which nurtures and equips for living the Christian way;
- specific involvement in service to the community beyond the parish;

- commitment to give a portion of your income to the life and work of the church that takes as a standard the biblical tithing.

"Clearly we cannot afford what we have. At the present time there are 32 parishes that are behind in their contributions, totalling some \$1.2 million. Such a burden of debt is killing spirit and energy and is bleeding the diocesan budget, diverting funds from equally important ministries.

"...As a church we live to serve others in God's world, particularly the poor, the lonely, the alienated and the hopeless. I said it last year and I will say it again: each parish should have at least one outreach project which enables people to be involved at the cutting edge of need in their community. You may want to undertake it with your neighbouring parish, or perhaps another denomination, or even another faith group, but let's get on with it."

Strong words from the bishop and a definite mandate. If you feel you are not qualified for any of this consider what Ormonde Plater, an Episcopalian deacon, writes in *Reshaping Ministry*,

"Christ shares his diakonia [service, servanthood] with his church. The service of Christ thus embraces and includes the whole Christian people of God. Their membership in the eucharistic body confers on them an indelible character of diakonia. They are one with Christ on the cross, a cross marked forever on their forehead. They follow Christ, they love and serve the Lord, they witness to the death and resurrection of Christ. They are the laos, the people, the essential ministers of the church.

"But the laos are not one ministry, but many. The catechism misleads some readers when it refers to the "laity" (which, in the regrettable modern sense of the word, means unordained Christians)

as one "ministry" and even implies that the "laity" are a fourth order. The whole laos are thousands of ministries. Some ministries are symbolic, and some are functional. Some are the ordinary share of the Christian life. They occur when Christians believe in God, share with each other, turn from evil, proclaim the gospel, serve the needy, and seek justice and peace—any or all of these and more. Some ministries take place in families, and some at work. Some are specialized, and some are recognized. Most simply happen in a quiet way. A few are ordained."

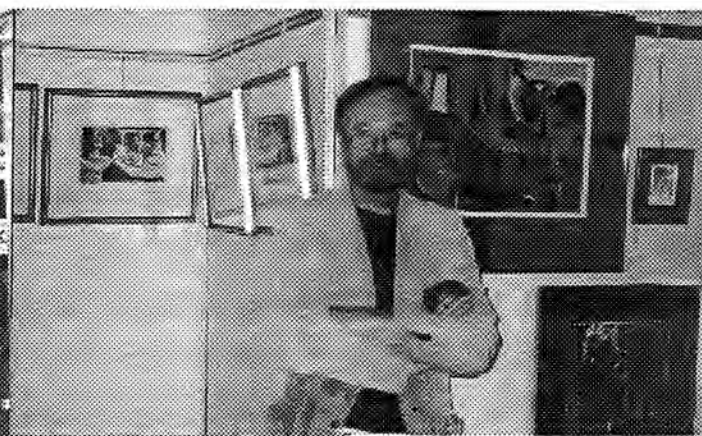
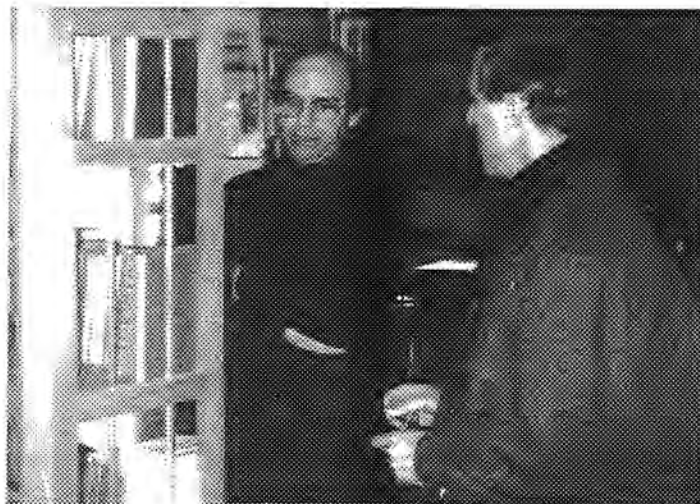
**During five Sundays in Lent we will have an opportunity to explore with each other what our ministry is, or could be.**

**Give it a try! Give it a chance! Let's take the bishop's mandate seriously and explore together what it means to be Christian ministers in our world today, not just in worship but especially in practice.**

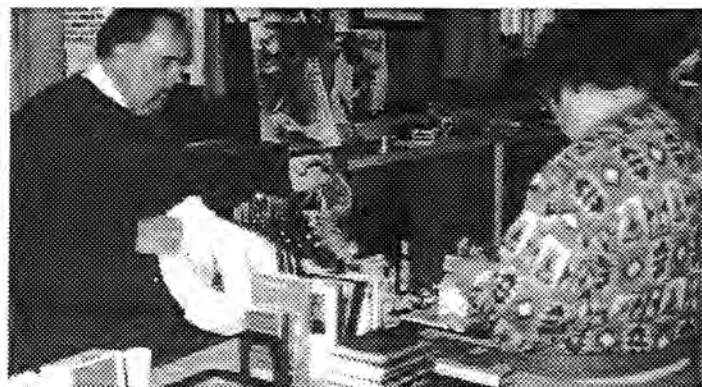
## St. Thomas's Guild Fair

Last November St. Thomas's organized a Guild Fair to feature local artists and crafts persons. Due largely to the efforts of Earl Barnsley and a group of dedicated volunteers, including Mary-Cate Garden and others, the event proved to be both popular and successful.

Participants included Lindsay Squires with an astounding array of silver items, Hugh Anson-Cartwright with a display of antiquarian books and book-binding tools, Ronwen Guest showed and demonstrated her skills at producing liturgical garments, Willem showed his art, and Donal Morley displayed his fine embroidery. John Paul Napier continued to establish his reputation as the champion of religious, and other, bric-à-brac, the Church School provided Christmas decorations, musical groups sold records and tickets to events. Baked goods were available and other artists, including a metalsmith, showed and demonstrated their skills.



(Top) Hugh Anson-Cartwright and Charles Laver discuss old books.  
 (Above) Willem showed work other than expected.  
 (Left) Lindsay Squires displays her products to Jeff Creighton.  
 (Below, left) Earl and Elizabeth Barnsley take a well deserved break.  
 (Below) Jean Paul Napier shows his eclectic collection to a potential customer.



## LETTERS ★★★★★

*"It is my hope that you will come up with a successor to Norman Swallow who has indicated to me that he thinks the time is right for him to step down having cared for the group so nobly and for so long."*

**Note:** Norman Swallow, long time praisioner and former Warden, died last year. He will be remembered in the next issue of *Spearhead* (Ed.)

Dear Editor,  
We are writing our displeasure about two "in memoriam" obituaries in the Trinity 20th 94 issue of *Spearhead*. Your style of writing sounded in very bad taste and was very indelicately handled.

It sounded to a stranger as if you were glad to see the last of Wendy Elizabeth Feming and her motorized wheelchair. It would be very hard to imagine Fr. Fuzz in his colourful yellow and blue striped trousers.

In Christian Love,

*Peter Iveson and Isabel Macnab*

In reviewing recently the progress of the Faith In Action campaign during 1993, I was delighted to find that St. Thomas' Church has now completed its pledge of \$116,000.00 in full.

On behalf of the Diocese and of those most involved in the campaign, may I extend our sincere thanks to you and your parishioners for this faithful and generous support.

Only with such loyal help

can the Diocese hope to complete the good works commenced at the outset of the campaign.

The contribution made by St. Thomas' Church is truly appreciated; it will be reported to the Faith In Action Continuation Committee at its meeting toward the end of this month and I know that its members will record their gratitude.

Yours in Faith,

*Kenneth R. Dwerryhouse*  
Campaign Coordinator

We acknowledge receipt of your donation to the Playschool for scholarship/bursary use for its member families. This year we have offered fee subsidy support to one family and currently have another under consideration. This subsidy has enabled these families to continue to participate in our program.

On behalf of all the members of Huron Playschool we wish to express our grateful appreciation of your generosity and rent support.

Yours truly,

*Gwyneth Pearce*

Huron Playschool  
Dear Mr Hart,

I have today received the copy of the most sumptuous book that will certainly grace our library, that is when I have read it!

St. Thomas' church still has a part in the history of the Community and the Toronto branch of the Fraternity continues on its generous and prayerful way. It is my hope that you will come up with a successor to Norman Swallow who has indicated to me that he thinks the time is right for him to step down having cared for the group so nobly and for so long.

I hope there will be a mention of the book in the "CR Review", we shall have to see about that and my hope and prayer is that St Thomas' Church Toronto will continue to be a beacon of faith in a dark and disturbed world.

With all good wishes, and many thanks,

Yours sincerely,

*Fr Aidan Mayoss CR*  
Director, The Fraternity of the Resurrection, Mirfield

## Once upon a long time ago

Once upon a long time ago I built a little church.

It was very limited in decoration. It had no windows, no liturgy,....and not even any music.

The idea for it came suddenly one day. Yes—I would create for my small, fragile heart a little church where childhood worship could best be lifted up and encountered by the living God.

The sanctuary itself consisted of just three walls, the warm wooden walls of a little bookshelf. And two things were placed inside.

I wasn't Catholic, or even Anglican; yet the notion of holy water had come from somewhere,—the convent, no

doubt, where I took piano lessons under huge towering plaster figures which needed always to be half watched.

Hence I filled a plastic bottle with holy water from the back of a Catholic church...very nervously. I set it inside the little sanctuary along with another equally as mysterious holiness: a white, lacey headscarf in a plastic holder—(purchased for ten cents at Woolworth's and frequently seen on the heads of Catholic women back then.)

When all was completed, I prayed inside it.

However, it did seem at least momentarily ludicrous and a touch bizarre that my head filled the whole church.

I came home from school the next day to find it had

been dismantled.

It had been cause for...Alarm!

I sit in St. Thomas's years later.

And I am amazed.

Years later that sanctuary has been given ack to me ....only far beyond all I could have asked for or hoped or imagined.

The desires of little children, ...honored by their God.

The Beauty of the Lord in the worship of His temple: soaking like a rich anointing Oil before the Cross on dark and wet-blown nights.

*Catherine Hawley*

*"I was equally dismayed to find that the practice of ordaining women priests had been adopted by the ACC. Here again, I tried to bring an open mind to the question. Scripture says on the one hand, "there is neither male nor female ... in Christ Jesus" (Gal. 3:28), but on the other hand, that the members of Christ's Body are not all called to serve in identical ways."*

## A third way of looking at change

The lead article in the last issue of *Spearhead* featured a lengthy excerpt from a recent book by Dr. Cyril H. Powles, *Interpreting Present Time: History, the Bible and the Church's Mission Today*. Having read the article, the kindest thing that I can say is that if this represents the level of scholarship which is characteristic of our theological colleges, we should institute regular prayers for the students at once!

In this excerpt, Dr. Powles uncritically advances the favourite liberal theory that there are only two ways of reacting to proposed changes: an incorrect way (knee-jerk rejection) and a correct way (knee-jerk acceptance). The first he identifies with that bugbear of theologically liberal Anglicans, fundamentalism; and any of those who have been opposed to any of the changes that have been introduced recently in our church, from the BAS to the ordination of women, are lumped together willy-nilly with such misguided and ostrich-like people. The second he predictably describes as characteristic of those who are "witnesses for Christ", etc. etc.

Dr. Powles supports this claim with some truly astounding displays of illogic. Perhaps the gem of the lot is the passage in which he argues 1) that Christ embraced human life; 2) that human life contains change; 3) therefore Christ embraced change (any and all change, apparently). Basically, he argues that change is by definition change for the better. Oddly enough, Dr. Powles seems oblivious to the fact that he himself decisively refutes this claim

later on in his own essay. He holds up as a shining example of change the movement within Anglicanism about a hundred years ago back to weekly celebration of Holy Communion. But surely it is obvious that this is not in fact progress, but rather simply a reversal of an earlier move away from this practice. This earlier move would itself undoubtedly have been hailed at the time as "progress", "development", and "change for the better"! So those of us who are currently being dismissed as hidebound reactionaries should take heart; the arguments that we have been making against changes that we feel to be ill-advised may yet have a future of which we can scarcely dream.

For obviously there is a third way of responding to proposed changes. This consists of evaluating them with an open mind, without previous bias as to their rightness or wrongness, against the criteria of 1) Scripture, 2) reasoning from Scripture, and 3) tradition. Our Lord constantly exhorted His disciples to use their heads in bringing His teachings to bear on their lives, and so must we. And clearly, this must be done not only in re-examining old beliefs and practices, but in assessing new ones. Two examples from my own experience may help to illustrate this point.

I was originally raised as a Roman Catholic, and have always been used to calling priests "Father". Coming among Anglicans, I was dismayed to find some priests who insisted on being called "Mr.". Here was obviously a tradition that needed re-examining. On the one hand, I

was forced to admit that Our Lord undeniably said, "Call no man 'Father'" (or "Rabbi", or "Teacher") (Matt. 23:9). On the other hand, this text is part of a passage denouncing the flattering practices of the Pharisees, and calling a priest "Father" need not imply flattery. Yet priests are sinful men like the rest of us, and may perhaps need help to resist the temptation of spiritual pride. The conclusion that I came to was that while "Father" was permissible, "Mr." actually had a stronger claim! So I have forced myself to get used to using "Mr." whenever I see a round collar (not an infallible guide, unfortunately!).

I was equally dismayed to find that the practice of ordaining women priests had been adopted by the ACC. Here again, I tried to bring an open mind to the question. Scripture says on the one hand, "there is neither male nor female ... in Christ Jesus" (Gal. 3:28), but on the other hand, that the members of Christ's Body are not all called to serve in identical ways (1 Cor. 12). Also, it leaps to the eye that while Our Lord encouraged women in every way to hear and spread the Good News, He did not choose any women as apostles; and accusing Him of discrimination is clearly absurd. On the other side, all of the arguments that I heard in favour of ordaining women turned out to be centred on purely secular ideas of "equality" (as if the ministry of the laity was somehow second-rate) and "power-sharing" (ignoring the fact that Our Lord called His apostles to *serve*, not to exercise lordship). After several months of pondering the question, I was compelled to conclude that I simply could not support the ordination of women. (This, of course, is still a recognized theological position within Anglicanism, even in the (Concluded on page 8)

*St. Thomas's Church, Huron Street*

## Household of God Clears Expenses !

★★★

*"Household of God is a first class parish history, a smooth-flowing narrative despite some unevenness and repetition. Its many contributors have done primary research, and there is an index. Outside the parish, the book should attract wide interest from those interested in the Anglican Communion and in the Anglo-Catholic movement."*

It is gratifying to report that just before Christmas, 1994, sales of the parish history passed 650 copies and, as a result, revenues exceeded \$21,600, the publication costs for the volume. The editors felt much relief at the news and promptly held a celebratory lunch!

For parishioners who have never seen the financial figures associated with this project, the information below (from Elaine Bell's November 30 statement about the Book

Fund) may be of interest.

Among the complimentary copies normally sent out after book publication are the review copies. To date, *Household of God* has received two very positive reviews, and we are hoping for additional notices in the months ahead. Most of you will have seen the review in the *Anglican Journal* for September, 1994, but fewer will be aware of the 800 word review that appeared in *Journal of the Canadian Church Historical Society* (for October,

1/94: Vol. XXXVI, NO. 2). I am grateful to David Harrison for passing me a copy of this review. The reviewer, David Russell, describes the book as "beautifully illustrated" and compliments, among other contributors, Merrium Clancy and Corey Keeble for their expert descriptions of the sacred vessels, ornaments, vestments and stained glass windows. He found the article on the reredos of "particular interest" and the endnotes in the essay on the Acolyte Guild "fascinating." Russell also praises the "honesty in approach" he found in treatments of the organizations and of the role of women in the parish. Here is the final paragraph of the review:

*"Household of God is a first class parish history, a smooth-flowing narrative despite some unevenness and repetition. Its many contributors have done primary research, and there is an index. Outside the parish, the book should attract wide interest from those interested in the Anglican Communion and in the Anglo-Catholic movement. It is a handsome book, beautifully produced and magnificently illustrated. Adorning the dust jacket, Jack Bush's painting 'Procession' (1945) depicts an Easter procession before the High Altar; it effectively captures the mystery and grandeur of worship at St. Thomas's."*

We hope that such positive reviews will encourage continued sales of the book. Our inventory stands at approximately 360 copies.

One final note. Our sales of (Concluded on page 8)

### CENTENNIAL BOOK FUND

#### INCOME

|                                   |  |          |
|-----------------------------------|--|----------|
| Donations                         |  | 6,416.60 |
| Ontario Heritage Foundation grant |  | 2,000.00 |
| Sale of prints                    |  | 2,033.80 |

|                         |     |           |
|-------------------------|-----|-----------|
| Book orders             |     |           |
| Pre-publication regular | 364 | 10,901.80 |
| Pre-publication reduced | 31  | 310.00    |
| Regular price           | 170 | 5,941.50  |
| Specials                | 77  | 1,591.06  |
| Extra received          |     | 88.90     |
| Mailing costs received  |     | 419.15    |

|              |  |                  |
|--------------|--|------------------|
| <b>TOTAL</b> |  | <b>29,702.81</b> |
|--------------|--|------------------|

#### EXPENSES

|  |  |          |
|--|--|----------|
| Photocopying and mailing of manuscript |  | 823.92   |
| Heritage directory                     |  | 15.00    |
| Photography                            |  |          |
| Brigette Nielsen                       |  | 464.95   |
| Thomas Moore                           |  | 3,161.30 |
| Other                                  |  | 762.50   |

|            |  |          |
|------------|--|----------|
| Design fee |  | 2,330.00 |
|------------|--|----------|

#### Miscellaneous

|   |  |           |
|---|--|-----------|
| Murray Steward (photos from Toronto Public Library, etc.) |  | 155.62    |
| Other   |  | 140.00    |
| Printing costs  |  | 21,586.99 |
| Mailing costs   |  | 373.04    |
| Promotion   |  | 163.65    |

|              |  |                  |
|--------------|--|------------------|
| <b>TOTAL</b> |  | <b>29,977.38</b> |
|--------------|--|------------------|



Saint Thomas's  
Church  
383 Huron Street  
Toronto, Ontario  
M5S 2G5

POSTMASTER:  
Return requested

*Honorary Assistant Priests:*  
Michael J. Lloyd,  
W. David Neelands,  
John H.B. Rye and  
Bishop Hugh Stiff

*Lay Readers:*  
Walter O. Hardacre  
Mary Suddon

*Churchwardens:*  
Phyllis Garden  
(925-7376)  
Stuart Niermeyer  
(249-4043)

*Deputy Churchwardens:*  
Roger Hughes &  
Robert Dunbar

*Organist & Choirmaster:*  
John Tuttle  
*Organ Scholar:*  
Elizabeth Anderson

*Sexton:* Harold Jones  
(979-2474)

*Treasurer:* Elaine Bell

*Parish Secretary:*  
Barbara Obrai

*Contributions Recorder:*  
Elizabeth C. Lemberger

*Coordinators of Sidesmen:*  
Donald Garden

*Church/Hall bookings:*  
Mary Suddon (924-6179)

### LOOKING AT CHANGE (Concluded from page 6)

super-radical U.S.).

In the end, there is much irony in the fact that Dr. Powles denounces "authoritarian religion". For what he advocates is still blind obedience to authority - with the authority in this case merely being shifted to the superior wisdom of himself and those who share his faith in "progress". But Our Lord never required that His followers stop thinking for themselves - only that they approach His teachings with the willingness to be taught. It seems from Dr. Powles' essay, though, that to feel oneself to have "grown" beyond such willingness is an occupational hazard of those employed in academia.

*Diana Versegby*

### PARISH BOOK CLEARS EXPENSES

(Concluded from page 7)

St. Thomas's Christmas cards (largely utilizing the colour photos taken by Thomas Moore for the parish history) were very healthy. As of January 3, 207 packages had been sold. This number represent just over 40% of the

total number of cards printed. Our revenues were \$2,000. The cost of printing 500 packages (each package containing a dozen cards, three each of four different cards) was \$2426.04. Although the cards can be used throughout the year, two are especially oriented to Christmas. It seems likely, therefore, that we will not be able to meet our printing costs for the cards until next Christmas. However, we have been much encouraged by the positive response to the cards and we hope that this provision of cards can be a permanent feature of parish life in the future. We are again grateful to Friesen printers in Manitoba, the printers of the parish history, for their co-operation, promptness, and reasonable prices.

*David Kent*  
General Editor,  
*Household of God*



INTEGRITY TORONTO  
P.O. Box 873  
Toronto, Ont M4Y 2N9  
Tel.: (416) 941-9213

Wednesday evenings  
7:30

The Church of the Holy  
Trinity, Eaton Centre  
(Enter by East/back door)

Gay and lesbian  
Anglicans and friends

**Stop 103 (the  
foodbank) is in  
urgent need of finan-  
cial support. Dried  
goods may be depos-  
ited in the container  
in the narthex.**

*If you can help, please send a  
donation to:*  
**STOP 103**  
Box 69, Station "E"  
Toronto, Ontario M6H 4E1.