



THE ANGELUS

Your Neighbourhood Parish Newsletter

July 22

Patronal Festival
Feast of
St Mary Magdalene

8:00am Said Mass

**11:00am Procession &
Solemn Festal Mass**

*Siciliano for a High
Ceremony, Howells*

*Missa Vidi Speciosam,
Victoria*

*Dum Transisset Sabbatum,
Taverner*

Paeon, Howells

*Reception in the
Rectory garden follows.*

Daily Masses

All Welcome

MONDAY

6:00 pm Said Mass

TUESDAY

7:15 am Said Mass

WEDNESDAY

10:00 am Said Mass
*(followed by coffee hour
& Bible Study)*

THURSDAY

7:15 am Said Mass
10:00 am La Messa
(in Italiano)

FRIDAY

6:00 pm Said Mass

SATURDAY

10:00 am Said Mass
5:00 pm Confessions

SUNDAY

8:00 am Said Mass
9:30 am Sung Mass
(Modern Rite)
11:00 am Solemn Mass

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Improvements win Vestry Approval

A well attended Special Vestry Meeting approved six major improvements to the parish building on June 24 and gave the corporation authorization, subject to the approval of the diocese, to spend up to \$485,134 and proceed with implementing preliminary detailed design including construction of several improvements.

The improvements include:

- Removing the plywood from all the windows at the east and west ends of the building and replacing all but the central east window with some form of glass that will minimize changes in the light and sound of the church
- Installing a new hardwood floor throughout the church
- Replacing the wooden panels in the central doors with glass
- Replacing the fence surrounding the church and rectory
- Installing a large church sign on the west lawn at the corner
- Installing a new sound system

In May 2006 Vestry had previously supported the consideration of these improvements. An active building committee, consisting of clergy, three of the wardens and five parishioners led a process and reported to the annual vestry meeting in February 2007. Subsequently they selected and hired an architect, Ian McGillivray, who made presentations to the 9:30 and 11:00 congregations in April on a number of design options and received feedback and suggestions. He subsequently prepared illustrations of the components which have been on display.

Throughout the process the committee has tried hard to be open to suggestions and comments. After settling on final design options they asked for cost estimates. These have come through at considerably more than the original working estimate of \$350,000. Several items, which had been suggested during the process have had to be deferred. The landscaping part of the entrance design unfortunately was too costly to be included in the proposal going forward.

The rector opened the meeting with prayer. He noted that the six month effort was driven by the perception that the building looks abandoned. The 100th anniversary of its completion in 2008 also provides a focus for its renewal. Building committee chair, Rod Northey introduced the motion, seconded by deputy warden, Eva Martin, and asked that the committee needed to know

what we wish to do at this time.

There were several updates of information and comments. Pledges are currently \$260,000 and receipts to date are \$80,000; the latter includes a gift for the new fencing, estimated at \$20,000. 50% of parishioners have pledged to date. There was concern whether the increase from the original estimate could be raised and a question as to whether the elements of the proposal could be severed. The response was that a severing would slow the process considerably since approvals must be obtained at several levels. It was hoped that firm plans would encourage response from those who had not pledged and that friends of the parish across the country would be supportive. The main cost of the flooring is structural rather than the cost of the wood itself. It was asked whether the Memorial Fund could be used for interim financing rather than borrowing from the bank, but the response was that the fund was generally used only to support personnel. Permission to change the doors must be sought from the Toronto

Historical Board. It was suggested that a cloakroom could be created inside the church at minimal cost. It was asked whether professional fundraising consultants should now be considered. A fundraising concert by the Canadian Brass is under consideration.

It was noted that the fundraising committee and the building committee had met separately, though there were some members common to both. A request that there be more information on fundraising plans in the early fall was made. The question was called and the motion passed with no one opposing.

– Norah Bolton



Reconciliation

The sacrament of Private Confession is now called in the *Book of Alternative Services* "The Reconciliation of a Penitent".

In chapter 20 of the gospel of John, on the day our Lord was raised from the dead, the apostles were given the power to forgive sins or not. The Church's theology is that this power is given to the whole Church and to each individual Christian. And so it was in the beginning. Apparently in the first decades of the Church's existence the confession of sins was made in the presence of the whole Church. Whether these were regular sessions or merely held when one's conscience demanded it is not known, but quickly problems with this kind of confession became apparent. Because one was confessing to a largish group, some penitents did not always tell the whole truth; some minimised their sins, while others exaggerated them; still others gossiped about the sins of their fellow Christians. Rather quickly the leaders of the Church decided to appoint one person in the community to hear confessions privately. It became the custom for a priest of some wisdom and age to be authorised to hear the confessions of members of the community.

The Catholic understanding of Christianity teaches that making a private confession of one's sins at least once a year is a sacrament and is mandatory for the health of one's own

soul. For some Catholic Christians making regular use of the sacrament of reconciliation or private confession is part of their rule of life. For some it is a practice that one receives the sacrament once a month, others at Christmas, Easter and Pentecost, and others only once a year, the Church's minimum. One should probably discuss this with the priest you have chosen to hear your confession.

This sacrament helps us to accept responsibility for our actions or lack of them and faces us with the reality of ourselves. We can confess our sins to God at any time and we should continually examine our actions and do so, but being human, the reality of our sins and their effect become most real when we confess them to God in the presence of another human being, in this case a representative of the whole Church.

We confess specific sins rather than general sins. For while we may confess being proud, it is the acts that are the result of this pride that we are to confront and to chip away at so that we can grow gradually into the kind of person God wills us to be. We are probably going to confess the same sins over and over again, for we are trying to break old sinful habits and that takes time. It is not just a matter of will. God offers us grace to help us in this struggle. What we hear in confession, what the priest hears in confession, is sealed in confidence forever. But there are still some parishioners who do not want to make their confession to the parish priest. There are a number of Anglican priests in our city who regularly hear confessions and are willing to hear the confessions of non-parishioners. The clergy can recommend some.

At the end of confession you can ask for "counsel, penance and absolution". The counsel is optional for the penitent (the one confessing) who can request or refrain from asking for it. The priest may offer advice or not on the state of one's spiritual health and ways to grow. "Penance" is an action suggested by the priest, like a prayer or other spiritual act, by which you signify to God that you are sorry for what has been done or not done. It is never to be regarded as making satisfaction to God for one's sins. Christ did that on Calvary for all of us and for all our sins. "Absolution" is the priest pronouncing God's forgiveness, for this sacrament is just that. We receive grace through this sacrament from God to help co-operate with God in the shaping of our lives as we proceed on our pilgrimage through this life.

Confessions can be heard in the traditional way, kneeling at a
(continued on back page)

From the Rector

The Patronal Festival or more correctly, the feast of title, of St Mary Magdalene, has long been a joyous festival for us.

We celebrate a beautiful liturgy where we thank God for all the benefits that have been given to us through this part of the Body of Christ, followed by the garden party. As far as I can remember only twice have we had to move the party indoors, one being our centenary in 1988! We welcome visitors and former parishioners as we celebrate the ministry of this church.

The Rev'd Mr Charles Darling, our first rector, had been an assistant curate in St Mary Magdalene's church in London, England. Whereas in the past the Church had considered incorrectly St Mary Magdalene a reformed prostitute, Biblical scholars have pointed out that there has been a conflation in popular teaching of the three Marys mentioned in the gospels and creating one character. It also seems that if there was a unnamed woman in the records, she was assigned the name of "Mary", or possibly "Mary" was an extremely popular name in our Lord's day. Mary Magdalene seems to have been a woman of means since she and some other women supported the ministry of Jesus and the disciples financially. Mary Magdalene must have been an important figure to our Lord for her to be chosen to be the first witness to our Lord in his risen life.

We give thanks to God for her ministry to our Lord, for her faith, for her prayers and we ask her to continue to pray for this part of the Church that we may be faithful and welcoming witnesses to the fullness of life that our Risen Lord wills to share with us and all those whom we bring.

Our parish has set goals for the renewal and opening up of our building as we approach the centenary of the completion of the building in 2008. We hope that these renovations will be a sign to the community and the wider church that we are intent on welcoming people into the Church, always remembering that the sincerity of the welcome of visitors depends more upon the people of our communities than it does on our buildings. May God grant us success in our endeavours for this renewal, physical and spiritual.

Corpus Christi

On June 10th the parish celebrated the Solemnity of Corpus Christi with Solemn Mass and traditional outdoor procession. The occasion also marked the first time in 33 years that the parish was unable to obtain a licence to parade along the roadways in the neighbourhood. "Due to an unprecedented demand for traffic officers" elsewhere in the city, the procession was restricted, instead, to the sidewalks along the route. In the end, however, the city was able to spare two of its finest to accompany us, lest we veer from the sidewalk into oncoming traffic.



Reflections (in a mirror, darkly) on Richard Dawkins' The God Delusion

Richard Dawkins' *The God Delusion* puts religion under the microscope – and, by so doing, scrutinizes the cell and misses the organism. Dawkins is at his best when he is arguing against specific instances of the ways religious belief has been used to oppress people. He is at his least persuasive when he tries to dismiss religion as a whole. He blames religions for various wars without holding them equally accountable for their role in charities or abolitionist, civil rights, and peace movements. Dawkins sees religion as an enforced narrow-mindedness based

on a set of illogical premises – he fails to understand that religion, like language and like culture, is a way of understanding the world through a particular set of symbols. For Dawkins, a “symbol” is an illusion, the opposite of a scientific fact. But humans can't understand the world except through symbols, from the words we speak to the clothes we wear. And if we can't perceive the finite world without the aid of symbols, how can we perceive the infinite? God appears to Moses as a metaphor for the infinite – as a burning bush that is not consumed by its flames. That symbol for God is from the Old Testament, of course; in other holy texts God appears in other forms. Different systems of beliefs are not, as Dawkins argues, proof that all religions are a sham – they are proof that humans can only see in a mirror darkly, that we can only ever, on this earth, be imperfect filters for the Divine. And because we cannot know anything fully, we should read widely and not avoid books that might challenge our beliefs. *The God Delusion* provides an excellent opportunity for people to refine and deepen their faith.

– Alison Kooistra

General Synod Highlights

General Synod, in its triennial meeting in Winnipeg:

- Heard the national office report their fourth deficit
- Approved the merger of Partners in Mission and Eco Justice Departments
- Affirmed grants to the Council of the North for five years
- Celebrated a day of worship with the Lutheran church,
- Renewed its commitment to aboriginal issues,
- Elected and installed Fred Hiltz, Bishop of Nova Scotia and Prince Edward Island as its 13th primate; in the presence of Katherine Jefferts Schori, Episcopal Church USA, Susan Johnson, newly elected national bishop of the Evangelical Lutheran Church in Canada and Muslim and Jewish representatives.
- Introduced Bishop Mark MacDonald, new national bishop to aboriginal Anglicans
- Accepted that same sex blessings are a matter of doctrine, but not core doctrine
- Defeated the proposal that would have allowed same sex blessing rites; the laity and clergy voted yes but the bishops defeated the move 21 to 19.
- Bade farewell to outgoing primate, Andrew Hutchison

- Sent a message to the Anglican Consultative Council not to add the primates
- Moved to re-examine governance structures
- Moved to consider changes in the marriage canon to allow marriage of all legally qualified persons
- Committed to support the United Nations Millennium Development Goals

Diocesan Synod Highlights

The recent diocesan synod held in early May featured:

- An address from Bishop Caleb Lawrence focusing particularly on the needs of Canada's North
- A budget reduction in diocesan staffing cost by \$700,000
- Changes in assessment on rental income
- Changes in diocesan governance to improve access and effectiveness
- The impending retirement of Bishop Michael Bedford-Jones
- Spontaneous donations from delegates of \$13,000 donated to the national church's PWRDF AIDS programme
- A call for increased youth ministry
- A call from Bishop Colin Johnson to grow worshipping congregations by 2%

Inspiring Trinity Sunday Concert

Stephanie Martin's first choir concert at SMM was a great success with 175 people attending. All the ensembles who regularly contribute to the music of the liturgy took part.

The silence was filled with the beauty of Gregorian chant as the ritual choir processed. Strains of *Agnus Dei* of Palestrina's *Missa Brevis* filled our ears from the gallery, followed by a beautiful *Ave Verum Corpus* written by Stephanie Martin herself. The ritual choir followed with three Marian Anthems, and these moved seamlessly to Willan's three *Lady Motets*. Thomas Tallis's motet was paired with Herbert Howells' *Master Tallis' Testament*, brilliantly performed by assistant organist, Andrew Adair.

The Orff ensemble performed *Praise* by Keetman/Carl Orff and Kim Kendrick actually got her young performers to sing and dance. The SMM Singers joined Hiro Kogura's beautiful violin introduction of *Down to the River to Pray*. As the audience joined in singing *Immortal invisible God only Wise*, one could almost hear Dr. Willan saying, "Well done!". The grand finale featured *Te Deum Laudamus* with stirring orchestral accompaniment and a final round of sustained applause.

WEBSPOTTING

www.Ship-Of-Fools.com

SHIP-OF-FOOLS.COM is an on-line magazine of Christian humour. Editor Simon Jenkins characterizes the Ship-of-Fools mission in this way, "We're here for people who prefer disorganized religion to the organized kind." With a tone reminiscent of Jon Stewart or "This Hour has 42 Minutes," The Ship (as it's sometimes called) pokes fun at the foibles and follies of church in a way that makes you want to go more often. Highlights include "Gadgets for God" (hilariously kitschy merchandise) and "Signs and Blunders" (amusing public typos and Freudian slips). The "Mystery Worshiper" section includes hundreds of anonymous reviews of church-attendance experiences (including one of SMM posted in 2001). This website is an antidote to taking ourselves too seriously.

Update: New growth from deep roots

There was obviously much confidence when 12 Anglican churches were built in Parkdale from 1840-1910. These were neighborhood churches that people walked to. They became part of the life of a city that saw many changes, - the Anglican population became more settled, young men lost their lives in World War I, the Great Depression threw many out of work, another war occurred, a new wave of immigration caused growth and displacement, - and another significant change affected them all – the automobile. Close to 80% of the people who now attend Parkdale parishes live outside the deanery boundaries.

The original 12 parishes are now only seven; the whole circuit could probably be covered in a half an hour by car or bike. Collectively they had 942 regular worshippers in 1990 and that number was reduced to 851 by 2005. There are not significant changes in any of the individual parishes and decline is actually lower than the Census report for Anglicans shows for the same period. Rites of passage are quite consistent. There are actually more children in our Sunday Schools now than there were in 1995 and the number of Sunday School teachers has tripled. .

The seven parishes are currently offering 17 services on Sunday, even though all those attending could fit into the largest of the churches at once. All of them would like to grow in numbers and they hope for growth to ensure their survival. While the impetus for the review was to develop new opportunities for evangelism, specific initiatives still need to be addressed.

We reviewed 15 years of combined financial information. In 2005 our parish met the Diocesan standard of average freewill offerings and was the highest in the group at 70.7% of parish revenues. The combined freewill offerings of all seven parishes were 51.5% Rental income plays a large part in continuing sustainability of several other parishes; it has increased by more than \$125,000 in the last ten years. While special events build community spirit, they represent only 2% of total revenues in the parishes

and have increased by a total of only \$2,000 since 1990. Total receipts for the seven parishes in 2005 were just under \$1.7 million.

Staffing components present very uneven profiles. Clergy costs are actually lower than they were in 1992. Two parishes have only part time clergy while seven honorary assistants serve in two places. Three parishes have no paid administrative assistance and two have no custodians. Six have part time music directors.

Property maintenance costs are up by over \$100,000 in the last 12 years. These do not include capital repairs and improvements, which in at least one case are substantial. Program costs account for only 3% of the total budgets. Diocesan assessments total 11% of total cost. Total expenses in 2005 resulted in a collective deficit of \$33,000 excluding arrears. Interestingly enough the combined operating deficit in 1992 was \$186,000.

Arrears are a real issue. Collectively they are climbing. The Diocese has cut its own operating budget by \$750,000 and will no longer be in a position to bail out defaulting parishes. There are real issues involving collective long term sustainability.

There are also issues around mission and this was the subject of the third consultation. We were challenged to discern whether we are focused on bringing the good news of God's love to the people of Parkdale or on ourselves. Although most of us live elsewhere, our church home is here. We have to address what our responsibilities are if we are truly to live out the responsibilities of our baptism and how it relates to this place. Collectively we know that we have much more to do.

A modern mission based church is grounded in worship but it also allocates its time and resources to the neediest in its immediate community. The roots of the Anglo Catholic movement with its concern for the poor mirrors this emphasis. Our current Diocesan imperative to be communities of hope and compassion also gives us pause.

The question then becomes how to be mission based faithfully and effectively

here in Parkdale. The original plan of the process was to look at good urban models and practice in other places, but the group charged with this task did not convene. Instead the Parkdale Ministry Council created scenarios which included suggestions for programmes and governance structures.

The last meeting of the larger development group assessed four structural scenarios and came up with a quick vote which favoured the concept of a single deanery parish over other options. At the final meeting of the Ministry Council there were reservations expressed about the preferred model. The Bishop reiterated that the status quo could not continue. The Co-Chair, Heather McGregor, reminded the members of the energy and enthusiasm of the laity in the Development Group and our opportunities to use that in moving forward. A small group has been deputized to report to the Council in September with a motion to be presented to special vestries of all the Parkdale parishes in October of this year.

– Norah Bolton

Reconciliation

Continued from inside

prayer desk beside the priest and confessing one's sins. The prayer desks along the north wall of the church at S.M.M. are for that purpose. Now there is an alternative, where the penitent and priest sit together and as the penitent enumerates the sins committed a discussion can continue through the confession about one's spiritual life.

Anglicans have long had a rule about private confession: All believers may make their private confession; some people should make private confession part of their rule of life to help in their spiritual growth; but no one must make a private confession.

The clergy are always ready to offer instruction in this sacrament. Catholic Christians need to consider seriously and prayerfully how to make this sacrament part of their spiritual rule of life. – HJN

UPCOMING EVENTS

SAT/SUN

JULY 28 & 29

SMM chant choirs will be participating in the GREGORIAN INSTITUTE'S SUMMER COLLOQUIUM in Orleans near Ottawa.
<http://www.gregorian.ca/>

WEDNESDAY

AUGUST 15

"The Machaut Project" will sing Machaut's MASS OF OUR LADY FOR THE FEAST OF THE ASSUMPTION OF THE VIRGIN. It is probably the most famous piece of medieval polyphony.

SUNDAY

OCTOBER 21

Pax Christi Chorale presents THE BUXTEHUDE SUPER CONCERT at 3pm at Grace Church on the Hill.

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