



Beginning Lent with Ashes

By Cheryl Palmer

One Ash Wednesday, many years ago, I was speaking to a parishioner on the phone. As we were saying our good-byes, I asked, “Will I see you later today?” There was a pause and then the person said, “No, I have a real abhorrence to the imposition of ashes.” I was surprised at the vehemence of the response and wondered what an odd thing to say about Ash Wednesday. How peculiar, I thought.

I grew up going to church on Ash Wednesday and having ashes imposed on my forehead as far back as I can remember—and we were not Roman Catholic, nor were we high church. I remember this as a reflective holy day of my youth. Only Good Friday outdid the solemnity of Ash Wednesday. There was no school or work on that day, and the only reason for having the day off was to go to church. So off to church we went—thousands of people for hours on end.

So I wondered, what’s not to like about Ash Wednesday? Ah yes, the ashes, that seemingly innocuous substance that reminds us that our sinful fragile natures are bound for death. Ah yes, the ashes so ceremoniously placed on our foreheads with doomsday words, “Remember you are dust and to dust you shall return.” Of course, that is scary and uncomfortable. And believe me, discomfort is not what most Christians want to feel when they go to church.

Ashes are uncomfortable. They signify endings—death—nothingness, as they are blown away by the gentlest of winds. “You are dust and to dust you shall return.” Who wants to be reminded of that? This must be the most uncomfortable day in the Christian year. It is a tough day, but at least we know it will never be misappropriated by retailers. There are no Hallmark cards celebrating sin and death; no shop windows decked out with sackcloth and ashes.

Ash Wednesday may be even more uncomfortable than Good Friday. No one can deny that the cross is a pretty uncomfortable symbol, but at least we can tell ourselves that the cross is about him. The ashes however, are about us. “Remember you are dust and to dust you shall return.” No wonder we stay away from this service in droves, because is that all there is? Never is our mortality more pronounced than on this day. Never is our fragility more evident than when we look at each other and see that little blackened cross—especially when we see it on children.

So, is this stark, penitential day only about discomfort? That cannot be all there is. It cannot be so. When placed within the context of our faith and the Gospel, we will find that besides having the purpose of reminding us of our frail and corrupt natures, the ashes of this service also draw us closer to the living God.

The discomfort of this day is not for the sake of discomfort, it is for life’s sake. In the creation story it was into dust that God breathed life. Not another creature received God’s breath, only we who were formed of dust. So, acknowledging our dusty nature—the nothingness of our crazy existence—is not a bad thing. In fact, it is an invitation to God to breathe life into us.

These ashes indeed label us as frail and corrupt, but they also remind us that we have a lifelong dependence upon God. We therefore are invited this day and during this season of Lent, to come before our creator naked, so that everything that is evil may be exposed and thus may be healed. So, come, receive these ashes. Come, and be welcomed home. Come with the wonderful mixture of dust and divinity that God has breathed into each of us. Come worship with your community on Ash Wednesday as we begin the great journey of Lent, a name derived from an old Germanic-English word for “spring,” as in renewal, rejuvenation, a pruning and winnowing... so that new and vibrant growth may take root and flourish.

✚ Cheryl Palmer is the Incumbent of Christ Church Deer Park.

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Volunteer Spotlight: David Thornton

By Deborah Wilkinson

David, when did you first start coming to Christ Church Deer Park?

My wife, JR, and I first came to Christ Church Deer Park in 1970. It was a very different church then.

Please tell us a bit about yourself and your family.

JR and I have been married for 56 years, and we have a daughter Alice and two grandchildren, Zephaniah and Xanthia.

After University in 1962, I worked at Confederation Life as one of the first nonmilitary or University computer programmers in Canada. I spent most of my working life in and around the information technology business.

What is your dream vacation?

As always, Italy. I spent 17 years after retirement leading and hosting walking tours in Tuscany and the Amalfi coast. We both love the country and are planning to return in the spring.

Favourite sports team?

The Toronto Maple Leafs, what else?

Favourite ice cream flavour?

Limone e Cioccolato gelato in San Gimignano.

What book are you currently reading?

The Life of Constantine.

In what ways do you volunteer at Christ Church Deer Park and why is it important for you to do so?

I volunteer as a Monday morning counter, a subdeacon, and a chalice server. I believe that if you are a member of a community, you should do everything that you can to support that community.

What impact had Christ Church Deer Park had on you?

This church has given me a lasting, valuable community life while strengthening my spiritual life.

Deborah Wilkinson currently serves as People’s Warden at Christ Church Deer Park. If you would like to be interviewed for an upcoming issue or want to offer someone’s name, please contact Deborah at ccdpcoffee@gmail.com.

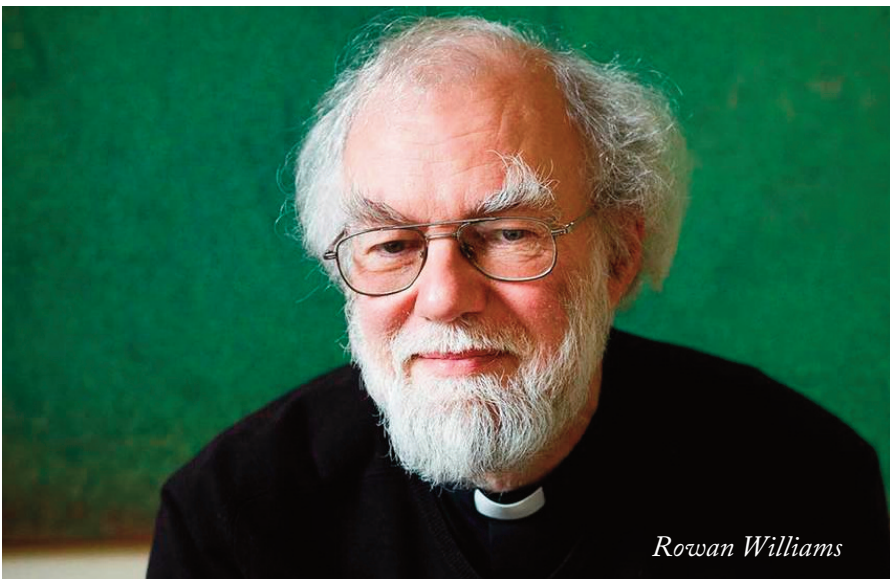
Lent 2020: Taking the Beatitudes to Heart

By Andrew Harding

Since last summer I have been looking forward to Lent this year in order to study and reflect more deeply on something that prodded me out of self-pity. For some years I had felt stuck between wanting more from life and the limits of my talents, training, and energies. And then... I discovered a remarkable series of talks given during Lent 2018 by Rowan Williams, former Archbishop of Canterbury. In a deeply prayerful and practical way, he draws together the eight vices or passions identified by the early desert fathers—pride, acedia, anger, gluttony, avarice, lust, envy and despair—and the eight Beatitudes in Matthew’s Gospel. He points to the appeal in Romans 12 where St. Paul urges us to be transformed by renewing our minds, seeing ourselves more truthfully, and thus enabling us to respond more freely and fully to God.

The first few generations of monastics from the 4th to 7th centuries analyzed the “disorders of our passions,” that is to say, how our basic human needs and ambitions can go wrong. They saw their work as grounded in the gift of baptism. It is from them that we have the language of pride, acedia (think of Thoreau’s “life of quiet desperation”), anger, gluttony, avarice, lust, envy, and despair.

Of the eight passions, it was the example of *acedia*—dejection, spiritual listlessness, discontent—that struck me so directly. I immediately recognized it. Acedia was described in the life of a monk like this: “I could be so much more useful, I could be leading such a fruitful life. Surely someone needs to hear from me. I could give good advice to a neighbour. I’ve got so much to give—I’m wasted in this life.” When I heard this, a flash of light shone through a void that I had laced over with coping habits of nostalgia and wistfulness. I realised that in spite of any changes I could make, I would always be prone to this chain—literally—a chain of thought.



Rowan Williams

Blessed are those who mourn for they will be comforted is the accompanying beatitude here. This is not about a stoic, detached acceptance of the way things are. “The opposite of listlessness and coping strategies,” says Williams, “is the freedom to mourn, to say to God: ‘yes I acknowledge my pain, I’m not hiding from it. Yes, I acknowledge the world runs freely with injustice and suffering, and I bring it to you.’ We as the body of Christ share Christ’s lamenting for sin and injustice. We express in our mourning our confidence in his capacity to console and transfigure.”

We often talk of finding and following our passions as the route to a full life, but the word “vocation,” not “passion,” is more appropriate. The desert monastic writers thought deeply about the practical ways the disorders of the passions make us subject to forces beyond our control, and how the gospel can put them right. “The light of the resurrection allows us to see not only ourselves but the entire landscape of God’s creating work,” says Williams.

I find something of immense practical value in the analysis of the passions and the prayerful way Williams sees them in the light of the Beatitudes. He is guided by a vision of Christianity that sets you free to name the truth about sin, death, desire, regret, longing, and wonder. If you are interested, you can find the full talks at <https://mucknellabbey.org.uk/apatheia-and-the-passions-talks-by-rowan-williams/>.

There are eight passions, eight Beatitudes, and forty days of Lent to hunger for the homeland of God’s grace. Through Lent this year, what is it that you hunger for?

✚ Andrew Harding and his family joined Christ Church Deer Park in 2019. He has since become a regular contributor to Spiritus.

The Knitting Pilgrim

By Emily Chatten and Genevieve Chornenki

If you haven’t seen “The Knitting Pilgrim,” a funny and engaging one-man show, you must see it. Actor and knitter Kirk Dunn is the son of a Presbyterian minister. After 9/11, he found himself on a spiritual pilgrimage, a quest that involved ninety pounds of yarn and fifteen years’ worth of knitting. Over time he produced three gigantic panels that look like stained glass windows. The panels, which explore the symbolism of Judaism, Christianity, and Islam, are the backdrop to his lively spiritual narrative.

We saw the show at the Aga Khan Museum along with some fellow knitters last year, and we took a colour knitting workshop from the actor on February 1st at St. Andrew’s Church on King Street. “The Knitting Pilgrim” is being performed next in Toronto on Saturday, March 7, 2020, at Beach United Church, Toronto. Visit <http://www.kirkdunn.com/knitting-pilgrim>.

✚ Emily Chatten and Genevieve Chornenki are members of Christ Church Deer Park who share a love of yarn, knitting, and textiles.



Editor’s Choice

This time, no books. Instead, some options for disciplines to last beyond Lent. Consider these as ways for each of us to take individual responsibility to reduce our environmental footprint, instead of expecting authorities to do it for us. I’ll be joining in.

Dental floss in a compostable container. Not perfect, as the floss is made of nylon and there’s a tiny plastic bag and spindle inside, but better than all those “free” plastic dispensers that we dutifully cart home from the dentist after each visit.

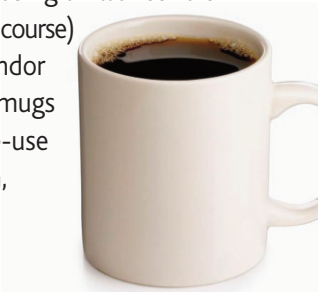


Yogurt starter. News alert! You do not need a yogurt maker or a trendy multicooker to make your own yogurt and stop buying it in plastic containers. All you need is an ordinary pot and some dry inoculant. You then have a gift that keeps on giving, as one batch of yogurt forms the starter for the next.



Tap water. Seriously, people.

Coffee—in a mug. If you must indulge during Lent and will not be filtering the coffee yourself (using a filter cone or a French press, of course) please visit a vendor that uses china mugs instead of single-use cups with, ahem, disposable lids.



Walking. For most of us, it’s free, easy to do, cuts down on greenhouse gas emissions, and comes with multiple health benefits. If you’re mobile and able bodied, don’t let free Sunday parking tempt you. Walk to church.



Canadian grown beans, chickpeas, lentils, and peas. Dried, not canned. If you’re not familiar with hydrating and cooking them, learn how. Soaking them overnight takes a little foresight and even less energy. Soon you’ll be able to make and enjoy economical, plant-based recipes from around the world.



A Different Kind of Lenten Eucharist

By William Jackson

Lent. This is traditionally and ecumenically a time of abstinence, a time of giving up things, a time of fasting. It is also known as a time for reflection or contemplation, but less so. In my experience, what most of us give up for Lent are minor or insignificant things in our lives and only for a temporary period of time. Things like chocolate or alcohol or cigarettes.

My observation about these abstinences is that they are very transitory in nature and, as such, don’t have any real meaning or significance in our lives. They become like the New Year’s resolutions that are forgotten by mid-February.

Permanent “quitting” might be more in keeping with a true Lenten discipline. If we are going to give up something for Lent, why not try to give it up forever? With this in mind I suggest we identify what we can do that will have a beneficial effect on our lives and the lives of those around us. How about giving up water in plastic

bottles, whether the water is imported from Europe or comes from a municipal water supply in Ontario? How about giving up gossiping about your friends neighbours, or other parishioners? Now there’s a tough one.

But I think Lent can challenge us even more. There is something about it which causes me to think about *taking on something* as opposed to *giving something up*, about imposing something on ourselves beyond the ashes that clergy place on our foreheads on Ash Wednesday. In that vein, Lent should be a time for doing something different; for taking something novel on.

Last Lent, I purchased some food gift cards and gave them out periodically to people I met on the street who seemed to be in need. This Lent, I want to extend that practice. I will be trying to “break bread” with others who are currently strangers to me. I have decided to arm myself with more food gift cards and give out at least one a day to a street person, but only after I have engaged in a conversation with them to the extent that I at least know who I am dealing with and what their situation is.

As we all start on our journey through Lent, I look forward to us sharing our experiences with each other.

✚ William Jackson leads the Congregational Care Team and bakes bread for the new 9:15 am Sunday service.

World Day of Prayer: What and Why?

By Elizabeth Joy

The World Day of Prayer was established in the USA in the 1920s for the purpose of gathering funds to support women’s causes throughout the world. It is held on the first Friday in March at approximately 1:00 pm all over the world. Each year, women of all Christian denominations in a particular country come together to plan and write the service that is used worldwide. The service usually includes some history of their country and highlights some of its needs.

Countries everywhere get copies of each year’s service and then form groups to present it at local churches. Each church sends a representative to take part in the planning and to announce it to their church.



This year Yorkminster Park Baptist Church is hosting The World Day of Prayer for the Churches-on-the-Hill on Friday, March 6th. The 2020 service was written by the women of Zimbabwe and develops the theme “Rise! Take your mat and walk” found in John 5: 2–9a. You can find out more at <https://worlddayofprayer.net/zimbabwe-2020.html>

Personally, I like the concept of people everywhere using the same service at a given time for the same purpose. Please mark the date and come!

✚ Elizabeth Joy is a long-time parishioner of Christ Church Deer Park who has led and supported many parish ministries. She is the contact person for the World Day of Prayer

Notes from the Music Library: The Music of Palm Sunday

By Emily Chatten

Some of my favourite music of the liturgical year is on Palm Sunday, and that goes back to my childhood. As I thought about this column, I reflected on why that might be so. Of course, the music is joyful, there are palms, and lots of wonderful images, but I don’t think those account for my feelings. I think it has something to do with references to children in Palm Sunday’s music.

The Gospels include references to children, but, except for Christmas, none of those references result in children making it into the music. On Palm Sunday, however, “the lips of children made sweet hosannas sing,” a phrase I remember singing to myself during Holy Week after having sung it at church on Palm Sunday. Perhaps I was in Grade 4 or 5 (1991/2).

Some of you will immediately recognize that the phrase is from the refrain of “All Glory, Laud and Honour.” The hymn text was written by Theodore of Orleans some time during his life, between approximately 750 and 821. The English translation of the text we’re familiar with was published in 1851 by the prolific hymn writer John M. Neale. The hymn tune is much more recent, having been written by yet another Lutheran, Melchior Teschner (1584-1635). (There were prolific hymn writers in the early days of the Lutheran Church!) Teschner was something of a jack-of-all-trades when it came to church business. He studied philosophy, theology, and music. Aside from publishing this hymn, he was a church cantor (1609-1614) before

becoming a church pastor for the majority of his career from 1614 until his death in 1635.

If you’ve paid close attention over the years, you may have noticed Bach used the chorale (the main theme) from “All Glory, Laud, and Honour” in his “St. John Passion.”

At the end of Epiphany, we put away our joyous music for a few weeks to turn inward, but on the other side of the desert, palms and “Glad Hosannas” await us.

✚ Emily Chatten is a Christ Church Deer Park chorister who helps to maintain the parish music library.



Ups and Downs



By Tony van Straubenzee

Every parish has its ups and downs. Years ago, when I expressed concern about one of the Incumbents at Christ Church Deer Park, my father-in-law, Archbishop Howard Clark, said, “CCDP is your church. Clergy come and go. You should stay.” And so, we did. We are now on our seventh Rector, and she’s a keeper!

When the Rev. Canon Ron Davidson arrived in the 70s, he pulled the parish up by the bootstraps. He was the most enthusiastic of priests with superior relationship skills. A real “people person.” His memory for names and family events was incredible.

Ron was a wonderful minister. He knew his role and was a true believer and Christian. He was also fun and loved to entertain and be entertained. His wife, Bonnie, was active in the parish coaching young couples about to be married.

Ron had as assistants both the Rev. Canon Peter Walker and Archbishop Andrew Hutchison. No doubt he was a positive influence during their successful careers.

I have fond memories of Ron. Shortly after his arrival we realized that the parish administrator was not a fit with him. She had to be replaced. The Corporation (now called the Management Team) decided to do the deed one morning, but before we were to meet, Ron insisted that we have Communion. At the end of the service, he told us that he had had a message from God—she should not be fired!

I only saw Ron get angry once. Archbishop Garnsworthy arrived at the parish one weekday for a meeting. We had had trouble with the parking lot, and our verger was told to ensure that only parishioners parked there. It was a wintry day and when the Archbishop arrived the verger told him he couldn’t park in our lot. When the Archbishop rolled down his window and told the verger who he was, the verger replied in less than complimentary language that he didn’t care who he was, he couldn’t park there. Needless to say, the Archbishop gave Ron a bad time, and we were told to admonish the verger. We were not all Garnsworthy fans, however, so we congratulated the verger instead.

When I ended up in the hospital with a heart attack, I woke up in Intensive Care to find Ron’s hands on my head. “What are you doing?” I asked. “Brother,” he replied, “I’m trying to save your life!”

Many parishioners were saddened to hear of Ron’s recent death. His memory will always bring a smile to our faces. He was a great priest, and my wife, Mary, and I were privileged to be wardens during his time at Christ Church Deer Park

⊕ Tony van Straubenzee is a long-time parishioner of Christ Church Deer Park and a faithful contributor to Spiritus.

Food and Friendship at Flemington Park Ministry

By Ann Atkins and Anne Larkin

In March 2019 we were invited as a committee to visit Flemington Park Ministry with the possible aim of helping to sponsor an event.

Flemington Park Ministry (FPM) has been walking alongside and working with the people of the Flemington Park community for over 40 years. At the inception of this ministry, Anglican leaders made a conscious choice to be community based, rather than to develop a traditional parish community building.

The staff of FPM work with abused/violated women, stand against drug dealers and racism, advocate for housing and food security, work with refugees and new Canadians who can drop in for fellowship, a meal, a snack, to use the library, or obtain clothing. Flemington Park—bounded by the Don River to the east, Don Mills Road to the west, Eglinton Avenue to the north, and Overlea Blvd to the south—is one of the most culturally and ethnically diverse communities in Canada, with over 150 languages spoken, and 22,000 people living in the area. Frequently, it is where refugees make their first home in Canada.

As with many agencies in Toronto, FPM is a not for profit and always in search of funding. Unlike our Anglican churches, this ministry does not work within a church and is funded by the Anglican Church of Canada through Faithworks. They provide fellowship, run a drop in, provide meals and snacks, a women’s circle, food bank, translation services, education, and *The Common Table*, a food and friendship monthly dinner.

We have been approached about sponsoring a Food and Friendship dinner, *The Common Table*, for the end of October. The dinner is held at a local school close to Flemington Park and families and others in the area are invited to gather. The approximate cost is \$1,350.00 with between 100–160 people being served a meal. All donations are welcome and will be issued a tax receipt. Make the cheque payable to Christ Church Deer Park and in the memo section, note “Flemington Park dinner.” In October we will put together a team of volunteers to assist at the supper. If you are interested, please contact either of us as follows. Thank you.

Anne Larkin larkin_anne@hotmail.com
Ann Atkins a.atkins@sympatico.ca

⊕ Ann Atkins and Anne Larkin are active members of Christ Church Deer Park whose volunteer activities include Outreach and Social Justice.

EDITOR’S NOTE:
For more information about this ministry, visit www.flemingtonparkministry.com

Churches-on-the-Hill Food Bank

by Ben Dibben



We have recently completed the year of 2019 which was filled with, among other things, a year’s application of the continuous collection of food items in the donations box in the Atrium of Christ Church Deer Park.

Over the 2019 calendar year, a total of 609 items were contributed and this was almost exactly the same number that were collected over the twelve months of 2018.

Sincere thanks are conveyed to all those who have made such contributions to the Atrium.

On some occasions, there have been substantial collections of items that were available for delivery at the Food Bank headquarters at Timothy Eaton Memorial Church. These deliveries have been done on a regular basis by Paul Marritt and, on some occasions, by Anne Larkin. Thanks to them for their efforts in such directions which are greatly appreciated.

At this point of time, we are starting our preliminary activities for the upcoming annual Food Drive which has been tentatively set to take place this year on April 18 and 25, 2020.

Last year, the drive was held in April—earlier than in previous years to avoid clashing with drives held by other organizations. A total of 25 volunteers supported that part of the drive involving Christ Church Deer Park activities, and these consisted of parishioners, along with their children and friends.

Hopefully, the good results achieved over recent years will make it attractive for people to come forward as new volunteers in drives in this and future years.

If you would be interested in considering the possibility of participating, please call Ben Dibben at 416.485.6527 or Marcus Bennett at 416.465.6741. Marcus has also recently started to be involved in the planning of future drives.

May we hope and pray that the impressive results of recent months will continue through for the rest of this year and the future.

⊕ Ben Dibben is an active and involved parishioner who volunteers at the food bank.



LENTEN SERVICES

WEDNESDAY, FEBRUARY 26
ASH WEDNESDAY

7:30 am – Said Eucharist & imposition of ashes
7:00 pm – Sung Eucharist & imposition of ashes

SUNDAY, MARCH 1 / LENT 1

8:00 am – Said Eucharist
9:15 am – Contemporary Communion
10:30 am – Sung Eucharist
4:30 pm – Jazz Vespers

SUNDAY, MARCH 8 / LENT 2

8:00 am – Said Eucharist
9:15 am – Contemporary Communion
10:30 am – Sung Eucharist

SUNDAY, MARCH 15 / LENT 3

8:00 am – Said Eucharist
9:15 am – Contemporary Communion
10:00 am – Sung Eucharist

SUNDAY, MARCH 22 / LENT 4

8:00 am – Said Eucharist
9:15 am – Contemporary Communion
10:30 am – Sung Eucharist
4:30 pm – Jazz Vespers

FRIDAY, MARCH 27

7:00 pm – Church on Tap

SUNDAY, MARCH 29 / LENT 5

8:00 am – Said Eucharist
9:15 am – Contemporary Communion
10:30 am – Sung Eucharist



HOLY WEEK & EASTER

SUNDAY, APRIL 5
PASSION/PALM SUNDAY

8:00 am – Holy Eucharist & Blessing of Palms
9:15 am – Contemporary Communion
10:30 am – Sung Eucharist & Palm Procession
4:30 pm – Jazz Vespers

APRIL 7
TUESDAY IN HOLY WEEK

7:00 pm – Devotional Service at Yorkminster Park Baptist Church

APRIL 8
WEDNESDAY IN HOLY WEEK

7:30 am – Holy Eucharist

APRIL 9
MAUNDY THURSDAY

7:00 pm – Sung Eucharist with Foot-Washing
Our friends at Yorkminster Park Baptist Church will be worshipping with us

APRIL 10
GOOD FRIDAY

10:30 am – Solemn Liturgy of Good Friday with simultaneous Youth and Children’s Program
12:50 pm – Good Friday Walk with Churches-on-the-Hill
7:00 pm – Church on Tap

APRIL 11
HOLY SATURDAY

8:00 pm – Great Vigil of Easter with Lighting of the New Fire followed by a Resurrection party

APRIL 12
EASTER SUNDAY

8:00 am – Holy Eucharist with Easter Hymns
9:15 am – Contemporary Communion
10:00 am – Easter Egg Hunt
10:30 am – Sung Eucharist with Brass Quartet

Dear Church Mouse



Dear Church Mouse,

A relative who was raised Roman Catholic came to church with me one Sunday and before the start of the service leafed through the Book of Common Prayer. Afterwards, I got an earful: Did I really buy into the anti-papist Articles of Religion, which endorse war, capital punishment, and private property? I confess I’d never read the Articles before, but when I did, I was disturbed. As an Anglican, is it assumed that I share those sentiments?

Uninformed

Dear *Uninformed*,

You may not know about the history of the Anglican Church, but I’m guessing you know how to use the internet. In that case, please visit <https://www.anglican.ca/about/beliefs/39-articles/> where you can read all about the Articles of Religion and their present-day status. Beyond that, do you really need this mouse to stand in for your own conscience? I’m going to credit you with mature and thoughtful Christian views about war, capital punishment, and private property, and I encourage you to discuss them with your Roman Catholic family member. Could be an interesting conversation.

Dear Church Mouse,

I’m a long-time Anglican, but, until recently, nobody said I had to evangelize. Then I read here that “sharing the God News” is a Christian obligation. I later heard that I’m supposed to tell people Jesus is “the One” and that they should “come and see.” After that, I stopped listening. Who am I’m supposed to do this to? My Jewish sister-in-law? My Hindu co-worker? The Muslims in my book club? I don’t want to be a disobedient Christian, but I find the expectation indigestible.

In Agony

Dear *In Agony*,

This mouse keep indigestion at bay by nibbling cautiously. Remember, when you reach the Pearly Gates, you’ll be on your own to account to the Christ who has revealed himself to you.

Dear Church Mouse,

Do we have to have flags in church? I acknowledge the dedication and sacrifice of parishioners who fought and fell in war. Yet I worry about the direct connection of God and country so prominently shown, especially over the baptismal font.

Hesitant Vexillologist

Dear *Hesitant V.*,

Speaking of nibbling cautiously, Church Mouse spent some time sniffing the flavour of your question. Was it laced with pacifism, piety, or political correctness? Church Mouse can’t tell, but points out that a flag is not necessarily a militaristic symbol. One-hundred-and-fifty years ago, the founders of Christ Church Deer Park (and, indeed, their successors for the next hundred years) belonged to a more cohesive and homogeneous social order than at present. The Union Jack over the baptismal font and the St. George cross in the Anglican flag reflect that fact. But, as you imply, times have changed, and Church Mouse concedes that parish practices need not be static. Would you feel more comfortable if the flags over the baptismal font were replaced with Canada’s current flag? This country’s values of pluralism, tolerance, and inclusiveness are by no means inconsistent with Christianity.



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WANTED
CONTRIBUTORS AND
PHOTOGRAPHERS
OF ALL AGES AND STAGES.

Would you be willing to take on a specific assignment or take pictures? Is there something you would like to research and write about? Do you have a constructive comment? Or, is there an activity or initiative that you would like others to join? If so, please contact us at spiritus@christchurchdeerpark.org

Submissions should be 250 words long and in Word format, and all submissions will be subject to edit. Copy deadline for the next edition is Friday, August 21, 2020.

A big thanks to all of the contributors for this issue of *SPIRITUS*.



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