

St Hilary's Weekly Email Updates, Announcements and Bulletins

Hello St Hilary's Parishioners,

In this week's email you will find news, important announcements, and the bulletin for Sunday.

- **Pope Leo XIV seen as 'stabilizer' in religious and secular spheres, open to continuing Anglican-Roman Catholic dialogue**
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- **PLEASE NOTE: There will not be an 8.30am service on Sunday, June 8th. The 10.30am service will be lead by Rev Susanne McKim.**
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- **Note from St Hilary's Food Cupboard - We are in need of white granulated sugar, currently on sale at No Frills (can be price matched) for \$2 / 2kg.**



- **Pope Leo XIV seen as ‘stabilizer’ in religious and secular spheres, open to continuing Anglican-Roman Catholic dialogue**

By Matthew Puddister
Published May 22, 2025

The Roman Catholic Church’s first American pope is likely to continue many priorities of his predecessor, the late Pope Francis—including ongoing dialogue with the Anglican Communion—while striving for unity in an increasingly divided world, observers from both Christian denominations tell the *Anglican Journal*.

Cardinal Robert Francis Prevost was elected as the new pope May 8, taking the name Leo XIV. Born and raised in Chicago, Leo served as a friar in the Order of St. Augustine and spent decades in Peru as a missionary, parish priest, and diocesan official, serving as bishop of Chiclayo from 2015 to 2023. He holds dual U.S.-Peruvian citizenship and is the first pope born in North America as well as the first from the Augustinian Order.

Archbishop Anne Germond, acting primate of the Anglican Church of Canada, said in a [May 9 statement](#) that Anglicans rejoiced with Roman Catholics on the election of Leo XIV as pope and sent prayers and well-wishes.

“The Anglican Church of Canada and the Roman Catholic Church in Canada have been engaged in dialogue for more than 50 years, growing in awareness on areas of theological agreement, finding numerous ways to express our unity in mission and contributing to the theological work of the Anglican-Roman Catholic International Commission,” Germond said.

“Encouraged by Pope Leo’s commitment to building bridges, we look forward to continued fruitful dialogue. May his leadership be a blessing to all the faithful.”

Michael W. Higgins, a Roman Catholic scholar, author of the 2024 book, *The Jesuit Disruptor: A Personal Portrait of St. Francis* and a member of the *Anglican Journal* editorial board, says Pope Leo has made clear he will continue many priorities of Francis’s pontificate—particularly around synodality, which refers to the church as a community of believers gathered together in collegiality and specifically to bringing Catholic laity into more decision-making.

Francis, Higgins says, sought to redirect many challenges facing Catholics by helping the church become more participatory and democratized in its governance operations. The synod of Roman Catholic bishops colloquially known as the Synod on Synodality, which concluded in October 2024, marked the culmination of these efforts during Francis’s papacy.

Higgins expects Leo to maintain Francis’s commitment to social justice. During his papacy Francis focused on climate change and concern for the poor. He encouraged interfaith dialogue and most recently called for an end to the war in Gaza.

Leo XIV’s choice of papal moniker is significant, Higgins says—recalling Pope Leo XIII, who reigned from 1878 to 1903 and expressed support for workers including the right to fair wages, safe working

conditions, and to form trade unions. Similarly to how Francis was often referred to as “the people’s Pope,” Leo XIII became popularly known as “the Social Pope” or “the Pope of Workers.” Leo XIV comes from a working-class background in Chicago, Higgins notes.

Canon Scott Sharman, the Anglican Church of Canada’s animator for ecumenical and interfaith relations, likewise says the new pope may seek to build on the example of Leo XIII, who helped define Catholic social teachings in the 19th century.

“In the same way that Leo XIII led the Catholic Church, and others, in thinking through how to preserve humanity and spirituality during things like the Industrial Revolution, urbanization, etc., many anticipate that Leo XIV wishes to see the Church be a renewed voice for this same kind of attention in the face of the social, economic, technological, and ecological challenges facing us in the early part of the 21st century,” Sharman says.

“Perhaps this emphasis on being someone who believes that Christian doctrine is most faithfully expressed through the social and ethical values and commitments is the best way to sum up Pope Leo’s expected worldview,” he adds.

Sharman is wary of trying to pinpoint Leo’s views on a spectrum of progressive or traditionalist. “If forced to identify what his driving ideology is, I think I would be inclined to say that, for him, it seems to be simply the gospel,” Sharman says. “In that way, he appears to be quite traditional and conservative, wanting to emphasize a continuity of the Christian faith and message across the generations and up to our time.

“However, as an Augustinian friar, he has undoubtedly been formed in the art of translation and dialogue, seeking to employ every means available to communicate and live out the Good News of God in the languages and actions that most effectively convey it to those of various cultures and contexts and points of view. In that way he might be taken as quite attentive to a progressive approach to mission and service.”

Yet Higgins says Leo has made symbolic choices likely to appeal to traditionalists, pointing to his first appearance as Pope on the balcony of St. Peter’s Basilica. “Style is intricately connected with substance,” Higgins says. “And optics matter in a visual-focused world, like we have particularly in the media.”

In contrast to Francis, who wore plain white attire, Leo donned traditional papal vestments including a bright red pellegrina, or shoulder cover, and ornate golden stole. While Francis lived in a simple apartment, Leo will take up residence in the apostolic palace traditionally occupied by popes.

“Both of these confirm, I think, a couple of things,” Higgins says. “One... that he sees some value in the raiment and the trappings and the profile of popes that preceded Francis that maybe he wishes to restore. This may be for aesthetic reasons, [it] may be for spiritual reasons.

“The other is this may be a sop if you like, to the traditionalists and the anti-Francis group among cardinals and others in the church, saying, ‘Well, I’m really not Francis. I’m going to continue these things which were specific to Francis. But I’m also going to set in my own style, and I know that you like some of the old vestments and old ways in which popes disported themselves.’”

Higgins cites a popular Italian saying, “A fat pope is followed by a thin pope”—meaning not all pontiffs are alike, and that each new pope often contrasts with the previous pope.

“Very often they react to what went before, but subtly ... They never overturn the teaching of their predecessor,” Higgins says. “They nuance, reprioritize, whatever, but they don’t overturn. So a pope doesn’t come in and say, ‘Well, this is all wrong,’ and throw it out. Leo’s coming in and saying that he’s going to continue with Francis and affirming so many things of [his] legacy. That’s perfectly conventional and traditional, actually.”

Based on Leo’s tenure as prior general of the Order of St. Augustine from 2001 to 2013, Higgins says the new pope likely has experience dealing with divisions and strong opinions within his own order. That experience, he adds, could hold Leo in good stead navigating contentious issues within the Roman Catholic Church.

Attending the Synod on Synodality as a credentialed journalist, for example, Higgins found two issues came up that were highly controversial. One was the role of women in the Roman Catholic Church, specifically whether they could be ordained deacons. The synod shelved but did not dismiss the question. Its final report said this was an issue open for further discernment, which Higgins says rankled many conservative Catholics.

The other issue, he says, concerned acceptance of LGBTQ+ people and same-sex blessings—a question that has also caused divisions within the worldwide Anglican Communion. As with the role of women, the Synod on Synodality debated this issue but did not make any concrete decisions.

All these factors, Higgins says, likely weighed on the minds of the College of Cardinals when they elected Leo as pope.

“I think what they’re looking for is a pope—and they may well have it in Leo—who is going to in many ways be a pacifier, a stabilizer; somebody who will continue the work of Francis, but move very slowly, very moderately, because he doesn’t want to create a disruption, if you like,” Higgins says. “Not sure if that’s going to work. Somewhere along the line, he’s going to have to make really tough decisions.”

“We’re in the honeymoon phase right now... We don’t have his first encyclical, so we don’t know really what are going to be the priorities and directions,” Higgins adds. “He’s made it clear he’s going to stick with the Francis agenda, and I think that that’s right, but he’s going to have to fine-tune.”

While the Pope of course does not have any official jurisdiction within the Anglican Communion, Sharman says, he may exert influence through moral suasion. The message Leo brings to the Roman Catholic Church, he says, may cause Anglicans to think more deeply about the social gospel and how this influences the ways they live out their faith in the world.

Sharman notes that the Pope was formed as a priest and bishop in ecumenical contexts—stretching back to the Second Vatican Council in the 1960s, which fostered ecumenical outreach through its decree calling for the restoration of Christian unity.

Given that, Sharman expects from Leo XIV “a continuation of a general spirit of openness to dialogue and relationship between Anglicans and Roman Catholics, and perhaps even an increased

attentiveness to what we can do together as fellow Christians in love and service to those on the margins and most in need. The old ecumenical adage 'doctrine divides but service unites' comes to mind."

"Leo XIII was a somewhat controversial pope in connection with Anglican-Roman Catholic relations, having presided over the declaration of the invalidity and nullity of Anglican ordinations," Sharman adds. "Perhaps Leo XIV will see it appropriate to revisit some of these questions in light of the 60+ years of growth in communion our two churches have been blessed by since then."

In terms of Anglican-Roman Catholic relations, Higgins notes that Francis had a close relationship with former archbishop of Canterbury Justin Welby. The two took on the leadership of their respective churches around the same time, he says, and formed a strong bond. Their respective predecessors, Pope Benedict XVI and former archbishop of Canterbury Rowan Williams, had the same kind of relationship, albeit "a little more cerebral maybe than directly affectionate," Higgins says.

Given his decades of ministry in Peru, he says, Leo's exposure to Anglicans would have been limited since the latter denomination does not have a predominant presence in Latin America. Leo's training, he adds, is also primarily in canon law rather than theology.

On the other hand, as prefect of the Dicastery of Bishops from 2023 to 2025, Leo was responsible for appointing bishops around the world, Higgins says—a very important position in the Roman Catholic Church and one that would have required extensive consultations with Francis. "Ecumenical considerations would've certainly surfaced in many such considerations, so he would not be unaware of Anglican sensibilities and Anglican-Catholic dialogue," Higgins says.

The position of archbishop of Canterbury is currently vacant, following Welby's resignation in January.

"I can't imagine that [Leo] would depart from the very good relations that exist between Canterbury and Rome right now," Higgins says, but adds, "I think he probably will have to have bring himself up to speed on the ecumenical agenda, particularly in relation to the Anglicans."

Trump and the first American pope

Both Higgins and Sharman find significance in the election of Leo XIV as the first pope from the United States at this particular time.

In a May 9 opinion piece for *The Globe and Mail*, Higgins said the choice of an American pope was surprising because of the Vatican's longstanding condemnation of "Americanism"—a heresy according to Leo XIII, referring to American cultural liberalism and the country's separation of church and state. Historically, Higgins says, Rome has also been wary of secular governments, particularly those representing the great powers, interfering in its own spiritual power and therefore has tried to create as much distance as possible from them.

Today, however, "the American [Catholic] church has achieved a level of maturity" and wealth, Higgins says. Roman Catholics are highly represented in U.S. political structures, from governors to the presidential cabinet to the Supreme Court. "Six of the nine Supreme Court justices are now Catholics, most of them quite right-wing," he points out.

Leo's election as the first American pope follows shortly on the heels of Donald Trump's re-election as U.S. president. Higgins believes the two events are not unconnected, given Francis's outspoken criticism of Trump's policies. He suspects cardinals may have elected an American in part "to serve as an antidote to the excesses of the MAGA crowd," referring to Trump's slogan "Make America Great Again."

"Pope Francis had made it very clear in a direct, if not stern, letter to the American bishops, that [Trump's] policies on immigration and the cutting back or the gutting of USAID [United States Agency for International Development] were appalling and immoral," Higgins says, adding that Francis had urged the bishops to resist Trump's initiatives.

In choosing an American pope, he thinks "the cardinal electors, seeing the moral disarray, at least in the United States, fearful of rising fascist instincts in the new right all over the world, including of course in their back door there in Europe, were looking for someone who could provide moral clarity and yet resistance to the worst features of the current American Republican administration and not be accused of being anti-American."

Though Sharman says he can speculate only from a personal perspective on why the cardinals chose Leo, he notes that given current world events, the choice of someone born and raised in the United States to hold the Roman Catholic Church's highest office must have been taken into consideration.

"While there is more to the world than what is going on in America, the social and political context of America still has an impact on pretty well everywhere else," Sharman says. "And what is playing out in America at the moment really can be held up as a kind of crossroads moment for the whole human family and for what kind of path into the future we will choose."

"Will it be one of scarcity, competition, fear, and nationalistic self-protection, or one of generosity, sharing, peace, and human fraternity? From what we're seeing so far, Pope Leo, like Pope Francis, has an opportunity to become a face for the latter, while many others in his homeland, and beyond, are being encouraged towards the former. I can't help but believe that the cardinals were aware of setting up this contrast."

From a broader Christian perspective, Sharman finds it heartening that so many people from outside the church were interested and invested in the election of a successor to Francis.

"In this day and age, I have to say I am grateful that the choice of who will take up the ministry of the Bishop of Rome still matters to people, or at least that we pay attention to it," Sharman says. "I think this is because many people know—even if they're not Catholic, or not really religious at all—that somehow it still matters for the sake of the common good in the world."

"It certainly matters to me as an Anglican, and as a disciple of Christ, because this individual will be among the most visible and influential faces to represent the Way of Jesus. That casts a shadow, for good and for ill, on me and on my faith tradition as well. So my personal feelings are initially ones of prayer, possibility, and hope."

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- **Avoiding email and text scams**

Online scams are on the rise, with nearly half of Canadians reporting suspicious emails or texts in a 12-month period, according to Statistics Canada. Some messages falsely claim to be from clergy or church staff and ask for urgent help, gift cards or donations. The Anglican Church of Canada is committed to the safety and privacy of its community; General Synod staff will not request personal or financial information by email or text and will never ask for login or password details. If a message seems suspicious, avoid clicking links or opening attachments and instead contact the alleged sender using details provided in the General Synod [staff directory](#). Learn more and access helpful tools:

[The Canadian Anti-Fraud Centre](#) — recognize and report scams

[Connected Canadians](#) — digital literacy workshops fostering safe internet habits

[Phishing: Don't get reeled in](#) — accessible tips on staying safe online

- **Work to be done at St Hilary's**

Outside the Building

1. Repair & Re-Install the Awning over upper Front Entrance Doorway.
2. Repair Downspout (North side of Building)
3. Install 2 "No Parking" signs...need to purchase at least one 4'x4"x12' pressure treated Sienna Post (Home Depot)
One for Main Entrance to driveway.....the other we'll hang on an existing Post inside the Parking Areas.
4. Clean up - 2 Flower Garden Storage Sheds
N.B. one by Daycare Playground will be replaced by Daycare; this one is shared by the Daycare and the Church.
Inventory of All Tools & Equipment and Label everything if possible.
Inventory of All Chemicals (correctly Dispose all with expired dates!)
if possible, define separate sections & Label them ...
eg., Fertilizers/ Weedicides/ Ropes/ Small Tools/ etc.,
clean all Tools & Other Equipment.
clean John Deere Riding Mower,
5. Check and clean all Outdoor Hoses and outside Water Pipes.
6. Re-paint Parking Spaces Numbers...use Larger Numbers...9" – 12" size.
7. Cut Down/Trim Trees near building ...eg., one near Daycare Entrance that is growing into the roof.
Also tree branches overhanging Vegetable Gardens and Truck Parking Spaces.
8. Install New Botanical Labels for All Trees/ Shrubs/ Flower Plants/Bushes/ etc.
Check with Credit Valley Parks Commission if they can help with Identifying all Plants, etc.
9. Clean existing Bird Houses; Purchase New ones if required.
10. Turn on Outside Water Supply at appropriate date.

On & Inside the Building

1. Repair Emergency Exit Door (by the Organ). Outside panel needs replacing.

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2. Openers/Closers (automatic electric) for Windows.
3. Overhead Fans...clean blades; check Fan by Baptism Font area...turns very, very slow even at high speed
4. Clean Light Fixtures in McCauley Room, many dead bugs!
5. Check Automatic Door Opener/Closer for Lower Front Door...door to Church Offices. Replace with Standard Closer/Opener if existing one is defective & can't be repaired.
6. Replace broken Floor Tiles on Upper Front Entrance floor to Main Church Auditorium.
7. Check Leak in Ceiling in McCauley Room...tile is discoloured.
8. Clean up Janitor's Closet.
9. Arrange to have certified Plumber replace rusted On/Off Valve for Main Water Pipe Line into the Church from Main Outside Line.
N.B. have to get City to turn off Main Line from City Supply to Church.
10. Check All Electric Light Tubes throughout Church, including Daycare and replace as necessary.

• The Season of Spiritual Renewal

We are now well into the final year of the Season of Spiritual Renewal initiative and have enjoyed two wonderful Lift Up Our Hearts services. If you missed them in person both the [Cathedral](#) and [Trinity Streetsville](#) services are available on YouTube. Particularly for those located in the eastern regions of our diocese, plan now to join in [worship](#) at All Saints, Whitby, on May 31st at 2 pm.

Let's remember once again the key place that prayer holds in spiritual renewal. Please include in your Prayers of the People:

- A prayer for the spiritual renewal of our churches and diocese. The Collect we have been using in the Lift up our Hearts Services is on the website.
- A prayer for the people in our communities who have spiritual questions and longings. Let's pray for God to empower all of our churches to help such people come to know Christ.

Registration is now open for the April to June online workshops- due to feedback received, we have changed the time for these 'lunch and learn' sessions to 12 noon to 1 pm.

These include a rich variety of topics including such things as: starting a youth ministry from scratch, [Education for Ministry](#) (an in-depth small group based discipleship program), reconnecting spirituality and social justice, a training session for lectors, best practices for hybrid worship, reflecting theologically about music in worship, Alpha Course leader training, and connecting with families in your neighborhood. Please remind your congregation to explore the [workshops](#), register, and participate!

Finally, we are making available prayer resources from [Thy Kingdom Come](#) for you and your church community for free. Please email [Jacqui](#) to request these free prayer journals or novena's for use in your parish during Ascensiontide.

Judy Paulsen

Coordinator

The Season of Spiritual Renewal

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- **Season of Spiritual Renewal On-Line workshops**

Registration is now open for the April to June online workshops. These include a rich variety of topics including such things as: starting a youth ministry from scratch, reconnecting spirituality and social justice, a training session for lectors, best practices for hybrid worship, reflecting theologically about music in worship, Alpha Course leader training, and connecting with families in your neighbourhood. Please note that, due to feedback received, we have changed the time for these 'lunch and learn' sessions to 12 noon to 1 pm. A [downloadable list](#) is available and [registrations](#) are now open.

- June 12: Praying our Song, Singing our Prayer panel discussion led by Tom Bell.

For more information and to register, [click here](#).

- **Read the Bible in One Year**

The Bible is alive.

The Bible gives us wisdom. Written over a period of centuries, the inspired scrolls provide solutions for every situation we can face.

The Bible tells us of the Savior who loves us.

The Bible feeds us. Jesus is God's Word in the flesh, and He is the bread of life for our souls.

Please join us over the next year as we read the bible together. Follow the daily readings and join us every three months at St Hilary's as we come together to both celebrate and explore what we've been reading.

Pick up a list of readings and add your name to the sign-up list at the church. We will keep you updated on all the planned gatherings and activities.

Reading the Bible in One Year - Month Five				
Date	Old Testament	New Testament	Psalms	Proverbs
22-May-25	2 Samuel 1:1-2:11	John 12: 20 - 50	118:19 - 29	15:27 - 28
23-May-25	2 Samuel 2:12 - 3:39	John 13: 1-30	119:1-16	15: 29 - 30
24-May-25	2 Samuel 4:1 - 6:23	John 13L 31 - 14:14	119:17 - 32	15:31 - 32
25-May-25	2 Samuel 7:1 - 8:18	John 14:15 - 31	119:33 - 48	15:33
26-May-25	2 Samuel 9:1 - 11:27	John 15:1 - 27	119:49 - 64	16:1-3
27-May-25	2 Samuel 12:1-31	John 16:1-33	119:65 - 80	16:4-5
28-May-25	2 Samuel 13:1- 39	John 17:1-26	119:81 - 96	16:6 - 7
29-May-25	2 Samuel 14: 1 - 15:22	John 18:1 - 24	119:97 - 112	16:8 - 9
30-May-25	2 Samuel 15:23 - 16:23	John 18:25 - 19:22	119:113 - 128	16:10 - 11
31-May-25	2 Samuel 17:1 - 29	John 19:23 - 42	119:129 - 152	16:12 - 13
01-Jun-25	2 Samuel 18:1 - 19:10	John 20:1 - 31	119:153-176	16:14 - 15
02-Jun-25	2 Samuel 19:11 - 20:13	John 21: 1 - 25	120:1 - 7	16:16 - 17
03-Jun-25	2 Samuel 20:14 - 22: 20	Acts 1: 1-26	121:1-8	16:18
04-Jun-25	2 Samuel 22:21 - 23:23	Acts 2:1 - 47	122:1-9-	16:19 - 20
05-Jun-25	2 Samuel 23:24 - 24:25	Acts 3:1 - 26	123:1 - 4	16:21 - 23
06-Jun-25	1 Kings 1:1- 53	Acts 4:1 - 37	124:1 - 8	16:24
07-Jun-25	1 Kings 2:1 - 3:3	Acts 5:1 - 42	125:1 - 5	16:25
08-Jun-25	1 Kings 3:4 - 4:34	Acts 6:1 - 15	126:1 - 6	16:26 - 27
09-Jun-25	1 Kings 5:1 - 6:38	Acts 7:1 - 29	127: 1- 5	16:28 - 30
10-Jun-25	1 Kings 7:1 - 51	Acts 7:30 - 50	128:1 - 8	16:31 - 33
11-Jun-25	1 Kings 8: 1 - 66	Acts 7:51 - 8:13	129: 1 - 8	17:01
12-Jun-25	1 Kings 9:1 - 10:29	Acts 8:14 - 40	130:1 - 8	17:2 - 3
13-Jun-25	1 Kings 11:1 - 12:19	Acts 9:1 - 25	131:1 - 3	17:4 - 5
14-Jun-25	1 Kings 12:20 - 13:34	Acts 9:26 - 43	132: 1 - 18	17:06
15-Jun-25	1 Kings 14:1 - 15:24	Acts 10:1 - 23	133:1 - 3	17:7 - 8
16-Jun-25	1 Kings 15:25 - 17:24	Acts 10: 23 - 48	134:1 - 3	17: 9 - 11
17-Jun-25	1 Kings 18:1 - 46	Acts 11:1 - 30	135: 1 - 21	17:12 - 13
18-Jun-25	1 Kings 19:1 - 21	Acts 12:1 - 23	136:1 - 26	17:14 - 15
19-Jun-25	1 Kings 20:1 - 21:29	Acts 12:24 - 13: 15	137:1 - 9	17:16
20-Jun-25	1 Kings 22: 1 - 52	Acts 13:16 - 41	138:1 - 8	17:17 - 18
21-Jun-25	2 Kings 1:1 - 2 :25	Acts 13:42 - 14:7	139:1 - 24	17:19 - 21
22-Jun-25	2 Kings 3:1 - 4: 17	Acts 14:8 - 28	140:1 - 13	17:22

- **Youth Corner**

John 14: 8 - 17

Pentecost

“Thank you, God, for the Easter messages we have been receiving and for the reminders of your love for each of us.
Amen.”

Good morning! Have you ever copied what someone else did and said? Sometimes, when you copy someone you learn something. And, if you wanted to, you could now go teach those same things to other people.

This is one of the main ways Jesus taught his disciples – by having his disciples copy him. Except, instead of talking about the latest on-line game, Jesus showed his disciples how to interact with and talk with God. When the disciples copied what Jesus did, then they were also learning how to interact with and talk with God in the same ways that Jesus did. In fact, in the scripture stories, that’s exactly what we hear Jesus say in his prayer when he says, “I [have] made your name known to them.”

Not only did the disciples copy Jesus' actions and learn how to better interact with God, they also taught others in the same way Jesus had taught them. The same thing is true for us. As we learn about Jesus from the faith stories, we see actions and words from Jesus about how to interact with God that we can then copy. The more often we copy Jesus’ words and actions, the more we are learning how to interact with God. And the more we learn by copying Jesus’ words and actions, then the better able we are to teach others how to do the same thing.

When we all do this copying and learning and teaching, then we, as individuals and as a community, are better able to receive God's love, grace, mercy, abundance and healing and then share it with those around us.

“Gracious God, we thank you for the gift each of us, for our uniqueness, for our unity, and for your movement among us. As we go into the world, help us to see, feel, and experience where you are moving among us. Amen.”

(Adapted from: *rfour.org* and *Episcopal Church Lessons that Work*)

- **What We Heard on Sunday**

FaithWorks helps feed, shelter, nurture and befriend almost 49,000 people throughout our communities and around the world every year. FaithWorks is a charitable programme of the Anglican Diocese of Toronto. We offer support to our Ministry Partners as they serve the needs of people who are Indigenous, homeless, hungry, at-risk women, children or youth, immigrants or refugees, or struggling with HIV/AIDS. We help them build communities of compassion and hope. As followers of Jesus, we offer new life. FaithWorks allows us to share our blessings with others who are vulnerable and marginalized right here in our community and around the world.

FaithWorks has provided more than \$35 million to Anglican-affiliated ministries over the last 25 years.

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FaithWorks Ministry Partners provide help and hope to thousands of individuals and families who are vulnerable and marginalized.

FaithWorks Ministry Partners care for:

- people who are homeless and in need
- newcomers and refugees
- at-risk women, children and youth
- Indigenous Peoples and people who are HIV/AIDS impacted

FaithWorks supports the work of Anglican-affiliated ministries who care for and serve vulnerable and marginalized people in communities throughout central southern Ontario.

Our FaithWorks Ministry Partners are love in action. Each and every day they share the transforming power of Christ's love with thousands of people in need. These ministries are run by compassionate staff and volunteers who know and understand the need of the people they serve. Services are provided without discrimination and at no cost to clients. With your support, FaithWorks cares for people who are homeless and ex-prisoners

Our ministry partners work to improve the well-being of people who are homeless, under-housed and are ex-prisoners. They help people and families rebuild their lives and as well as help minimize the risk of re-offending.

Ministry Partners include: · All Saints' Church – Community Centre, Toronto · A Place Called Home, Lindsay · Holy Trinity, Trinity Square, Toronto – CommUNITY Hub · One City Peterborough

- St. James', Orillia – Breakfast & Lunch program · St. James' Cathedral, Toronto – Outreach Foot Care Clinic
- St. Margaret, New Toronto – Outreach program
- St. Stephen in-the-Fields, Toronto – Outreach program

Our ministry partners provide resettlement support that help new Canadians and refugees overcome language and cultural barriers that can make a fresh start in a new country feel overwhelming.

Ministry Partners include: · Anglican United Refugee Alliance (AURA), south-central Ontario · Flemingdon Park Ministry, Toronto · Migrant Worker Ministry, Durham Region

FaithWorks Ministry Partners provide transitional housing and recovery support to women, youth and children seeking to break the cycle of abuse and poverty. They also offer mentoring and support to help young moms and youth develop relationships based on love, respect, and dignity.

Ministry Partners include: · North House, Durham · Samaritan House Community Ministries, Barrie · The Dam, Mississauga

Our ministry partners address the social and economic crisis in indigenous communities to ensure a better future for Indigenous Peoples. They also provide programs and services for people living with HIV/AIDS as well as adults and children who are HIV-impacted.

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Ministry Partners include: · Philip Aziz Centre for Hospice Care, Toronto · Alongside Hope – PWRDF, in Canada and Internationally · Toronto Urban Native Ministry

Cliff's Story

"When I first went to Toronto, I was homeless for about a week so I know what it's like to be homeless. It's not a good sight to see."

"Being homeless, with the way rent is going up every time you turn around, people on a fixed income doesn't get that much money to pay for a place to live so that's why we have homeless people. If I had my way, if I had all the money in the world, I would buy a place, like property, I'd build a house, or even an apartment building, just to get the homeless people off the streets."

"The murders, OD's. If you're on the street, you don't have nothing to eat. That's why we have a place called The One Roof Community Centre. I'm actually happy we've got that place."

"With the food situation it is getting kinda sticky out there. We need to have places that is willing to help out with more food so that people that's homeless can eat. Hopefully we get that because every year there's more and more people that's becoming homeless."

"My job is working at the One Roof, volunteering. A lot of people ask me, well, why don't you see about getting paid. My pay is I see people come up happy and they leave happy with a full stomach. That's my pay. A lot of people say, well, that's the first time I've heard somebody say that. To me money's nothing. As long as I see people happy that's all that matters. It's a friendly place. They won't turn their back on anybody. It's a good place to hang out and get out of the cold or get out of the heat."

"The One Roof is actually a place for if you're in need for bathroom stuff or harm reduction stuff that we give it out to people who needs it. It's a good resource place to come to. We welcome everybody. It doesn't matter what colour skin you are, what race you are, we always welcome people with open arms."

"Like I said, getting back to One Roof, we don't turn nobody away."

• Upcoming at St Hilary's

Sunday, June 8th

There will not be an 8.30am service
10.30am Rev Susan McKim Leads Sung Eucharist

Wednesday, June 11th

10am Bible Study

Thursday, June 12th

10am Bibles Study

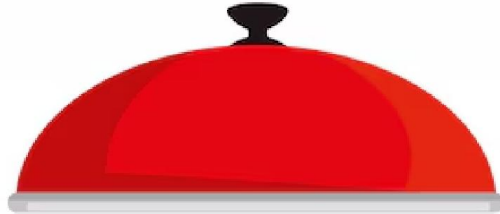
Sunday, June 15th

8.30am Said Service
10.30am Sung Service followed by Blessing of the Gardens

Sunday, June 29th

8.30am Said Service

10.30am Sung Service followed by St Hilary's Barbecue



You are invited to

St Hilary's BBQ Fellowship & Fundraiser

On Sunday, June 29th immediately following the 10.30am service

Tickets

Adult \$25 | Children under 10 years \$10 | Family Pack 2 Adults & 1 Child \$55



ST HILARY'S ANGLICAN CHURCH

2055 Hurontario Street | Mississauga | ON | 905 279 2305 | sthilarys.com

2025
Fellowship Events at
St Hilary's Church

DATE	EVENT
Sunday, June 15 th	Blessing of the Gardens*
Sunday, June 29 th	Summer Barbecue *
Sunday, July 13 th	Coffee Hour *
Sunday, August 3 rd	Coffee Hour *
Sunday, September 7 th	Coffee Hour *
Sunday, September 21 st	Back to Church Sunday & Back to School Blessing
Sunday, October 5 th	Coffee Hour * Blessing of the Animals at 2pm
Saturday, October 18 th	Games Day at 2pm
Sunday, November 2 nd	Coffee Hour *
Saturday, November 15 th	Hymn Sing at 2pm
Saturday, December 6 th	Turkey Supper at 4pm

* To start immediately following the 10.3am service

For more information, please call 905 279 2304

St Hilary's Weekly Email Updates, Announcements and Bulletins

- **Reading The Bulletin on Your Smart Phone**

If you would like to read the bulletin on your Smart Phone, please follow these steps

1. Go to sthilarys.com
2. Click on the menu icon
3. Click on Worship
4. Click on Worship Services
5. Scroll down to 'Download This Week's Bulletin'
6. Click on 'Click Here'
7. The bulletin will appear in PDF format for you to peruse

OR

Open Weekly Email and then click on the bulletin attachment.

Viewing on your phone is beneficial as you can zoom in on text to make it larger and easier to read and it saves paper!

- **YouTube Link**

Please [click here](#) to view the livestreaming of this Sunday's 10.30am service.

- **Memorial Flowers & Aumbry Candle**

There are several open spots for the remainder of 2025 for Memorial Flowers and the Aumbry Candle.

Should you wish to kindly donate flowers in memory of a loved one, please contact Molly on 416 253 6443 or mollymangalathu@gmail.com. Please include who the memorial is for, who the memorial is from, the short message that you would like to have in the bulletin and the date you would like it to appear in the bulletin. An example of a bulletin message is: 'To the Glory of God and in Loving memory of Jane Doe, Grandmother of Anne Doe, and Great-Grandmother of Mary Doe, from her family.' Please note there is a \$40 fee for this request.

To light the Aumbry Candle in memory of a loved one, please contact sthilaryscooksville@toronto.anglican.ca or 905 279 2304. A \$5 donation fee is requested.

- **Giving to St Hilary's**

If you would like to donate you can do so by:

- Sending an e-transfer to sthilaryscooksville@toronto.anglican.ca (please email us the password)
- Signing up to PAR (Pre-authorized Remittance). PAR is automatically withdrawn on a monthly basis and will go toward the area of your choosing.

St Hilary's Weekly Email Updates, Announcements and Bulletins

We thank you for any contribution you are able to make.

For more information on giving, please call the church office at 905-279-2304.

- **Good News from Around the World**

Please [click here](#) to enjoy good news stories from around the world.

- **The Anglican News**

[Click here](#) to read the latest issue of the Anglican.

Thank you for reading and have a great day!