



Advent 2015

# *the* Gathering

The Newsletter of the Church of the Redeemer



# Dear Friends,

## Ending and Beginning

The Reign of Christ draws to a close the liturgical year. Over the past few weeks the Gospel passages assigned for Sunday mornings speak of endings, apocalyptic visions and the destruction of the temple. The early Church considered the end of the world as they knew it.

Advent marks the beginning of the liturgical year and yet our readings continue to speak of apocalypse and upset...There will be signs in the sun, the moon, and the stars, and on the earth, distress among nations confused by the roaring of the sea and the waves. People will faint from fear and foreboding of what is coming upon the world, for the powers of the heavens will be shaken. In our own time we are asked to consider the end of the world as we know it.

I arrived at Redeemer in the wake of the construction project of the lower level and in the aftermath of 9/11. I part from the corner in the wake of a building project on the south face and in the aftermath of terrorist attacks in Paris. Fear and upset, chaos and terror abide outside, while love pitches her tent inside. Fourteen years, 728 Sundays, have slipped by with the blink of an eye and in that time I have been witness to: a music ministry that is soaring, a drop-in meal program which has served more than half a million meals, a children's leadership deepen, staff membership grow, pews fill, education events flourish. And while all of these programs are important, it is the small things that I cherish the most; an elderly hand unfurls to receive a morsel of bread, an anxious soul kneels at the rail for the laying on of hands, a child dances with maraca in hand during the closing hymn. It's always the small things that make the difference...touch, grace and forgiveness.



Since accepting the invitation of Archbishop Colin Johnson to become the rector of St. James Cathedral and the Dean of Toronto, the notion of living somewhere between an ending and a beginning is more than just an idea. Like one who lives

somewhere between a career and retirement, school and work, being healthy and being sick, navigating between an ending and a beginning is to walk on holy ground. It is a time to reflect on where we have been and where we are going. We ask questions like, who am I now? What is the meaning of my life? It is a time marked by deep gratitude, humility and wonder.

It is the small things that mark every beginning: life stirs in Mary's womb, dreams swirl in Joseph's head, John steps into the water of the river Jordan, shepherds survey the sheep, Magi watch for signs in the night sky. In the midst of upset the characters of Advent look for signs of a highway being made straight in the wilderness. While terror strikes at the heart of Paris, Beirut and Nigeria, we too, look for the places where the mountains are being made low and the valleys are being raised up and the crooked places are being made straight...this is our call.

This Dear Friends column marks my 70th offering. Each and every *Gathering* Newsletter is a testimony of our devotion that says something about our theology and faith journey through thoughtful prose, whimsical scribblings, poetic offerings and

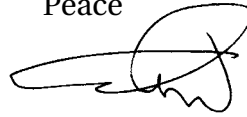
stories of a community on the move. I have been richly blessed by you, by this newsletter and by our common life of faith.

Church of the Redeemer has been home for me and for Mary and our children. We have been shaped and formed on our journey by what happens at the corner of Avenue Road and Bloor Street. With a stack of newsletters, rich memories, and deep joys tucked under our arms we take our leave and look for the stirrings of new life, emerging dreams and

possibilities that await us at the Cathedral. And the Holy Spirit continues to hover over the Redeemer preparing the way for a new incumbent, new horizons and new highways.

My Friends, may God richly bless you

Peace



Andrew

## Meeting Megan

When we first told our children that we would be moving to a new church, a small person in our house said, "But Mommy, this will be my fourth church. And I'm only seven." Such is life when your mother is in the process of becoming a priest.

I've had to move churches a number of times, but there was something particularly striking about this move.

Usually when I'm telling people that I'm moving churches, they smile and nod and say something like, "oh that's nice. Where's that church?" This time around was entirely different. For weeks I've been telling friends, family, and acquaintances that I'm moving to Redeemer. And everyone has responded, "Oh Redeemer. I know that church."

*"That's the church on the corner, across from the ROM"*

*"That's the church with the sign."*

*"That's the church with the scaffolding."*

More striking still were the other stories that came, of deeply personal connections with Redeemer:

*"That's a really special place, Megan. There was a time in my life when everyone rejected me. There was a time when nobody wanted me. There was a time when I was all alone. But that church, they welcomed me. They gave me a place to call home. They welcomed me when no one else would."*

*"That's a really special place, Megan. For a time, I left the church. There was a time when God felt really far away. But I went to Redeemer. And they helped me find my faith again. They helped me find my way back into a relationship with God."*



It is evident to me that this community of faith has an important ministry. Your connections with this city are deep and far reaching. You are doing good work here. And so it is an honour to come and partner with you in this work as you continue to serve God's mission in the world.

Here are some of the basics about me: I have served in a number of parishes in the Diocese of Toronto and in the Diocese of Quebec. I graduated from Trinity College in 2005 and since that time I have worked as a lay pastoral associate, as a children and youth minister, and as a curate within the ordination stream of this diocese. My husband Chris and our three children, Matthew (7), Andrew (6), and Abigail (3) will make Redeemer our new church home. At Redeemer, I will have responsibilities with the children and youth programs, with pastoral care, and I will be preaching and presiding at various liturgies. Redeemer has long been my "vacation church." You may have seen me here before as a tourist. After months of anticipating this change, it is my great delight to finally call this church home.

In Christ,  
Megan+



# In Celebration of Fourteen Years of Ministry at Redeemer

Heather Bennett and Joanna Campion

## A Look Back

As members of the parish community, we have journeyed with The Reverend Canon Andrew Asbil over the 14 years of his ministry at Church of the Redeemer, and he has journeyed with us, sharing joys and sorrows in our lives.

Andrew, Catherine, Hannah and Bridget arrived in October, 2001. As a society and as a parish community we were still in shock following the events of September 11. In contrast, we were also revelling in the completion of the building project and proudly showing off our new basement with its gleaming kitchen, boardroom, parish hall, classrooms, washrooms, and office space! Over the years since, we have rejoiced at the birth of Sophie; lamented the end of Andrew and Catherine's marriage; shared in the shock and grief of The Reverend Stephen Reynold's death; supported the training of several theology students and Assistant Curates; celebrated Andrew and Mary's marriage and the addition of Karl and Grant into the Asbil family; bade farewell to The Reverend Liska Stefko as Associate Priest; marked the retirement of John Campbell as Music Director; welcomed Dan Norman as the new Music Director, Will Reid as George A. Black Fellow in Liturgical Music and Assistant Music Director and The Reverend Megan Jull as Assistant Curate. And, once again we are revelling in the completion of a building project—this time the stonework restoration on the south face and bell tower, refurbishment of the organ, accessibility of the chancel.

We, along with our predecessors as chairs of Advisory Board and Board of Management, the staff, past and present ministry area leaders including the Aboriginal Issues Working Group, Catechesis, Learning@Redeemer, Church School, Worship and Spirituality, and Stewardship, have been inspired and challenged by the vision, guidance, and support for creative leadership to flourish that Andrew has provided. We have embraced,

*We have embraced,  
and with generosity  
supported, a bold vision  
for ministry at the corner  
of Bloor Street and  
Avenue Road.*

and with generosity supported, a bold vision for ministry at the corner of Bloor Street and Avenue Road. We reach out to the community around us and welcome all who come through our doors—whether as participants of our Drop-in Meal Program providing care of body, mind and spirit; attending any of our Sunday and mid-week worship services; participating in a host of learning opportunities to grow in our understanding of scripture and deepen our faith, at whatever age and stage.

What are your memories of Andrew and his family? Send your stories, photos, or other memorabilia to: [office@theredeemer.ca](mailto:office@theredeemer.ca). We will collate these to present at the farewell gathering in January.

## A Look Ahead

On Saturday, January 9, 2016 from 5PM to 8PM. we will host an all ages farewell party for the Asbil family. Andrew's last Sunday will be on January 10, 2016.

Bishop Patrick Yu will appoint an interim priest-in-charge who will take up this position as soon after Andrew leaves as possible. This person will work on a part-time basis (Sundays and two days per week) and stay until a new incumbent is selected.

A parish selection committee will be formed to identify who our next incumbent will be. Some time in the latter part of January, a special vestry meeting will be held. At this meeting, a slate of candidates will be presented for approval.

A lay consultant will be assigned to work with the selection committee to carry out its work of making a recommendation to the Bishop for the appointment of a new incumbent.

We ask for your prayers for Andrew and all the Redeemer clergy, for the staff, lay leaders, and all members of the parish as we move forward.

*Heather Bennett is the chair of the Advisory Board and Joanna Campion chairs the Board of Management.* ☒

# Marking the Days of Advent

Abigail Young

*This is the first of a two-part series prepared by Abigail Young on the penitential nature of the seasons of Advent and Lent. In this one, we look at how we “do Advent” both at home and within the church community. In the next issue of The Gathering we will look at Doing Lent.*

NOW THAT November is here, the season of Advent is close at hand. This short season provides us with an opportunity to get ready for Christmas, but it is also—historically at least—a penitential season, like Lent. What does it mean to speak of penitential seasons? How do we ‘do’ Advent and Lent so as to benefit from their penitential quality? I think the best way to tackle those questions is to look at each season in turn.

## Advent

The traditional trappings of penitence, such as fasting or the use of purple as a liturgical colour, are no longer very evident when we look at our Advent observances, at least in the Anglican Church. Only in the Orthodox churches is a strong sense of Advent as a time of penance still found. However, if we make a mental link between penitence and repentance, we can still discover a connection. Repentance is not just being sorry for what we have done. It signifies a complete reordering of our lives so that we are no longer directed toward the things that lead us away from God and toward wrongdoing and sin. Instead we turn toward God and our neighbours and away from what is hurtful to them (or to ourselves). When we see Advent as a penitential season then we can see in it an opportunity for that redirection in our lives, away from what is hurtful to ourselves and others and toward what is good and joyful.

But this seems odd and wrong-headed! Isn't Advent a time to get ready spiritually for Christmas? If Christmas is a time of joy, why would we get ready for it with repentance? Well, repentance signals a complete make-over of ourselves. In Advent we try to make

ourselves ready to receive Jesus into our hearts as Mary and Joseph received him into the world at his birth. Looking at it that way, repentance seems like a good way to get ready. Christmas is, after all, not really about all the decorations and presents and family visiting, as important as those things are. It is about the wondrous birth of Jesus into the world so many centuries ago and into our world even now.

Advent is more than just preparing for Jesus' coming at Christmas. It also focuses on Jesus' second coming, as we can see in the readings for Advent in our three-year lectionary cycle. Just as we look back to see the reality of God's Incarnation in the birth of a child to Mary and Joseph in Bethlehem, so we are also called to look forward to the reality of the Second Coming of the transcendent God among us. Preparing our selves to contemplate that latter reality is hard and I think any honest appraisal would suggest that making a true reordering of our priorities part of that would be a good idea!

How do we prepare for Advent collectively, as God's people here at Church of the Redeemer? In two ways.

First is through our liturgy. The Advent services at 9.30 and 11.15 start with silence and then song as candles are brought into the chancel by members of the community. As we await the light in silent prayer we are invited more deeply into the watchful preparation that is the keynote to Advent. We watch and pray as we await both comings of the Lord, as we await God's coming into our own hearts. Secondly, we prepare by joining in our parish prayer discipline for the season.

Those little booklets offer us a way to come together in prayer even when we are not together at a service in the church. The prayers, psalms, and other texts of Scripture still the tide of Christmas busyness that may be Advent's greatest distraction. And they invite us ever more deeply into prayer and watchfulness.

This watchful preparation leads us not only into prayer but equally into a time of reflection and repentance as we reorder our priorities to be closer to

*But this seems  
odd and*


*wrong-headed!*

*Isn't Advent a time  
to get ready spiritually  
for Christmas?*

those that are shown in God's coming into our world, described so beautifully in Philippians 2.5-11:

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross.

Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

May we all spend a holy Advent and a joyful Christmastide! 

## Rock Eucharist with Wine Before Breakfast & the Music of Bob Dylan



# An Invitation to Observe a Holy Lent

Charles McMulkin

*Each year during Lent, members and seekers within our Redeemer community are welcomed into a process of learning and formation as followers of Jesus—traditionally called Catechesis. Its purpose is to support participants as they grow in Christian faith and life, and to welcome them into fuller participation in The Church of the Redeemer's own life.*

*Catechesis offers participants the opportunity to be baptized, to renew baptismal vows, to be received into the Anglican Communion, or simply to receive a blessing. Each Catechumen is accompanied by a sponsor—a member of the community with their own lived experience of Catechesis.*

*Two members of last year's Catechesis group—Marg Creal who was a sponsor and Carolyn Mackie, a candidate—offer their reflections on the experience.*

## **Marg says:**

Last year I agreed, hesitantly, to be a catechesis sponsor. I am a fairly regular church attendee, but I wasn't sure I had the skill-set to support two committed, thoughtful catechumens in a faith-based process. My preparation was simple: I checked the Redeemer website, Googled "catechesis," and put the dates in my calendar. I felt flattered but daunted, and arrived for the first session feeling woefully underprepared and without realistic expectations, except that we would start with some pretty good soup.

And so we did. We all shared a meal to which all had contributed. Afterward we spent time getting to know—and appreciate—each other's highly varied background. This was when I relaxed! Each week, following our communal meal, there was a user-friendly, interactive guest presentation. Our discussions were thought-provoking and helped us explore new meaning in everyday living. Prayerful reflection on scripture prompted a sharing of life experience, which uncovered a complex fabric of connections between the gospel and daily life. The overnight retreat helped us experience

"holy silence," out of which emerged deeper connections among our diverse group. As a sponsor, I was privileged to support the intimate faith based journey of my catechumens and, incidentally, experience my own journey.

I learned I did have the skill-set after all. I just had to be myself.

## **Carolyn has this to say about her Catechesis experience:**

The way life happens, Lent 2015 was quite a difficult season for me, so my experience of Redeemer's Catechesis process continues to be intimately woven with the emotions and events going on in my life at that time. In some ways, this made it harder for me to fully engage with the program. Yet in other ways, it was a particularly appropriate time for me to reaffirm my faith.

In the midst of all of this, I was a little apprehensive about having a sponsor and what that might entail. However, this proved to be one of the best aspects of Catechesis for me. My sponsor and fellow catechumen were full of kindness and acceptance, fostering the opportunity for us to share with one another in a way that felt comfortable for each of us.

This same ethos marked the group as a whole. We were a picture of glorious diversity, about as broad a range of age, gender, and ethnicity as you could hope for. And although we were coming to Catechesis with very different histories and a variety of purposes, we all contributed to creating a space in which we could discover more about Christian faith and community, and their place in our lives.

As I was trying to think of how to describe my experiences in Catechesis, I thought, "They should get someone normal to write this!" And then I realized that that is one of the best things about Catechesis at Redeemer: there are no prerequisites, and, if there were, I'm pretty sure 'normalcy' wouldn't be one of them. All are welcome, and all will find a place!

*My preparation  
was simple:  
I checked the  
Redeemer website,  
Googled "catechesis,"  
and put the dates  
in my calendar.*



*With some exceptions we will meet on Tuesday evenings, (not Monday's as previously announced), from 6 PM to 8.30PM starting with a simple communal meal.*

Saturday, February 6 – morning	Our Unique Faith Journey
Tuesday, February 16	Baptism
Tuesday, February 23	Living Our Baptism
Tuesday, March 1	Instructed Eucharist
Tuesday, March 8	Reading the Bible with Discernment
Tuesday March 15	Anglican Identity
Tuesday April 5	Celebration & Next Steps

In addition to gathering for program sessions, catechumens and sponsors are asked to commit to these dates:

Sunday, February 7	Commissioning Rite
Wednesday, February 10	Ash Wednesday Liturgy
Friday, March 18 – evening	Overnight Retreat
Saturday, March 19	(Day option possible as needed)
Saturday, March 26	Easter Vigil – evening (brief rehearsal in the morning)
Sunday, April 3	Concluding Rite

All participants are encouraged to attend services during Holy Week, starting with Palm Sunday.

If you're curious about participating in Catechesis 2016, either as a catechumen or a sponsor, please feel free to contact me at [cmcmulkin@gmail.com](mailto:cmcmulkin@gmail.com) or speak to me between the 9.30 & 11.15 services most Sunday mornings, or contact the Church Office (416.922.4948) and leave a message for me there. ☒



## Meeting Babies and Their Parents

Every year, 35,000 new and expectant parents make their way to the Babytime Show at the Metro Convention Centre during the first weekend in November. And at some level, all these new parents and parents-to-be are wondering the same thing. How can I best care for the new little life entrusted to me?

This year, several diocesan clergy, including our new priest Megan, decided to set up a booth at the show. The idea was to be a presence—a witness of the community of Christ's Church. This endeavour was something of an experiment. The focus was to be available to answer questions, to offer parents resources, and to help connect interested parents with a church community.

The experiment was well worth it. Megan spent Friday of the show greeting parents and engaging in conversation. There was a curiosity about Redeemer—that church on the corner. There was a surprising willingness to receive resources and many fruitful conversations about how to connect with a church. There were conversations about what it might mean to raise their child in a community of faith and about women in church leadership. There were questions about how to begin to share the story of faith with young children.

This was an experiment well worth repeating next year. ☒



# Aboriginal Issues Working Group Keeps on Keeping On

Pamela Thomson

In early June, the Truth & Reconciliation Commission issued its executive summary report and presented it to the four involved churches and the federal government. As part of the release of the report, a three-day ceremony was held in Ottawa. In Toronto, Church of the Redeemer supported a large ecumenical walk on May 31, ending in Queen's Park.

On the date of the report's release, a Prayer Vigil was held at Redeemer for several hours, organized by the Reverend Jim Boyles. We hosted many people who read and prayed with ministry leaders from the Presbyterian, United & Roman Catholic churches. We continue to pray for a change of heart in every Canadian.

We hosted a TRC discussion group over seven weeks of the summer as members of Redeemer and other parishes and inquirers read and prayed the words of the report and its 94 calls to action. We also discussed the continuing media coverage of the report and its significance to the next generations.

The final report will be extensive and may be out over the winter. The summary is over 300 pages, with a companion book entitled "*The Survivors Speak*," a third document entitled "*Principles of Reconciliation*," and a fourth volume which contains the 94 *Calls to Action* from the Summary with no discussion.

There are 11 Calls to Action directed at our churches:

- ☞ Develop and sign a Covenant of Reconciliation (#46);
- ☞ Adopt and comply with the principles and standards of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and follow through (#49);
- ☞ Repudiate concepts of sovereignty and discovery (#59);
- ☞ Develop and teach curriculum fulfilling specific criteria (#60);
- ☞ Establish and fund projects for healing, education, spirituality, self determination and reconciliation etc. (#61);


- ☞ Require denominational schools to provide comparative religious studies (#64); and
- ☞ Establish and maintain a registry of cemeteries with commemoration ceremonies (#73, 74, 75, 76).

Of course there are many calls to action which churches and other groups must support by advocacy and understanding, such as education, child welfare, health and justice.

On Monday November 16, three speakers discussed the *Call to Action* which will affect them most. These three, Mike Cheena (Cree), Murray Crowe (Oji-Cree) & Kim McDougall (Oneida) may be familiar to many of you since they each shared their story of going to residential school, and have participated in our events and Feasts. This event follows one in October with the Reverend Andrew Wesley and Esther Wesley who led a discussion after the audience of 45 watched "*We Were Children*." It was a moving and powerful afternoon.

Your AIWG is working with Council Fire, as well as other denominations, to support the work of Council Fire in pursuing reconciliation and the implementation of the calls to Action. AIWG is also part of a growing group of neighbours and other parishes interested in encouraging their communities to engage with the report and its calls to action. This Aboriginal Justice Coalition is providing insight and support to each member. We circulated *Questions for Candidates* arising from the calls to action during the election.

I, representing AIWG, attended two Kairos events in the fall. One was an annual meeting in London, Ontario; the other was called "Covenant Chain VI" in Ottawa. Both conferences helped me grow in understanding and knowledge, and to make contacts with other parishes outside of Toronto. The Ottawa conference had powerful speakers and presentations, including an Inuit Elder telling of his school experience. I will go in 2016, I hope. Kairos does amazing work. It is concentrating on Call #62 concerning age-appropriate education about our true history, aboriginal culture and practices from Kindergarten to Grade 12. This is also an important focus for the education cadre of the AIWG. A hand-signed petition will be circulated very soon, and I encourage each of you to take a page or two for signing by neighbours, colleagues, sports teams and so forth.

In 2016, we hope to host a few events before we celebrate Aboriginal Sunday on June 19. 

# Time & Talent

Heather Bennett

As we look toward Vestry, our annual parish meeting, we welcome parishioners to consider sharing their skills and expertise by participating on the Advisory Board, Board of Management, committees, or on special project teams.

Participating in some way is an opportunity to get to know one another better and contribute to the life of the community. We need a range of talents to offer our ministry at this corner. We encourage you to prayerfully consider how you may become involved.

On the homepage of the website, [www.theredeemer.ca](http://www.theredeemer.ca) you will see Getting Connected under the **Quick Links** section. On the Getting Connected page, you can click on any of the groups listed on the left hand side of the page to find out what they do. If you want to talk to someone to get more information, the email address is [connecting@theredeemer.ca](mailto:connecting@theredeemer.ca).

You may want to:

- ☞ Find out about board and ministry area leadership opportunities
- ☞ Join one of the ministry areas: Learning@Redeemer; CreationMatters; Aboriginal Issues Working Group; Stewardship committee; Catechesis (in Lent); Property Committee; Amnesty Action Circle; Getting Connected
- ☞ Participate in Sunday or mid-week worship services as a greeter, reader of scripture, leader of prayers of the people, communion minister,

server, sound system operator, member of the music group or choir

- ☞ Work with children or youth (involvement follows one year of Redeemer membership)
- ☞ Serve coffee after services
- ☞ Change the message on the outdoor sign
- ☞ Participate as a member of a hospitality team for an event or program
- ☞ Join one of the Drop-in program teams: a cooking team, or participate in the Story Club, Art Program, Talk and Pray group
- ☞ Following discernment with a member of the clergy, join the Pastoral Care team providing support at times of crisis, significant need or transition.
- ☞ Fold the Sunday service leaflet/bulletin
- ☞ Contribute by doing any of the following at home: Drop-in program laundry (tea-towels and aprons); laundry from worship services (purifiers); bake bread for the 9.30 worship service; update our website, or Facebook, or Twitter-feed; prepare biweekly eNews; create graphics for posters and brochures; join *The Gathering* newsletter team (five issues per year)
- ☞ Participate in the following “one off” opportunities: Doors Open (the last Saturday and Sunday in May); Nuit Blanche (the last Saturday night in September; seasonal service bulletin folding; special parish mailings; Christmas decorating. ☒



## Advent for All



# Christmas Eve in Dubai

David Penhale

My childhood memories of the night before Christmas are vivid. Carols. Shortbread cookies. The Christmas tree ablaze with lights, circled by brightly wrapped presents.

My sharpest memory, however, concerns a very different Christmas Eve. On the warm, humid night of December 24, 1990, Dubai was a city on the verge of war. Earlier that year, Iraq had annexed Kuwait, an oil rich emirate on the Persian Gulf. In the months following the Iraqi invasion, Dubai had seen a huge build-up of military might. Soldiers walked the streets. Warships filled the harbour. Warplanes shrieked overhead. The conflict that would eventually be known as the First Gulf War was only days away, a certainty that weighed on the minds of the people seated under the stars in the courtyard of Holy Trinity Church. I was among them. Donna, my wife, was at my side. As the liturgy began, I felt rather brave. Many expatriates had fled the city. Donna and I had stayed on.

We had come to live and work in Dubai to help with an ambitious start-up, a system of technical colleges for the training of national youth. In the United Arab Emirates, expatriates comprise 80 percent of the population and dominate the professions. The colleges hoped to address that imbalance. Our jobs were demanding and we worked long hours. However, Dubai is scarcely a hardship posting. There were beaches to enjoy, tracts of desert to explore, gourmet restaurants to discover. Rich, tolerant, paradoxical and perplexing, Dubai is the most liberal city in the region. Islam is the official religion. Christian symbols cannot be displayed in public, but Christians are free to practice their faith. The Anglican Chaplaincy of Dubai, the home of Holy Trinity, has its own buildings, including a church complete with spires — with crosses on the inside. I had left Canada as an occasional, last-row-of-pews churchgoer. When a colleague told us about Holy Trinity, Donna and I decided to give it a try.

*Rich, tolerant, paradoxical and perplexing. Dubai is the most liberal city in the region. Islam is the official religion. Christian symbols cannot be displayed in public, but Christians are free to practice their faith.*

The Chaplain of Holy Trinity, and the presiding celebrant that Christmas Eve, was Dennis Gurney, an Anglican priest who, as I remember his story, had grown up on a dairy farm on one of the Channel Islands off the coast of France. The Chaplaincy of Dubai consists of five very diverse Anglican churches located in the northern part of the U.A.E. The congregations include Anglicans from the Philippines, Pakistan, Sri Lanka, Canada, the United States, the many regions of India — from all over the world. As well, the Chaplaincy hosts a rainbow of other protestant congregations; how many there were in 1990 I can't say, but in 2015, the five churches host some 270 guest congregations: Seventh Day Adventist,

Tamil Full Gospel, Bethel Telugu Brethren Assembly, Coptic Orthodox, Dubai Korean Church, Dubai Chinese Gospel Church, to name a few. Services are held in Hindi, Urdu, Arabic, Amharic, Tagalog — the list goes on. The Chaplaincy is inclusive and ecumenical. In the Middle East, I came to see my Canadian church experience as a tile in a bright mosaic.

Our first Sunday at Holy Trinity, I remember well. Taking time off work (the work week in Dubai is Sunday to Thursday), I drove through the

gates of the church compound expecting, I don't know, something English and old fashioned. Plainsong and high tea. What Donna and I found instead was a congregation drawn from at least a dozen countries and cultures, engaged in a dynamic, joyous, charismatic celebration. People sang and swayed, raised their hands in praise. This was Anglicanism? It was certainly a lot of fun. Many Sundays, an expatriate family from India led the music. What talent they had! They played guitars, keyboards, drums, and sang beautifully. We were invited to a church picnic. The following weekend, we joined a caravan of four-wheel drive vehicles that bumped and jolted its way into the desert. The sun had set. A campfire burned. Blankets were spread on the sand; picnic baskets, opened. Donna and I were making polite



conversation with our blanket mates when a portable stereo blasted into life and a belly dancer—an Anglican from Beirut, I believe—came shimmering out from behind a dune. She was very good, and as she danced behind her veils and shook her bare midriff, it dawned on me that fellowship doesn't have to be dull.

That Christmas Eve under the stars, the gospel reading—the decree from Emperor Augustus, the journey to Bethlehem, the birth of Jesus, the angel, the shepherds—had a compelling immediacy. With a crescent moon hanging in a Middle Eastern sky, the story rang true. When Father Gurney stepped forward to give his homily, I gave him my full attention. Dennis Gurney had been kind and patient with me. Some weeks before, I had asked him about a passage from the Gospel of John that troubled me... “...unless you are born again...” Dennis Gurney and I were walking together when I presented this difficulty. He stopped abruptly and fixed me with a keen gaze. “But you enjoy coming to church?” he asked. Caught off guard by this non sequitur, I had to admit that I loved coming to church. “Well, then,” Dennis said, taking me by the arm and walking again.

Twenty-five years later, I can't be sure how Father Gurney began his sermon that Christmas Eve. Perhaps he spoke of how weary Joseph and Mary must have been after their long journey, how vulnerable they must have felt, so far from home, so rudely sheltered. I do remember what Father Gurney said next. War was all but inevitable, but we, the congregation, had no business being afraid. We were not in danger. My false pride about remaining in Dubai fell away. He was perfectly right, of course. At that moment we were the best protected people on earth. After the sermon, we prayed for the men, women and children who really were in harm's way, for all who would be swept into the conflict. We often describe our spiritual lives as journeys and indeed, we are pilgrims on the road. During my time in Dubai, I came to think of my spiritual life in an additional way: as a long, halting process of maturation. Saint Paul puts this before us in the familiar words of 1 Corinthians 13:11. “When I was a child, I spoke and thought and reasoned as a child. But when I grew up, I put away childish things.” Perhaps I grew up a little that Christmas Eve.

The First Gulf War began on January 17, 1991 with a massive bombing campaign. The conflict was, among other things, a television war. The faculty of my college gathered to watch events unfold. The media served up the war as a thrill-a-minute story, a fireworks display reported live from Baghdad. Smart bombs streaked

toward bridges. Buildings exploded in flashes of light. It was like watching a video game. That evening, everyone was glued to the television. Everyone except Tareq, a man in his forties who taught in my academic department. Tareq was an Iraqi and a devout Muslim. His mother was in Baghdad, somewhere under all that lethal shock and awe. I found Tareq on the balcony, gripping the railing with both hands and staring into the darkness. I couldn't think of a single thing to say to him. It took all the courage I had simply to stand beside him.

Donna and I returned to Canada in the summer of 1992. “Church shopping” is an odd term for the earnest search all of us undertake, the hunt for a community to guide us on our journey. When we came through the doors of the Church of the Redeemer and encountered a congregation alive with the Spirit and open to possibilities, we knew we had found a home.

The Christmas story is about finding our way home. On Christmas Eve, we come together in churches around the world to wait in hope and expectation for a gift that is infinitely more than we could ask or imagine, the arrival of God in our midst.

*We are grateful that David and Donna found their way to Redeemer. David has been involved in a number of committees and projects here including some of our restoration projects while Donna is active with the drop-in meal program.*



## All Saints

# Stepping into the Future: The Next Steps

Peter Tovell

## A Reminder of our Most Recent Steps

At Special Vestries on October 7, 2014 and January 19, 2015, the parish approved funding of \$150,000 for Part One (interior chancel renovations) and \$400,000 for Part Two (exterior masonry and bell tower repairs) for a total of \$550,000. The two parts were combined into one negotiated construction contract for \$501,000 with Clifford Restoration. Work on the exterior south face of the church was started with the erection of scaffolding at the end of May, 2015 and work on the chancel was started in mid-June. The final aspect of this project—replacing the existing lift—was started in early September.

Once our General Contractor, Clifford Restoration started working on repairing the stonework and bell tower, it was discovered that the damage to the interior structure of the tower was more extensive than anticipated. Unanticipated issues and costs are common in renovation and restoration projects, however this and some other newly revealed construction issues in the chancel and new lift necessitated the Project Team to recommend an increase of \$150,000 to the original construction budget. At a special meeting of Vestry in July, the Board of Management was authorized to approve the additional funds, increasing the combined construction budget to \$700,000

Work in the chancel was substantially complete by the beginning of September, with a few remaining deficiencies to be completed. At the time of writing this article, the work on the south face masonry and bell tower is nearing completion with the installation of a new carved stone medallion near the top of the bell tower and the return of the weather vane. The bell has been secured

and repaired and is ready to be rung. With all work done, the scaffolding will come down.

The new lift has presented its own scheduling issues resulting in a longer than planned temporary ramp access at that entrance. Most of the problems have been resolved and the project, to date is within budget.



## Stepping into the Future – Part Three

In consultation with the chairs of the Boards of Management and Advisory, the Project Team has begun work on Part Three; re-building the front steps, opening up the corner sidewalk, new exterior lighting and new signage. The work is scheduled for next spring and summer. The construction budget for the new steps, plaza and lighting is projected to be \$520,000 and \$150,000 is budgeted for new signage. In light of the additional cost for Part Two, these numbers will be reviewed and adjusted.

Open house presentations of the designs for Part Three will be scheduled for the parish's review once they are finalized. A Special Vestry will be held for the parish's approval of the budget and designs plus approval to submit the project to the Diocese for approval and tendering to contractors.

The Project Team thanks the congregation and staff for their patience and support over the past few months of construction. We're nearly there—and ready to begin Part Three.

A dedication service, including ringing the bell, will take place on Reign of Christ.

*Peter Tovell is the chair of the Project Team.*

**STEP  
INTO THE  
FUTURE**











# Home and Presence

Peter Bennett

It's almost time for the carols, the glitter and the glitz that surrounds the preparations for Christmas. It could be a crazy time of year at Redeemer as well. What seems to anchor this community is the emphasis on the preparation we do in Advent. Whether it's the reading of The Christmas Carol, the beauty of the Advent Carol Service, the contrast of Advent Chapel, the quietness of the Blue Christmas service, or the community gathering in darkness and silence each Sunday in Advent, we are inviting God's presence into our lives.

Over the last 14 years of our membership in this community, Heather or I have been privileged to hear many stories of *Home and Presence*. How did you experience God's presence in your life? What was it that drew you in to this place? Why is it your spiritual home? Who invited you to the table?

There are no right or wrong answers to these questions. The reality is that each of us experiences the touch of God's presence in different ways, and that is what makes it 'home' for us.

This parish is blessed with the talents of many individuals who give generously of their time to make this community what it is. We are blessed with outstanding clerical leadership. The deft touch of our lay staff in managing our offerings of time and talent enriches our lives in so many ways. Being present in the lives of 100 guests a day, five days a week, 11 months of the year is a testament to the presence of God in the wider community.

Ministry, no matter how it is offered, costs money. Every year we gather at Vestry to celebrate and ask God how we can expand His presence in the life of the community. We now have an operating budget of just over \$1 million annually, which gets approved in February. By the end of the year we find ourselves in scarcity and ask ourselves how God will enable us to fulfill our ministry objectives. Whether it is the story of the Elijah and the single mother (1Kings 17:8-16), or the

story of the loaves and fishes (Matthew 14:13-21), there are countless stories of ministry undertaken in faith, doubt in our ability to count on God's abundance, and trust that by our efforts, our faith will uncover the gifts we need to fulfill our ministry of 'home' and 'presence.'

*Home and Presence* asks you to do two things. It asks you to offer what you need to give in order for us to fulfill God's call to ministry at the corner in 2015. Your extra gift of \$100, \$500, \$1000 or more, enables us to conclude the year successfully. Secondly, we are asking you to enter 2016 with a bold vision of community

ministry, particularly in the support of refugee settlement. The estimated cost of \$40,000 to support a family of four is needed over a two-year period, in addition to the \$1 million cost of maintaining existing ministry to the whole people of God. Your generous response is appreciated.

One of the traditions of Christmas is the pageant. The script doesn't vary much each year, 'cause after all, scripture is scripture! Each year, however, the cast offers a fresh interpretation of the familiar story.

Here's my take. How about that anonymous innkeeper? Somebody knocked on his door. He's looking at this dirty stranger, and sees this visibly pregnant woman in the background. His inn is full, he's made his money, he doesn't need the grief. He could have said no, I have no room. But he didn't. God was present in this encounter. Instead, he offered all that he could, a stable and a manger, to a stranger, his wife, and a newborn child. He gave them a home, and look how the pageant continues to unfold!

By God's grace and your generosity, we will continue to offer *Home and Presence* in 2015 and beyond.

Thank you.

*Peter Bennett is the chair of the Stewardship committee.*





# Curve Lake First Nation



*In late June the youth group went to Curve Lake First Nation and the surrounding region for their annual service trip. Three of the group offer reflections on what they learned, experienced, and carry with them still.*

*Rebecca starts us off with her reflection on her experiences.*

For our youth group trip this year, we went to a first nations reserve on Curve Lake in Peterborough. This was definitely one of my favourite trips we have done so far because we got to learn so much about the culture and lifestyle on this reserve. One thing I really noticed about this culture was that people were so caring. People there support each other through anything, and get through hard times by believing that it shows them what's right and builds them stronger. It is almost the opposite to our society today where many people are so negative about tough times, and don't see any good in them.

The community members help people experiencing these hard times, and forgive people for bad choices rather than just cast them away as a lost cause and reject them.

I heard many stories about how proud the community was of people who pushed through bad times. A specific

story that stuck out to me was about two boys in high school who had turned to drugs and whose grades were dropping but then, with the help of the community, turned their lives around by creating an organization to help other aboriginal children get through school. We heard many other stories like this that showed just how positive and loving the community was. I saw how strong the culture was in this place and how much love people all have for each other.

I now fully understand how horrible residential schools were because they tore apart this amazing culture. During our time on the reserve we not only heard many stories about these residential schools but we got to talk to someone who had actually been in one. This was incredible to hear because, instead of just reading it out of a textbook we got to hear somebody's actual opinions and experiences about this issue. Talking to someone who had experienced these things first-hand really personalized and gave me much more in-depth information on what residential schools were really like.

Overall this trip was very inspiring and made me want to visit more places just like this. This was a great trip and I look forward to all our trips in the future!





*Phillip wasn't able to be with the group on their first day. He shares what he experienced throughout his time there.*

I joined the group on the second day because I was sick when they left Toronto. When I got there, the rest of the group was at the Whetung Gallery and they were talking to Mr. Taylor, the artist. He told us his experiences being homeless and getting his life back on track. It was an interesting experience to walk into on my first day, as I was actually able to see the reasons why his art is so amazing.

I remember how cold and hard the basement floor of St. Barnabus Church was, even with puzzle piece mats and a blow-up mini-mattress. It still felt like sleeping on concrete. We went into Lakefield and we worked at a house run by Youth Unlimited where we did yard work. There was a very tricky tree stump that we had to pull out. Tom didn't think we could do it, but we did. My wood chopping experience at the cottage helped! We enjoyed lots of mini cheese Ritz crackers.

We also went to the Petroglyphs Provincial Park, which is made up of the largest set of petroglyphs in Canada. I was pretty amazed at how many there were in that general area.

All in all, the trip was pretty amazing. I learned a lot about the people that were here before European contact. The leaders were awesome, and we had fun.

*Declan's experiences on the trip are rooted in giving thanks and the lasting legacy of this time away.*

Tobacco plays an essential role in the life of giving thanks, as *sema*, the Ojibway word for tobacco, is used in almost every ritual and practice the Anishnaabeg way of life. Tobacco joins its sister plants cedar, sage, and sweetgrass on the medicine wheel as the four ritualized plants used frequently on the reserve. Tobacco is used extensively for giving thanks, something that is done frequently throughout the community.

We heard several stories from our Ojibway guide, Ann Taylor, about the ways in which the Anishnaabeg people were thankful, which put their rituals in a whole new light for me. I saw many hand woven baskets in the cultural centre on the reserve. These baskets, woven from black ash trees used porcupine quills



throughout. The basket makers try to solely use porcupines found as road kill. After using its quills, the basket makers give the porcupine a proper burial, complete with the sprinkling of sema over the body in thanks. This initially seemed like an astounding practice to me, but as Ann continued to talk, I became more and more humbled by the practices of giving thanks used by the Anishnaabeg. For example, Ann told us that when they were crossing a body of water, ceremonial sema was sprinkled on the water for a safe crossing. When hunting, the unused remains of an animal (and there were few that went unused) were also given a proper burial, as close to the land where they were killed as possible. What also speaks to me about these practices is the connection with nature in all of them. The native way of life depends so much on what the Creator has given in nature, enabling a true unification between humans and the land.

On June 29, the third day of our trip, part of the plan for the day was to visit Petroglyphs Provincial Park. These petroglyphs were carved (not painted like pictographs) around 900 CE, and have had strong religious and cultural significance since. There are over 1,000 carvings on the small expanse of rock, which have been preserved by the repainting done by archeology students. In the mid 1980s, the whole rock was enclosed by a building made of corrugated metal and glass. This building allows the carvings to remain visible, and attracts outsiders to the site, introducing them to First Nations culture. As this was a religious site, I was surprised not to experience the special calming feeling that I often have at other religious sites. I asked Ann Taylor, and she agreed with me, pointing out that the building really interferes with the connection of the rock to its natural surroundings. Although Ann had this complaint, a seemingly major one for a site of such religious significance, she spent more time giving thanks. Ann proceeded to say that although she felt the building might have dampened the spirit of the rock, she was grateful that it protects the rock, and also that the Ojibway people have such a good relationship with the park, as well as Ontario Parks. When we asked her what she meant about the native relationships with provincial parks, Ann told us that before the rock became part of the park, they weren't allowed to practice religious ceremonies there: now they can on special occasions. Through all of our conversation, she maintained



a genuinely happy, thankful attitude, which thoroughly impressed me.

On the last day at Curve Lake, we received a smudging at the cultural centre. This was a cleansing ritual, something Ann told us she did every morning. This was a fascinating thing to observe and participate in. While burning sage, Ann prayed to the Creator about various things,

largely based on giving thanks, but not understood by me since she was speaking in Anishnaabemowin. At the end we each brought the smoke towards ourselves with our hands and passed it over our hair, eyes, mouths, ears, and hearts. The prayer ended with the Native word for thank you—*Miigwetch*—repeated three times.

Shortly before leaving for the trip, a friend from my work asked what I was doing on this particular week off, and I told him I was spending part of it on a native reserve north of Peterborough. Very quickly he became interested and asked me what I knew of that culture. I had to say “very little” as I had never been to a native reserve before. When I got back to work, I was telling him my take-away from the trip, which I will now say to you. There is a phenomenal, and very positive connection with nature in the Curve Lake community, largely based on taking only what you need and giving thanks for all that you take. This seems like a concept that can be adapted into our own lives and was further reinforced for me through conversations about environmental science with our leader Elise. So all I can say to those on Curve Lake is *Miigwetch*. For the stories, the knowledge, and the hospitality, Curve Lake was an incredible learning opportunity—*Miigwetch*, *Miigwetch*, *Miigwetch*.

*We look forward to hearing more from the youth group about last year's trip and what they have planned for this coming year. Thank you to them and to their leaders for bringing back to our community their experiences so that we can learn from them. Miigwetch.*





# In the Light and in the Stillness

*Ann Cope*

Some days it seems almost too much. The news is filled with stories of violence and fear; of despair and hurt. If you change the channels on the television for respite from the images and words, you discover—Christmas movies. The stores around us play the songs of the season, the shelves and racks are piled high with the latest, greatest and most desired gifts that you are enticed into believing will make this the best Christmas ever if you would just buy one of everything. Some days it seems almost too much.

I'm not certain I have a favourite season in the church year but if I did, it might be Advent. (Talk to me in Epiphany—I might have a different opinion and might find the days of Epiphany really quite the best). For the moment I think Advent is my favourite. Or, maybe it is that by this point in the year I come to realize how much I need these four weeks to remind me to make time in the hectic pace of this time of year to slow down. Sometimes even to stop. When I do that I see things differently.

It starts with the first Sunday of Advent when in the stillness and dim light of the start of the morning services we pause. There is silence and we pause. Song surrounds us and light comes into our midst. We are reminded that we are waiting and watching. We are reminded of the Light that is to come. Those opening moments of the liturgy ground me in the season. They remind me there is no need to rush ahead. We will get to Christmas in due time. For now, we wait. We watch. We pray.

The prayer continues throughout the days of Advent. The order for daily prayer that is part of our tradition here calls us to find a few moments each day to slow down. To stop. To be in the stillness and to listen for God's voice. We are reminded that over the course of the day someone, somewhere is praying. It is a reminder to wait. To watch. To pray. To hold on and to let go.

Sometimes the pressure to get all of the shopping done and the celebrations fit in can overtake and that which might be joy-filled becomes just another checkbox

on the ever growing list. You see it on the faces of those who pass by our doors. You feel it in the air. It was out of that realization that Advent Chapel was born. I'm always grateful for the opportunity to be a 'quiet presence' in our worship space as we open the door at the end of the workday, put out some candles and welcome in—the weary, the worn out, the heavy laden. In creating space for others to come in, set down the parcels that are part of the burden they carry, I discover that I need that space just as much. We sit in the stillness. Some who arrive stay for only a moment or two; others find themselves staying longer than they imagined and they leave feeling a bit lighter of spirit. It is a reminder to wait. To watch. To pray. To hold on and to let go. To see the wonder of God's love in the world around us.

What about you? What makes Advent special to you?



## **Marking the days of Advent at Redeemer**

There are a number of ways that you can mark the days of Advent here.

Each Sunday morning the daily prayer booklets are available in church and on the website. A reading and image for each day is also posted on our Facebook page as an invitation to prayer. Join us in prayer through the days of the season.

The dates for Advent Chapel will be posted on the bulletin board in the welcome area and on Facebook. We open the church on select weeknights for about 90 minutes at the end of the workday. If you are in and see the lanterns on the front steps—please drop in and find a moment of peace.

New this year is the invitation to be part of #AdventWord2015—a global advent calendar. Each year the Anglican Communion offers the opportunity to receive a daily AdventWord meditation and respond with an image on Twitter, Instagram, and Facebook. We'll post details online and at the church or you can go to [anglicancommunion.org/adventword](http://anglicancommunion.org/adventword) to learn more. We'll be participating on our social media channels so look for our #AdventWord images.



# Santa Claus Parade





# Parish Notes

## BAPTISM

Seraphine Nadia Friesen

*May the power of the Holy Spirit work within them,  
that being born of water, and the Spirit they may  
be a faithful witness of Jesus Christ.*



On Sunday, November 8 it was announced that Will Reid has been named the George A Black Fellow in Liturgical Music and Assistant Director of Music. Will has provided leadership in the morning choirs and evening schola for a number of years. We are delighted to have him continue his leadership in the parish in this new capacity. Congratulations Will.



✠  
Congratulations to the Rev'd Andrew Wesley. At the gathering of Synod on Friday, November 13 it was announced by Archbishop Colin Johnson that Andrew has been named an Honorary Canon of St James Cathedral. He will be installed at a service at the Cathedral on Sunday, January 10 at 4.30PM.



## A Christmas Carol Reading

Our annual reading of the timeless Dickens' *A Christmas Carol* takes place on Sunday, December 6 at 2.30PM.

This year's readers are:

**Seán Cullen** – comedian/actor

**Kate MacDonald Butler** – author and granddaughter of Lucy Maud Montgomery

**Marshall Pynkoski** – Co-Artistic Director of *Opera Atelier*

**Mary Lou Finlay** – journalist and former CBC host

**Cedric Smith** – actor, Stratford Festival and CBC

Music for the afternoon will feature our own Mike Daley.

Tickets (\$25 for adults/\$10 for children under 12) are available following the morning worship services and through our website.

In addition to this beloved favourite afternoon of entertainment, there is a fun new addition to our day.

Drop-in meal program participants will be making a delicious Christmas Carol-themed tasting menu. Lunch will begin at 1PM and will be held in the parish hall. The menu will be roasted goose, sage and onion stuffing, duchess mashed potatoes, plum pudding, and smoking bishop's cider. Tickets are sold separately for \$15—please see Christmas Carol ticket sellers for Tasting Event tickets. Come meet participants of the program and enjoy a wonderful meal.

## Drop-in Meal Program

There are exciting things happening at our drop-in meal program these days.

Participants are busily preparing crafts, art, gifts and baked goods to sell at second annual **Art Market**. The market takes place on Sunday, November 29 from 10AM to 2PM. Your support of the market helps both the artists and the program.

In the coming days, information about the first Cottage Auction in support of the drop-in program will be made available. Watch the church bulletin and the website for details of this fundraising event that will close on Sunday, December 6. ✠

## The Advent Cycle

We gather in darkness and we wait for the light to break through, to grow week by week, as we await the One who is the light of the world. Each week, a candle on the Advent wreath is lighted, and we gather with prayers from Iona.

### **Sunday, November 29 Advent 1 Evening Service**

Our annual service of lessons and carols at 7 PM. The music and the readings explore the season of Advent.

### **Sunday, December 6 Advent 2 Evening Service**

Join us for Evensong at 7PM.

### **Sunday, December 13 Advent 3 Evening Service**

Join us, at 7 PM for Bach Vespers featuring *BWV 248 – Part II*.

### **Wednesday, December 16 – Blue Christmas**

The Christmas season is supposed to be one of joy – and yet for some of us we find it difficult to embrace that merriment. We grieve – the loss of a loved one, a recent separation or divorce, unemployment, being away from family and home for the holidays. The Blue Christmas service creates liturgical place for those who need healing. Join us at 6 PM.

### **Sunday, December 20 Advent 4 Evening Service**

Taizé – a service of candlelight, song, prayer and quiet.

## Christmas

### **Thursday, December 24 – Christmas Eve**

#### ***The Pageant and Sung Eucharist at 5 PM***

The children and youth join in telling the age-old story of Jesus' birth so that we hear it again as though for the first time.

#### ***7.30 PM Candlelight Eucharist***

Come and join us for a celebration of Christmas in candlelight, song and Word.

#### ***10.30 PM Solemn Eucharist***

Choral music, solemn procession and sung Eucharist with incense form the foundation of this worship service. Incense will be used at this service. After the service we continue the celebration with a time of fellowship and fine fare.

### **Friday, December 25 – Christmas Day**

The quiet has come. We are invited to draw nearer, to welcome the Prince of Peace. Join us at 10.30 AM

### **Sunday, December 27 – Christmas I**

Services at 8, 9.30 and 11.15 AM. Please note that we will not be hosting an evening service.

### **Sunday, January 3 – Solemnity of the Epiphany**

We walk the way of the Magi and we bear witness to mystical gifts: gold, frankincense and myrrh being placed at the feet of the Mystery. Incense will be used during the 11.15 AM service.

### **Sunday, January 10 – Baptism of Christ**

We draw near the water to remember our own baptismal ministry as we are called into the world to serve. We will mark the conclusion of the ministry of the Rev'd Canon Andrew Asbil with the Redeemer community at the morning services.

### **Sunday, January 10 – Bach Vespers at 7 PM**

Join us in the evening for one of Redeemer's favourite liturgies. The Cantata this evening will be BWV 248 – Part VI.

### **Sunday, January 17 – Rock Eucharist at 7 PM**

Join us at 7PM – the music of the Who will be woven through the liturgy.

### **Sunday, February 7 – Rock Eucharist at 7 PM**

The music of Arcade Fire will be featured in our Rock Eucharist this evening.