



the Gathering

The Newsletter of the Church of the Redeemer

Advent 2016



Dear Friends,

Advent is upon us! I get confused at a subterranean level when the year is obviously wrapping up and Advent says, "Oh, we're just getting started!"

In most parishes this dissonance is consonant with reality, but in Redeemer, where, I was told when I arrived, everything gets thought through at least three months before it happens, Advent really is the new year!

Humour aside, Advent says "Pay attention! What happens next depends on what you do now!" I think this is actually a piece of spiritual wisdom worth writing on your fridge door.

I also know that what happens next year in the ministry of the Redeemer depends on what happens in the next few weeks as you try to make the givings catch up with what you collectively said in February that you'd offer by the year-end.

You've made possible the gift of safety, peace and hope to a young man seeking refuge from Africa, and now to a family struggling to rebuild their shattered lives from Myanmar. Will you still have the will to do this again? Will the budget balance?

You have made possible the ministry of welcome, healing, community and simple care in the Drop-in. This has been going for years. Will you still have the will to do this again? Will the budget balance?

A music ministry of outstanding brilliance challenges, uplifts and transforms worship each week. You give the money that pays those musicians enough to be able to offer this, for and with us, to God. Will you still have the will to do this again? Will the budget balance?

I will not repeat the theme for education, justice, ecology, outreach, pastoral visiting, nursing-home worship and the dozen or more ways Redeemer incarnates the presence of the Body of Christ at this corner.

Finances have been stretched this year and you have been without an Incumbent to look forward and lead on to new life, but the building work is nearly done and the Incumbent, in Advent-style, is just around the corner, coming at a time you least expect!



So, pay attention! What happens next depends on what you do now! Will you still have the will to do this again? Will the budget balance?

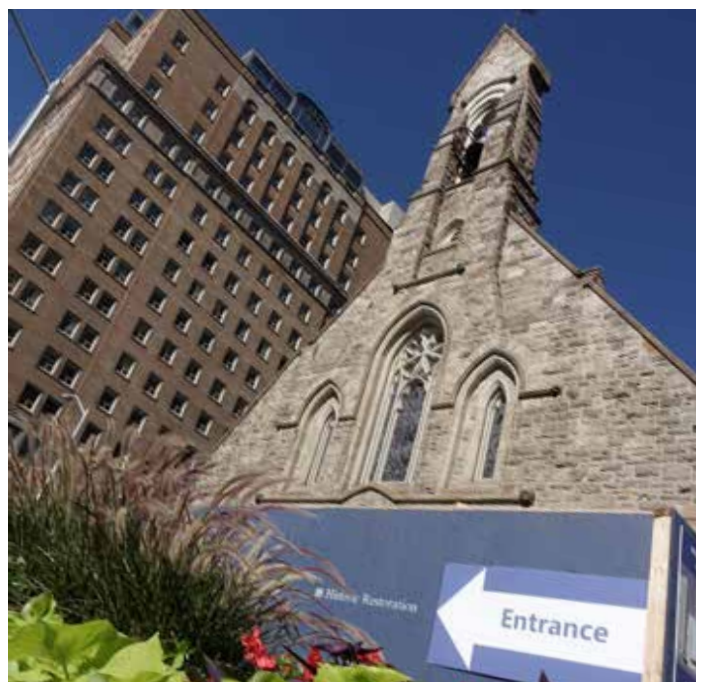
Money is simply the mechanism we use to transfer energy, passion and ability from our hearts and lives into the work of the Church. The challenge of Advent is to enter a new year ready to move forward into the new life of Christ in his children and adults at work for the kingdom in Redeemer.

I wish you an Advent season of bold hope and faithful trust in the God who waits for us.

In peace

A handwritten signature in black ink, appearing to read "David".

David



A Journey in Faith and in Community

David Penhale

Each year during Lent the Church of the Redeemer invites all who seek a deeper understanding of Christian faith and community life to participate in a process of learning and renewal—a process called catechesis.

Each participant, or catechumen, is accompanied on their Lenten pilgrimage by a sponsor, a member of the community with their own lived experience of catechesis. During the six weeks of Lent catechumens and sponsors come together to grow in faith and deepen their sense of community. In the tumult of our busy lives, catechesis affords an opportunity for prayer, reflection, questioning, and exploration, an opportunity to find our way into fuller participation in the life of the Redeemer. Catechesis offers, for those who feel called, the opportunity to be baptized, to renew our baptismal vows, to be received into the Anglican Communion, or simply to receive a blessing.

The 2017 program will begin on the morning of Saturday, February 25 with an opportunity to explore the process and get to know each other. We will continue by gathering together each Monday evening from March 6 through April 10, from 6 – 8.30PM. Each session will begin with a light supper. Our first Monday session, on March 6, will focus on the “Journey of Faith.” In the following sessions we will touch on many topics, including Living our Baptism, Anglican Identity, Reading the Bible with Discernment, Spiritual Practices, an Instructed Eucharist, and Social Justice. The program will include a retreat at the Anglican Convent in North York, from Friday evening March 17 through Saturday afternoon March 18. Program participants will have a part in the Easter Vigil on Saturday evening April 15. The concluding celebration of this Lenten pilgrimage will be at worship on Sunday, April 23.

The best testimony to what catechesis is—what it can mean, and how you might benefit from sharing in the program—comes from those who have been part of the program in the past.

... from the very first Monday, the program engaged me and stimulated all kinds of ongoing reflection. But the most important highlight for me was that I was able to meet

and share time and experiences with many wonderful people who had made the same commitment to explore their faith . . .

... everyone who commits to participate in the Catechesis program has a sponsor—someone who has previously been a catechumen. For me, the relationship with my sponsor was rich and meaningful.

... I was impressed as well with the fact that I could sometimes share sensitive issues either with my sponsor or the rest of the group and feel comfortable about it.

... for me, the retreat was the most stimulating portion of the program, and the Friday evening activities were the gateway to the entire weekend ... the most powerful moment of the entire program for me was giving each other Communion at the end of the Saturday session.

... the meal was lovely, made coming direct from work less stressful, opened us up for a more relaxed environment.

... catechesis has been, for me, a time of renewal and rediscovery. I have participated as both candidate and sponsor, and on both occasions participating in the group has allowed me to go deeper in my faith and to forge relationships with other members of the congregation. ... the more you invest, the more you'll get out of it!

... the catechesis program gave me a different way of experiencing our Redeemer community of faith—the opportunity to listen, encourage, and share in community ... and to be changed. For me it was a risky, but wonderful, journey.


... I was struck by the willingness of my fellow participants to speak vulnerably and honestly to the wider group each week. This openness created a safe space for everyone to share very

personal aspects of their life in the Church. Thanks to catechesis, I feel a sustained connection to a small segment of the Redeemer community and really enjoy the simple pleasure of being able to greet my fellow participants after Sunday service and ask how they've been.

... I found the catechesis retreat to be an integral part of the larger experience. The weekend we all spent at a convent helped me reflect on how I can be more intentional about listening to the voice of God. The catechesis leaders structured the retreat in a way that allowed us to tune out the distractions that so often fill our everyday lives. We had


ample time to pray in silence, and we were introduced to various spiritual practices that can help one feel closer to God and more in tune with the Holy Spirit's presence.

... going forward I feel the experience changed me forever and I hope more congregants would consider it.

To talk about your interest in becoming a part of catechesis 2017, or for more information, or to register, please contact David Penhale (dgpenhale@primus.ca) or Megan Jull through the Church Office (416-922-4948). Or talk to us after Church! 



Drop-in book sale

The Drop-in program held their annual book sale on October 13 and 14. Thanks to all who donated some books, volunteered during the sale and helped with clean-up or shared news of the sale with friends and family. The two days were a huge success and a lot of wonderful books found new homes. 





the Redeemer at a ceremony held at the Isabel Bader Theatre on Charles Street on October 17, 2016.

Heritage Toronto's awards program relies on the public to nominate (even self-nominate) projects. Nominations in each category are then reviewed by independent juries of experts. To be eligible in the architecture category, buildings must be at least 40 years old, or listed on the city's *Inventory of Heritage Properties* (yes, we qualify on both counts!). Our nomination package was one of fifteen submitted in the architecture category this year. The owners of the Imperial Plaza, 111 St. Clair Avenue West also received an Award of Merit (large project). Awards of Excellence, the highest award, were given for work on 324 Broadview Avenue (small project) and the Don Jail, 14 St. Matthew's Road (large project).

The architecture jury's comments make it clear why they felt our project was a good example of the 'conservation and craftsmanship' that the William Greer category honours:

....This Award of Merit especially celebrates the high quality masonry and structural rehabilitation work that has resulted in the conservation of this iconic bell tower element. Though much of the skill and craftsmanship that was required to disassemble, repair, add structural capacity and to rebuild this freestanding gable, is invisible today – it was critically important to the success of this work....

Congratulations, and thank you, to all those who undertook this work on our behalf—our Project team, ERA Architects and Clifford Restoration.

HERITAGE TORONTO AWARD OF MERIT: And the Winner Is...

Every year, Heritage Toronto presents awards in five categories to individuals and organizations for their work celebrating and preserving our city's heritage. This year, the Church of the Redeemer was honoured with an **Award of Merit** (for a small project) in the **William Greer Architectural Conservation and Craftsmanship category**. The award recognized the work we did last year, repairing the south face (the outside wall around our front doors), and rebuilding the bell tower. Jim Kotsifas, our Facility Manager, and Peter Tovell, Chair of the Project team, received the award certificate on behalf of Church of




There was one other award presented at this year's ceremony that will be of interest to Church of the Redeemer members interested in Indigenous issues. From time to time, the Heritage Toronto Board of Directors presents a Special Achievement Award which recognizes individuals "who have made exceptional contributions to the preservation and dissemination of Toronto's heritage." This year they honoured Carolyn King, the first woman elected as chief of the Mississaugas of the New Credit, for her decades-long efforts to preserve her First Nations' community and for her role as a "key figure in creating



Jim Kotsifas and Peter Tovell accepting Heritage Toronto award. Left to right: Kaitlin Wainwright, Heritage Toronto Interim Director; Kate Marshall, Heritage Toronto Board Chair; William Greer, after whom the architectural award is named; Jim Kotsifas and Peter Tovell, Church of the Redeemer; Luke Denison, ERA Architects; Sam Trigila, Clifford Restoration. (Photo courtesy of Heritage Toronto. Photographer Evan Bergstra)

cross-cultural conversation and helping to develop a better understanding of First Nations in the Greater Toronto Area.”

Heritage Toronto is a charitable arms-length agency of the City of Toronto that promotes appreciation for the city’s heritage. They do this through the awards, heritage plaques and markers, walking tours, and other educational programs. To see what other

buildings were nominated this year, read about Carolyn King’s work, or find out about projects and community groups honoured in the other categories (Book, Media, Short Publication, Community Heritage) visit the Heritage Toronto website heritagetoronto.org/programs/heritage-toronto-awards/. It’s a great way to see what’s happening in Toronto heritage. 

O Come, All Ye Faithful

Peter Bennett

Let’s face it, Christmas just isn’t Christmas, without a full throated rendition of this classic carol.

As the committee considered the financial situation of the parish in September, we engaged in some prayer, bible study, and reflection on the Advent, Christmas, and Epiphany lectionary, looking for a theme. In previous years, we’ve had the benefit of clergy participation on the committee. David Howells has had to be very judicious with the time he has at his disposal (he is only here three days a week, although I know he gives us more). We invited him to our September meeting, and he graciously agreed to come. Our normal practice has been to invite someone on the committee to hear the wisdom of the group and draft an initial letter as the

basis for our year end pastoral letter. Although we on the committee may start the drafting process, it ultimately falls to the Incumbent to vet the final product, since it is their signature on the letter. David volunteered to take a crack at a draft.

A week after our meeting, his initial draft arrived. It was a beautifully written draft, very personal, and very reflective of his impressions of this community. As I read the words, I also read between the lines. Immediately, the words of this classic carol, ‘O Come, All Ye Faithful,’ leapt out at me.

The period before Advent is a time of watchful waiting. In Paul’s letter to the Thessalonians, there’s a group that has given up contributing to the life of the community. They are thinking that their concept of end times is God’s time. His coming again is imminent. They will be carried to heaven, so earthly work, community work, God’s work, can stop. We at Redeemer could have chosen to put things on hold, awaiting our next Incumbent. Instead, we listened to God’s call to us at this corner, and

responded boldly with a ministry budget that honours this call.

Thanks to your generous gifts of time, talent, and treasure, we have continued to offer meaningful worship that speaks with hope and joy to fear and anxiety. We offer education programs to young and old that inspire and enlighten against ignorance and narrow mindedness. We offer a hand out and a hand up to the broken and fallen. We are a beacon of hope to those who knock on our door, and those whom we don't know, who call from the far corners of the globe. We are witnesses to a new relationship with our Indigenous brothers and sisters. We speak out for justice for LGBTQ members in the councils of the church and in the wider community.

In the Advent and Christmas stories, we read of different encounters with God, whether the call is a dream, a visit from the angels, a voice from heaven, a star in the sky, or an answer to prayer. In each encounter, there is a choice to retreat in fear, ignoring the call, or to choose to trust and go boldly. A wonderful mystery unfolds. It starts though, with a personal invitation.

I am asking you to reflect on God's call to you in what we do at this corner, in the name of the risen Lord. I am asking you to join the band of shepherds, the choirs of angels, the group of Magi, in supporting this ministry. We need to receive your offering, given in gratitude before the end of the year. We estimate the requirement is \$300,000 to fulfil the promises we made to God and to each other. Your gift of \$100, \$250, \$500, or an amount that seems right to you, will help us achieve our ministry objectives. You can respond by cheque or credit card, using the pledge card which most of you received, or you can go to the Web page and donate via Canada Helps.

You have been most generous in your support of Faithworks, the Step into the Future capital campaign, our Outreach drop-in program, refugee support, and other ongoing ministries. We have been faithful by maintaining our operating expenses below budget. The issue is the revenue side of the budget. In order to do what God has called us to do on a day by day basis, we need your support. Make your gift today, in thanksgiving for all the good things God has done for you.

O come, all ye faithful!



Remember Your Baptism

Abigail Young

On Thanksgiving Sunday, Redeemer had a baptism. It was a particularly moving one: parents not just bringing their baby to be baptised but seeking baptism themselves. Because the whole family had been coming to Redeemer for a long time, we had had time as a community to see their growth in Christ, if we knew where to look (as Megan discussed in her sermon). And it set me to thinking about the sacrament of baptism. I wrote in an earlier issue of *The Gathering* about the Eucharist, but I, like many others, am unfortunately prone to give baptism less thought. I suppose it is because it occurs only once in our lives, often when we are too young to remember it.

Now, I am lucky enough to remember my baptism, not because I was an infant prodigy but because I was 11 years old when it happened. That year because of bullying at my public school I transferred in the middle

of grade six into a Roman Catholic school, and it created a major conflict for my mother. On the one hand her Baptist upbringing made her want to wait for my baptism until I was old enough to consent with understanding. But an ancestral fear of Roman Catholicism made her fearful of the school registrar's surprise that I was not baptised. So before I could be whisked away to the school chapel for a Catholic baptism, I was whisked into her minister's office at St Luke's Episcopal Church in San Antonio for the most excruciatingly bad explanation of atonement, redemption, and baptism I have ever experienced. Even then, ignorant as I was, I knew it was bad. All I remember now is that the explanation involved a runaway dog and someone buying it a licence to get it out of the pound. (Not one of the classic theories, I believe!) So I ended up, dressed in a white dress and gloves like a good Southern girl, listening to my godfather teasing me by saying that if my mother was still a Baptist I'd be soaking wet by then. My mother retorted then, as she would many times over the years, that she had been baptised and the rest of us had only been christened. The scorn in her voice is impossible to reproduce.

The important thing about my baptism is that it stuck. Despite the bad explanation of what it all meant, despite

the fact that the idea hadn't come from me at all, it stuck. Especially because I knew from the very beginning in my heart of hearts that I had not fully accepted Jesus Christ as my Lord and Saviour, that I could not fully believe in Jesus' saving work. So I lied. To God. To the big J.C., as Whoopi Goldberg's character calls him in *Sister Act*. This goes to show that even bad attempts to make theology child-friendly can succeed on some level. I came away from that talk with the minister and that short afternoon service (no baptisms at Sunday services in those days) aware that if I believed in the God of Scripture I had a choice to make: did I consent to and enter a relationship with the triune God, did I want to be adopted as a child of God with Jesus as my brother and his Father my heavenly Father? Was I in short washed in the Blood of the Lamb?

As I navigated high school and the first couple of years of university I came to realise that I had not lied to God; instead, by allowing myself to be baptised, I had on some level promised God that I would indeed work around to belief some day. I had given a pledge that someday I would redeem (so to speak). In fact, it was never that I didn't want to believe as that I could not believe, I could not reconcile belief with the world as I knew it. Finally, seven years later I did come to belief, and was confirmed and renewed my baptismal vows in St Andrew's Episcopal Church in Austin, where I was a university student. During those seven years I had absorbed all sorts of religious information and ideas and emotions from many sources, my family, my Roman Catholic school, my father's Unitarian church and my mother's Episcopal church—we were a religiously eclectic family. But always in the back of my mind, like the Hound of Heaven in Francis Thompson's poem, I was pursued by the thought of my promise.

In fact, what had happened was that I had correctly understood one of the most important things about the sacrament of baptism: it leaves an indelible mark upon the baptised. In the liturgy we use now at Church of the Redeemer, the priest says when s/he makes the sign of the cross with chrism on the forehead of the newly baptised after the 'sprinkling,' "I sign you with the sign of the Cross and mark you as Christ's own forever." I sensed that there was a change in me that would

inevitably produce effects in my life and in my heart. The definition of a sacrament in the old Anglican catechism was that a sacrament is the outward and visible sign of an inward and spiritual reality. In baptism, the sign is water, since water cleanses, and the spiritual reality is that the soul is cleansed from the power of Sin, which separated it from God. Now, because of baptism the new Christian can share in the familial relationship of Father, Son, and Spirit that John described in his Gospel; like the branches of the parable, our trust in God expressed through baptism joins us to the life-giving vine.

So how does this connect back to the baptism at Redeemer on Thanksgiving? Our baptism joins us in fellowship not just with God but also with other men and women who have experienced the same washing from Sin and union with God. We become part of a community that has pledged to relate to God, God's creation, and God's people in a new way. That's why the new practice of holding baptisms at main Sunday services is so important. It makes the new Christian(s) known to their community in a special way and makes the community known to them. We thought we knew all about Tim and Karina and baby Karson.

But now we have been made part of a new relationship, and we all have to get to know each other all over again.

Now we are all part of the body of Christ and of its particular manifestation in this particular time and place, and we are bound to uphold one another and help one another grow in love of God and each other. Baptism makes us all part of the same family. And just as in a family, some members may be scattered all over Canada while others are together in Toronto, even living in the same dwelling; some members of our church family live and worship far away while others join with us in this parish, the Church of the Redeemer.

The experience of baptism, if we commit ourselves to its promises and work with one another to grow in trust and love toward God and our neighbour, is a life-changing one. And it can take years for the full experience to come to fruition. My baptism didn't begin to bear any visible fruit for seven years, and then suddenly my whole life was different and has never been the same.

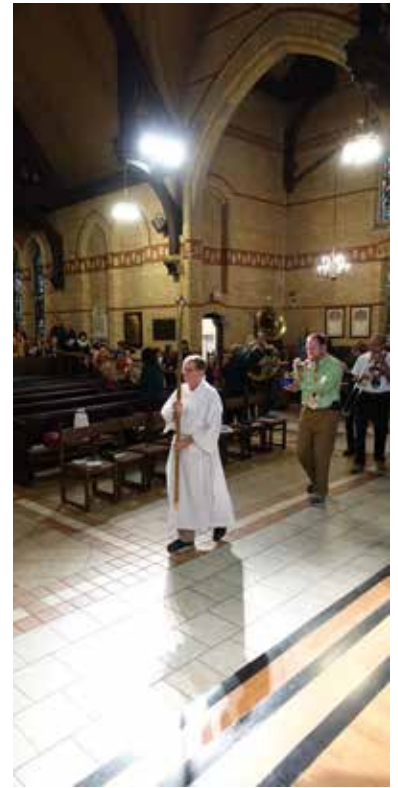
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All Saints

The children of the parish enjoyed wearing their Halloween costumes to church on Sunday, October 30 where they shared in games, crafts and just a wee bit of sugary sweetness. Upstairs they joined the merry band for a parade around the church as the community sang about the saints at the conclusion of the 9.30AM service. At the 11.15AM service, the chancel party and the band had the congregation boldly celebrating the saints at the start of our worship.





All Saints release day

Through song, crafts, card-making for the pastoral care group, pretzel baking including one for our closing worship, some of the children of our parish learned about Saints—who they are and how we can be saint-like in our care for others—as part of our All Saints release day on Tuesday, November 1. After a hiatus of a few years when we weren't able to offer the All Saints day event, it was great to be able to come together for the day to learn together. We'll be back next year!





Equal Marriage



Chris Ambidge and Heather Bennett

We rejoice that very soon, we will celebrate the first same-gender marriage within our parish under the new Diocese of Toronto rubric, established by the Archbishop of Toronto, and recently agreed to at a parish meeting. Going forward, **all** who seek to be married in our church must meet the same criteria: that all legal requirements have been fulfilled; that at least one of the couple should be a baptised member of the church; that the couple have undertaken marriage preparation; that performance of a wedding ceremony should be a pastoral response to the love between two people seeking to affirm and commit to this. The rite used to perform the ceremony must be the specified rite approved by Archbishop Johnson.

Arriving at this point has been an epic journey and one that Church of the Redeemer has been involved in for over 20 years. All along the way, parishioners have talked, prayed, and wept together as the Church struggled to understand why extending marriage to all, affirms the simple, but profound truth of God's love for all.

In 1997, ABC publishing published: *An Honourable Estate: Marriage, Same-Sex Unions, and the Church*, a study guide prepared by Christopher Cantlon and Pauline Thompson, members of the parish. This was talking about blessing of same-gender partnerships, as legal marriage was not then an option.

With the Civil Marriage Act in 2005, legal marriage for all couples became available across Canada – though not always in churches. At Redeemer, we did have marriages

take place – with a Judge performing the legalities in the midst of a nuptial Eucharist.

Fast forward to September 2015, and the release of *This Holy Estate: The report of the marriage commission on the marriage canon of the Anglican Church of Canada*. (anglican.ca/wp-content/uploads/Marriage_Canon_REPORT_15Sept22.pdf)

The marriage commission was chaired by Canon Robert Falby, Chancellor of the Diocese of Toronto. The report begins with the following introduction:

In 2013 the General Synod passed a resolution (C003, which is included as an appendix to this report) directing the drafting of a motion “to change Canon XXI on marriage to allow the marriage of same-sex couples in the same way as opposite-sex couples, and that this motion should include a conscience clause so that no member of the clergy, bishop, congregation or diocese should be constrained to participate in or authorize such marriages against the dictates of their conscience.” Such a motion will be considered

by the General Synod in 2016

At General Synod—the legislative body of the national church—held in Richmond Hill in July 2016, the motion to change the Marriage Canon (i.e. church law) to allow same-gender marriage was debated and voted on to determine whether or not the matter could be brought

to General Synod in 2019 for a second vote, a requirement when Canon Law is changed.

The vote was more than dramatic. Requiring a two-thirds majority in each of the “houses” [bishops, priests and lay people], the bishops voted in favour; the laity voted in favour; an apparent *one vote* by *one priest* defeated the motion. It was a stunning outcome. Within hours, the profound hurt and sadness turned to action. With the legal understanding that the present Marriage Canon does not exclude same-gender

marriage, the bishops of several dioceses declared their intention to open the doors of their churches to the marriage of same-gender couples within months, not in years and a possibly pro decision at the 2019 General Synod. Archbishop Johnson indicated his will to have the Diocese of Toronto move in that direction.


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More drama occurred the day after the vote. The vote of a priest had been erroneously counted as a vote of a lay-person. When this was rectified, the vote had indeed passed the required two-thirds majority in each of the three houses.

Back at Redeemer, on October 19, 2016, a parish consultation was promoted well in advance and took place in the narthex. The Rev'd David Howells led the consultation with the Rev'd Megan Jull, the Board Chairs, and several parishioners attending.

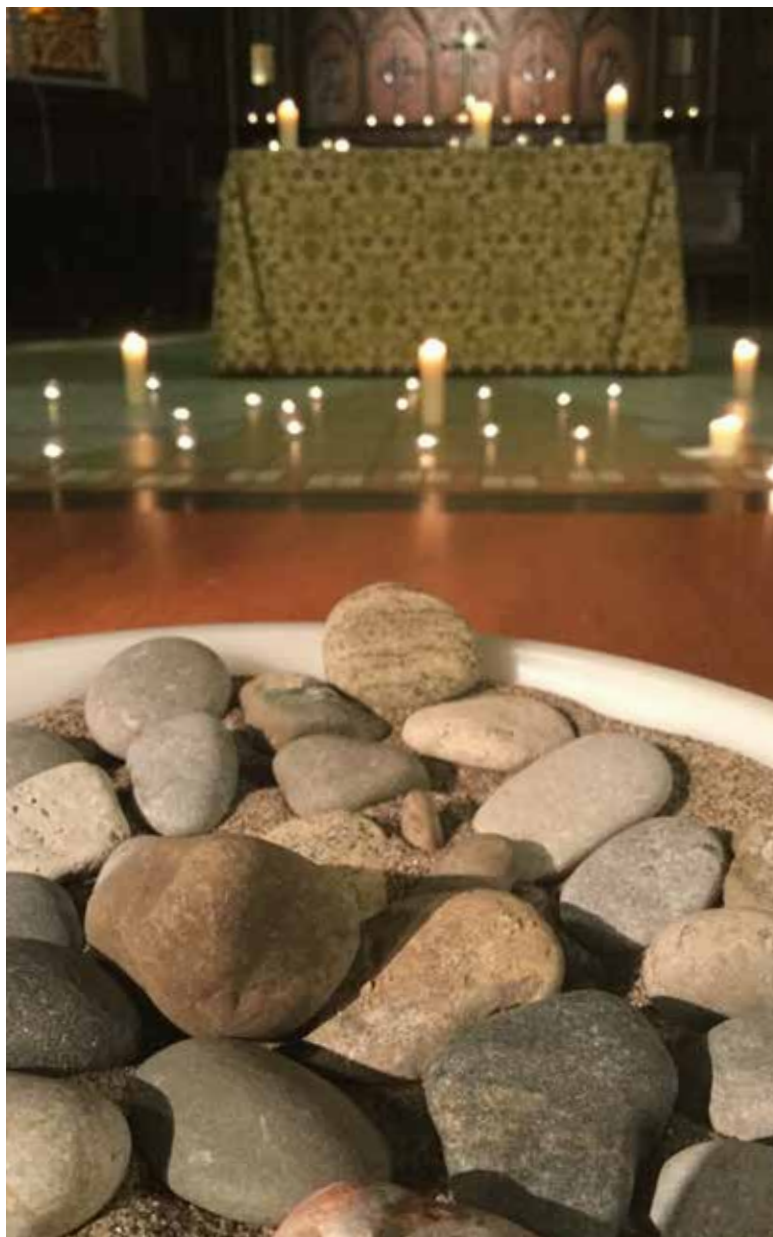
David outlined the directives Archbishop Colin Johnson has given clergy in several Diocese of Toronto parishes who are willing to marry same-gender couples. We had a respectful and thoughtful discussion with

many participants contributing their experiences, points of view, and asking important questions. A clear consensus emerged from the consultation that it is the will of the parish to move forward at this time, with clergy performing **all** marriages following the directives given by Archbishop Johnson.

An epic journey begins with a planned destination. Along the way, the unexpected happens—sometimes mundane, sometimes tragic, and sometimes extraordinary. Members of the parish have prayerfully, faithfully travelled with Anglicans from across the country for over 20 years to achieve this outcome. We rejoice! 

All Souls service

Candlelight, readings, song, reflection, woven through with memories – our All Souls Day service on Wednesday, November 2.



Hope, Joy, Peace and Love

Ann Cope

It has been a difficult few weeks, hasn't it? The lead-up to election day for our American friends and neighbours was challenging. There was angst, worry, and fear for some; hope, expectation and excitement for others. And then election night came. For some it was a night of bitter disappointment; for some it was the fulfilment of hope. The results of the presidential election have not gone unnoticed and unfelt here. I expect that many of us, reading through our Facebook and Twitter feeds; listening to reports and commentaries on television and radio; pouring over the various newspaper accounts and opinion pieces, know the depth of the emotion.

The fear, for some lived out in the reports of comments and actions that are directed at others because of their race, their gender, their cultural expression, their faith; because of who they love, what they wear, the language they speak, is real.

Hopelessness, as deep worry for our beautiful world, takes root—worry about how environmental policies will be ignored or reversed and the devastating results that will bring to our already fragile Earth; concern about how relationships with other nations will change and what that might mean for people yearning for peace.

Not all see the results of the presidential election in this way. For some, they see signs of hope and expectation. That is the tension of the world that surrounds us.

And here we find ourselves. At the edge between the end of the old and the beginning of the new. The old liturgical year winds down and the anticipation of the new year is there. It is hard to ignore the tension of what feels like seismic shifts in the world, nor should we, but perhaps these days are the ones we need at this time.

The days of Advent call us to a time of waiting. Prayerful waiting. Watchful waiting. The days of Advent call us to slow down. No matter how long the list is for all that needs to be done to make Christmas merry

and bright; no matter how many activities are on our calendars; no matter how worried we are about what the future holds we have these days.

The days of Advent call us to stillness. Prayerful stillness. Watchful stillness. The days of Advent call us to pause. To find the places where hope shines in the darkness, to find the people who will sit quietly by us as we watch for signs of hope; no matter how worried we are about what the future holds we have these days.

The days of Advent call us to a time of listening. Prayerful listening. Watchful listening. The days of Advent call us to hear. To tune our ears to listen for the sound of love encircling us, to feel God's presence reminding us, again, that we are not alone; no matter how worried we are about what the future holds we have these days.

The days of Advent call us to action. Prayerful action. Watchful action. The days of Advent call us to prepare. To be ready to welcome the One born so long ago to a young woman in a place far from home, the One who had to flee to safety, the One who is born in us anew—the Light of the world. The Prince of peace.

We travel through these days together. Each Sunday, as the light of the Advent wreath encircles us we are reminded of the presence of God's love. Each Sunday, as the light grows brighter we are reminded that hope, joy, peace and love surround us.

The readings of Advent remind us to wait, to watch, to prepare. Woven through all of that is the invitation to pray. To listen for God's voice of comfort, of challenge; to feel the promptings of the Spirit to say yes to the unimaginable, to have courage for the path ahead; to welcome Love—the Love that hope, joy and peace usher in.

May your Advent be blessed. May you find hope. May joy ring through the air, May peace surround you. May you discover again the wonder of Love born in a manger so long ago and in each of us now.



Construction Update



Marking the days of Advent at Redeemer

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

Each Sunday morning daily prayer booklets are available in church and on the website. A reading and image for each day is also posted on our Facebook, Twitter and Instagram feeds 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 the area and see the lanterns on the front steps – please drop in and find a moment of peace.

This year we will be part of #AdventWord – 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. You can go to anglicancommunion.org/adventword to sign up for the daily reflections. Our daily prayer reflections are using the themes for #AdventWord for inspiration and for our daily social media posts.




On Sunday, October 16 we officially welcomed and covenanted with our new Youth Ministry Intern, Ali McIntosh. Ali grew up in our community and is helping the next generation of young people find their place in the church and discover their own emerging faith.

Youth 2 Yukon Slide Show





DooWop Eucharist


We were delighted to welcome The Redeemers as our musicians for the evening at the Doo Wop Eucharist on October 23. Beautiful singing, a powerful sermon by Megan and a community gathered in worship on a Sunday evening! 



A message about receiving communion

Intinction: “the action of dipping the bread in the wine at a Eucharist so that a communicant receives both together.”

The practice of intinction, within the context of public worship, was discontinued in April 2009 by the Diocese of Toronto because “it involves the unavoidable risk brought about by the unpredictable potential contact of fingers with the shared wine.”

If you have a cold, or fear contracting one, or are simply fearful or anxious at receiving in both kinds (bread and wine), the theology of the church has always held that the fullness is received in either only bread or only wine. When being cautious with germs, just cross your arms across your chest as the chalice comes and the appropriate words will be said for you. 



Parish Notes

Refugee update

The refugee committee awaits the arrival in the coming days of the second sponsorship – this time a family of six who are members of the Karen ethnic minority persecuted by the Myanmar military. Members of the community have been generous in their support of this family through contributions of home furnishings and other things that will make their first apartment a home.



Journey with Refugees

On Wednesday, November 30 at 6.30PM the next event in the ongoing series about refugees and their experiences in Canada takes place. The speaker for the evening is Ilamaran Nagarasa, a journalist from Sri Lanka who was arrested at gun point and jailed for several months after arriving off the coast of British Columbia on the MV Ocean Lady in 2009. Also part of the presentation will be Andrew Brouwer, a lawyer who represented Maran and others caught up with barriers as they try to seek safety in Canada. All are welcome.



Dickens' A Christmas Carol

Our annual reading of the timeless Dickens' *A Christmas Carol* takes place on Sunday, December 4 at 2.30PM.

This year's readers are:

The Honorable Carolyn Bennett
Billy Newton-Davis
John Northcott
Marshall Pynkoski
Marcia Young

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.



The Drop-in program's 2017 cottage fundraiser closes on Sunday, December 4 at 5PM. Information about the cottages available for bids can be found in the welcome area of the church on Sunday mornings along with the bid sheets. All proceeds from the auction supports on the on-going work of our outreach drop-in program that feeds the hungry, provides community to those who seek it, a nurse's clinic and many other supports.



Anna Burwash, who attends the 11.15AM service, has recently become a member of the Compliance Committee of the Anglican Foundation of Canada. She is a former Director of the Foundation.



Telling the Story

The bible study series *Telling the Story* continues in the new year. Each evening begins at 7PM and features story-telling, reflections and music woven throughout the evening. The final two sessions are:

January 10 – **Numbers: The Desert Journey from Egypt** with Judith Newman offering the reflections

February 21 – **Deuteronomy: On the Brink of the Promised Land** with Chris Jones offering the reflections.



BAPTISM

Tim Longhui Nie

Karina Pofeng Wu

Karson Tinglin Nie

*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.*

MARRIAGE

Crystal Sam Kakos and
John David Sutherland

*May their lives together be a sacrament of
your love in this broken world.*

Worship Services to Note Advent 2016

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 27 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 4 – Advent 2 at 9.30AM and 11.15AM

We welcome our area bishop, The Rt Rev'd Patrick Yu as the preacher and presider for these services. This is Bishop Patrick's final visit to our parish before his retirement.

Sunday, December 4 – Advent 2 at 7PM

Join us for Evensong followed by the blessing of our indigenous drums.

Wednesday, December 7 – 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 11 – Advent 3 Evening Service

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

Sunday, December 18 – Advent 4 Evening Service

Taizé – a service of candlelight, song, prayer and quiet at 7PM.

Christmas

Saturday, 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.

Sunday, 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

There is no evening service.

Sunday, January 1 – Holy Name of Jesus

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

Sunday, January 8 – 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. The children will help to tell the story at the 9.30AM service. The 11.15AM service is a Solemn Sung Eucharist with procession. Incense will be used.

Sunday, January 15 – Baptism of Christ

We draw near the water to remember our own baptismal ministry as we are called into the world to serve.

Sunday, January 15 – Bach Vespers at 7 PM

Join us in the evening for one of Redeemer's favourite liturgies. The Cantata this evening will be BWV 7 – *Christ unser Herr zum Jordan kam*

Sunday, January 22 – Rock Eucharist

Join us at 7PM – the music of k.d. lang will be woven through the liturgy.