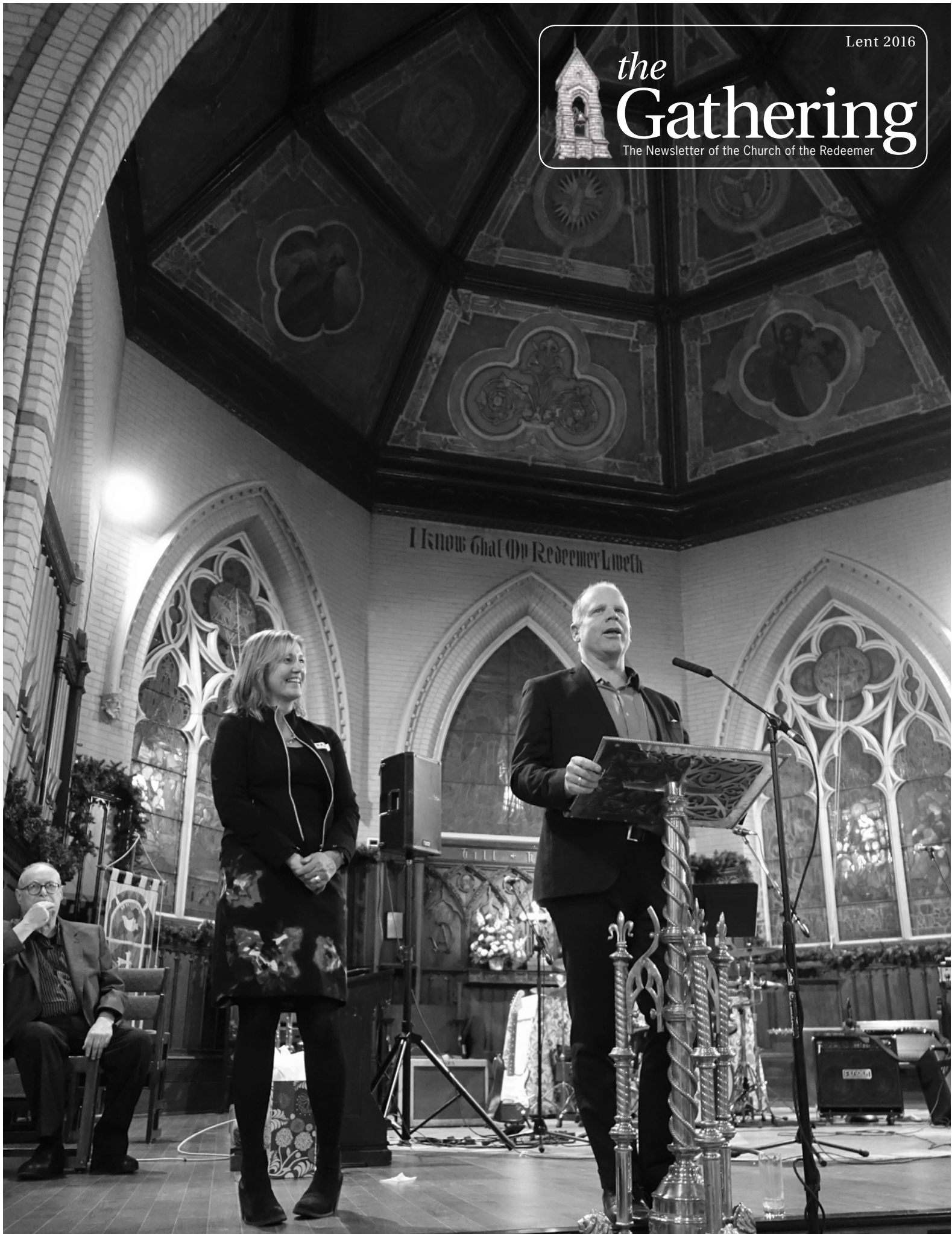


Lent 2016



# *the* Gathering

The Newsletter of the Church of the Redeemer



# Dear Friends,

## Ending and Beginning

That was how Andrew began his letter for the Advent *Gathering*, noting that change was upon the Church of the Redeemer. I come among you as part of that change, as your interim priest-in-charge.

My ministry here is to be among you as you let go of a well-loved leader and you get ready to welcome a new leader, as yet unknown.

It is perhaps fitting that the season of Lent is soon to begin. Lent is classically a time of stripping away, down to the bare essentials. You do this not because you want to make yourself miserable, but because you need to remember just what, at the end of the day, you really need. Needs and wants. Coffee is nice, but water would do. A soft bed is good but the floor would be enough to sleep on. As our refugee families begin to arrive in our city watch the pictures of what they bring. There was an interview where a young family carried all they had. Just clothes, money, a little jewelry and, heart-breakingly, the keys of the home that they had fled. They carried the hope of return.

Lent is important because it invites you to let go of things, to empty out, to simplify. Lent is not really about no chocolates and no wine. Lent is about discovering what you hunger for, what you thirst after.

It is about finding again your heart's deepest desire. It is there to let your hope surface and be noticed.

In a world of more than enough stuff, wired and connected, busy and tired and achieving, the noise baffles your spiritual ear and dazzles your insight. Lent offers you the gift of the silent times you have committed to give yourself, and a thinning down of the stimulation of virtual and actual interaction.



In Lent your Parish Selection Committee will be letting go of the image of Andrew as Incumbent so that they can make an open space in their hearts and minds to wonder what Redeemer needs in a leader, a pastor, a teacher, a vision-setter, a guide for the pathways of God. Perhaps you can begin to make that space too in your hearts and minds.

In Lent they will be looking and thinking and talking about where God may be leading this Church.

In Lent they will be praying and waiting and wondering. And it will feel like work. It will not be clear.

For forty days and forty nights Jesus, warm with God's embrace, was driven into the empty places to wonder, ponder, pray and find his path. His "temptations" were the easy routes to power and fame and security. His faithfulness was in walking out of the wilderness, willing to go step-by-step, powerless, unknown and penniless, not quite knowing what was ahead of him, but trusting that God would go with him and would give him words and courage and sustenance as needed.

I wish for you all a deep and challenging stillness, and hunger this Lent. May you find what you truly need, and may your heart's longing come before you so you can bring them, in trust, before the God of Resurrection at Easter.

In peace

David

# Education for Reconciliation

Pamela Thomson

In the words of Justice Murray Sinclair:  
“Education is what got us here and  
education is what will get us out.”

*Kairos* is an ecumenical justice organization supported by the many church and religious bodies including the Anglican Church of Canada and specifically our parish. The *Legacy of Hope Foundation* is an Aboriginal charitable organization whose purposes are to educate, raise awareness and understanding of the legacy of residential schools, including the effects and intergenerational impact on First Nations, Inuit and Métis, and to support the ongoing healing process of Residential School Survivors. They have teamed up to promote a nation-wide *Winds of Change Campaign* involving a petition called Education for Reconciliation.

The idea is to present a petition with thousands of signatures to the Legislature of every province in Spring 2016. KAIROS and Legacy of Hope agree with the Truth and Reconciliation Commission that education is the key to reconciliation. The mandatory indigenization of education at all levels is crucial: without a shared understanding of how our collective past brought us to where we are today, we will not be able to walk together into a better future.

**TRC Call to Action #62** requires the federal, provincial, and territorial governments, in consultation and collaboration with Survivors, Aboriginal peoples, and educators, to:

- i. Make age-appropriate curriculum on residential schools, Treaties, and Aboriginal peoples’ historical and contemporary contributions to Canada a mandatory education requirement for Kindergarten to Grade Twelve students.
- ii. Provide the necessary funding to post-secondary institutions to educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms.
- iii. Provide the necessary funding to Aboriginal schools to utilize Indigenous knowledge and teaching methods in classrooms.

- iv. Establish senior-level positions in government at the assistant deputy minister level or higher dedicated to Aboriginal content in education.

We are obliged to ensure every Canadian child learns about the Indian Residential Schools (IRS), treaties, colonization and the contributions of First Nations, Inuit and Métis peoples to Canada’s past and present so each child may then be a leader in the long-term work of reconciliation.

The TRC adopts the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) as its framework for Reconciliation. Article 15 of UNDRIP states that “*Indigenous peoples have the right to the dignity and diversity of their cultures, traditions, histories and aspirations which shall be appropriately reflected in education and public information.*” This speaks directly to call to action number 62, among others.

If we are serious (as all Canadians need to be) about rebuilding the relationship with Indigenous peoples, we must educate our children. A significant step forward in the journey of reconciliation can be made in our public schools. KAIROS has prepared a report card on the status of curriculum in Ontario. They state, *currently, there is little to no mandatory curriculum in Ontario that covers Indigenous issues. There are some backgrounders being prepared on topics such as residential schools to assist with Grades 1 to 6 Social Studies courses and Grades 7 and 8 History and Geography courses, as well as some courses at the high school level. The Ministry of Education works closely with the Ontario History and Social Sciences Teachers’ Association and the First Nations, Métis & Inuit Association of Ontario. Since 2003, representatives of Indigenous communities and organizations have participated in the curriculum review process and as a result, curriculum expectations relating to topics such as residential schools have been added at both the elementary and secondary level.*

We believe the petition will encourage governments to move quickly in implementing teacher training, teaching guides, and resource materials and personnel, and in formally declaring a start date for the commencement of a mandatory curriculum. The petition is also a


way to start and continue a conversation about the long lasting and pervasive effects of the IRS on all aspects of Indigenous family and community life.

Please take some petitions, along with the background-er to help you open the conversation, from the Narthex or online at <http://bit.ly/windsofchangepetition> as many signatures as you can, and return them to the KAIROS Toronto office no later than March 15:  
200-310 Dupont St, Toronto, ON M5R 1V9.

Only single-sided paper petitions can be tabled in the provincial legislature.

Education is the cornerstone for change. It is only with your help, commitment and participation in this campaign that we can affect a change in policy and practice as soon as possible. Thank you for joining in this urgent effort.

Further information about KAIROS:  
<http://www.kairoscanada.org/>

Further information about Legacy of Hope:  
<http://www.legacyofhope.ca/home> 

# Restoring the Wellsprings: *An Alternative Art-based Spiritual Practice for Lent.*

David Townsend


Five years ago, a group of eleven people took part in an alternative Lenten discipline that drew on Julia Cameron's course in creative recovery, *The Artist's Way*, and on the spiritual exercises of St. Ignatius Loyola. We made a six-week commitment to daily journaling and introspection in order to say a more wholehearted "thank you" at Easter. Once a week, we gathered to check in together, and then to spend an hour surprising ourselves and each other by what we could do in a studio setting. We drew and painted with ashes. We meditated on baptism by letting go of control with wet-on-wet watercolour. We played with mixed-media collage. We created a mural of handprints.

The workshop emphasized that our longing for creative expression is a manifestation of God's image within us—of our intrinsic goodness as the beloved of God. It focused around our calling to repair of the self and to repair of the world. It encouraged us to search within for the wellsprings of our most authentic joy,

and of our capacity to play and to create as expressions of that joy. It started with the premise that we are already deeply and unconditionally loved, already living in the experience of the Resurrection and the safety of God's love. Some of us were accomplished and enthusiastic artists. Some of us were completely unconvinced that we had any aptitude. We all made the decision to come forward and experiment in a loving, supportive atmosphere.

Then, from Easter to Pentecost of 2011, we took our art practice downstairs to share side-by-side with aspiring artists attending the drop-in program. That studio has now been active for nearly five years. An exhibit of our work was on display for the month of January, 2016 at the Oakwood Village branch of the Toronto Public Library.

Restoring the Wellsprings will run again this Lent. Do you remember the childhood joy of losing yourself with a crayon and a sheet of paper, long before anyone judged the results? Do you wonder what happened to that experience of original blessing? If so, this hands-on workshop is for you.

David Townsend, a long-time member of the Redeemer community and an amateur mixed-media collage artist, will lead the workshop four Wednesday evenings in Lent, 7-9 PM, beginning February 24. Registration (by February 19) is limited to a maximum of twelve participants and is available on the church website. The series involves a commitment to daily practice before the first meeting and between meetings. A \$25 charge for materials can be reduced or waived if you need assistance. You can browse copies of the course booklet in the narthex or request an electronic copy from David. You can reach him for further information by e-mail: [anchorholder@gmail.com](mailto:anchorholder@gmail.com). 



# How do I help my child...

Megan Jull

*As a priest, as a mother, and as one who works intentionally with children and youth in church communities, I often field a lot of questions about how we ought to support our kids as they grow in faith. The questions usually come like this:*

*“Megan, you know about God and stuff, how do I help my child. . . “*

*In the course of our Gathering issues, I'd like to address some of the most common questions. In this first article, we look at a question that comes up fairly regularly:*

## “Should I take my child to a funeral?”

I almost always answer **yes**.

It is almost always easier to hire a babysitter and leave the kids at home when heading off to a funeral. It's certainly easier on parents. And sometimes, it is even appropriate.

But a lot of good can come from making the effort to include children in our funeral rites.

First, children grieve too. Children grapple with the existential questions of life. Children experience loss. Children know when someone is missing. Children know when their parents are sad and grieving. However, children very often do not have the ability to articulate their thoughts and feelings. When their thoughts are not articulated, we might assume that they don't exist. But sadly, that can leave the child wrestling with big and hard emotions, all in isolation.

So take a child to a funeral. Because the language we use at funerals, particularly at religious funeral rites, begins to give voice to our feelings and emotions. This religious language helps us to begin to process our grief and our questioning. Kids need to learn this language, too.

A funeral can bring out the best in people. Seriously. Have you ever been to a funeral or the reception following, and you've had an opportunity to share your memories about the person who has died? When my

grandmother died, our family came together and I heard stories about her that I had never heard before. Kids should hear those stories, too. Kids should experience family and friends and church communities coming together to support one another.

You might be thinking, “my child didn't really know great-aunt Marg. Why put them through the stress?” True. They might not know the person who has died very well. And that might be a good thing. Who wants their very first experience of a funeral to be the time you've lost someone extremely close to you? It is easier for a child to learn and absorb the rituals of our funeral rites when their grief isn't quite so raw. This practice helps prepare them for future funerals. Other losses. It gives them an experience to draw on. When grief is really raw, it helps to know how to walk through the ritual. To know that you've been here before and you survived it and you healed from it.

You might also be thinking, “my child will be disruptive.” Maybe. If you were going to spend money on a sitter anyhow, consider asking the babysitter to accompany you all to the funeral. Then the babysitter is available to step out with a restless child. Your child's energy and sense of humour, their expressions of joy and love, just might be a welcomed gift to those who are grieving. And the presence of little children reminds us of the cycle of life and the hope we have for future generations. When you say goodbye to someone, particularly someone who was elderly, and ill, and frail, it can be tremendously hopeful to look at a child, who is new, and healthy, and whole. Kids can give the gift of their presence to those who mourn.

Going to funerals is hard. Nobody wants to be there. But we need to be there. Going to funerals and bringing along a child is even harder. But we have to teach our kids the hard things. You teach hard things all the time. You can handle it. And your kids can handle it, too. ☒



# The Samaritan Church: Welcoming the Stranger

Susanna Jacob,  
with input from Tania Natale

Pay attention.  
Don't wait until you're ready.  
Do what you can.

These were the core messages gleaned from Dr. Mary Jo Leddy's talk of the above title, at Our Lady of Sorrows Parish on Tuesday, January 12, sponsored by ECULINKS Etobicoke, an ecumenical organization confronting today's social justice challenges.

Mary Jo is the founder of the Romero House Community for Refugees, adjunct professor and senior fellow at the University of Toronto, and author of *The Other Face of God: When the Stranger Calls Us Home*, and *At the Border Called Hope: Where Refugees Are Neighbours*.

Basing her talk on the story of the Good Samaritan, in which the priest and the Levite passed by the man by the side of the road, but the Samaritan responded by bandaging the man's wounds, taking him to an inn, and covering the costs of his recovery, before continuing on his own way, Mary Jo invited us to consider its messages.

**Pay attention.** The priest and the Levite were on their way to Jericho, too busy to notice and respond to the stranger. The Samaritan paid attention, and took the time to do something. We, too, Mary Jo reminded us, find ourselves too often too busy to pay attention, too busy to do what needs to be done to alleviate suffering.

**Don't wait until you're ready.** Mary Jo pointed out that the story is about a Samaritan, only afterward named as the Good Samaritan. He was just another passerby until he did a good thing. We don't have to be good to do good. And in doing good, we will become good. Don't wait for someone else to do something good. This is YOUR opportunity.

**Do what you can.** The Samaritan did not stay with the injured man, he did what he could in the moment. It is important to do what we can, and it is important to discern what it is that we can do, but we cannot do everything. Especially, we cannot do everything on our own. We need the collaboration and support of others to become more effective.

This reminds us of the doxology we say at the end of the Eucharist: Glory to God, whose power, working in us, can do infinitely more than we can ask or imagine.

Two responses to Mary Jo's talk illustrate the power of the work we are being called to do, and the inspiration of her talk.

A middle aged man introduced himself as a member of his church's Refugee Settlement Committee. They had gone throughout the neighbourhood, leaving flyers to solicit material donations which were needed. His responsibility was to receive these offerings. His voice cracked as he told us how everyone who came with sheets, chairs, cutlery, told him how grateful they were to be giving. "We wanted to help;" they said, "we just didn't know how." The generosity of the human spirit was simply waiting to be tapped.

Another man, with a big voice in the back of the hall, introduced himself. "Hello, I'm James Maloney, your local MP, and I'm guilty." We all turned around. "I'm guilty of waiting until I was ready." He then confessed that he had been planning to pull something together in the riding, but was waiting until he had enough information, enough of the pieces to know what to do. He closed by saying, "If you are interested in helping to settle refugees, contact my office. Because, as of this evening, I'm organizing something now."

As we at Redeemer prepare for the possibility of a new ministry of refugee settlement, we would do well to absorb the messages that Mary Jo has identified.

I am writing this on January 14, less than three weeks after Christmas, and although you will not be reading this until it is almost Lent, an annual Epiphany message bears repeating:

*When the song of the angels is stilled, when the star in the sky is gone, when the kings and princes are home, when the shepherds are back with their flock, the work of Christmas begins: to find the lost, to heal the broken, to feed the hungry, to release the prisoner, to rebuild the nations, to bring peace... to make music in the heart. Howard Thurman, American author, civil rights leader, and theologian (1899-1981).*

Pay attention.  
Don't wait until you are ready.  
Do what you can.

*Susanna Jacob is a member of the 11.15 community. She gives of her time and talent welcoming those who are new to the parish through the Getting Connected teams, writing letters on behalf of those who cannot through the Amnesty Action Circle, and supporting the work of the Refugee Settlement Committee.*











# From the Chairs of the Boards

Heather Bennett and Joanna Campion

It seems we have barely caught our breath since putting away the Advent candles, Christmas tree and crèche. Memories of the farewell party and celebration of Andrew's 14-year ministry at The Redeemer linger. We recently welcomed the Rev. David Howells as our Interim priest-in-charge.

On the near horizon is our annual Vestry meeting followed by Mardi Gras, and Ash Wednesday the same week! Not only do we begin the liturgical season of Lent, but the Parish Selection Committee will begin the discernment process to ultimately recommend a candidate for appointment as our new Incumbent by Bishop Patrick Yu.

## Vestry 2016

In the Anglican Church, "Vestry" is the name given for what might otherwise be called the "annual general meeting" of the parish.

**Pre-Vestry Meetings:** It has been our practice to hold pre-Vestry meetings after the morning services to get information for review and preliminary discussions related to the motions that will be put forward at the formal Vestry meeting. These pre-Vestry meetings will be held on January 31 and Feb 7 and include the motions related to:

- ☞ The audited 2015 financial reports
- ☞ The proposed 2016 budget reflecting the ministries to be supported
- ☞ The *Step Into the Future* Phase II Part 3 project to (i) replace the crumbling front steps and (ii) the outdoor sign
- ☞ Refugee Sponsorship
- ☞ Diocesan Social Justice motion around answering the call for reconciliation (TRC report)

## Vestry Meeting— Monday, February 8 at 6PM.

We will begin at 6PM with a brief Eucharist followed by a light supper before beginning the meeting at 7PM. At this meeting, we will:

- ☞ Recognize the ministry offered during 2015; rejoice that we met our commitment to the Diocese's "Our Faith Our Hope" campaign, renewed the organ console with digital mechanics, made the chancel fully accessible, and have begun to ring the bell to proclaim our presence once again; thank the ministry area leaders and board members who have completed their tenure.
- ☞ Present the names of those who have agreed to serve on the Board of Management, Advisory Board and represent the parish at Synod (the annual meeting of the Diocese of Toronto)
- ☞ Make decisions about 2016, specifically those related to the budget, Step into the Future project, refugee sponsorship, and the Diocese of Toronto's social justice motion.
- ☞ Say farewell to George McClellan, who retires after serving as our bookkeeper for nearly 13 years. During this time, he worked closely with our Incumbent, staff, treasurers, the chairs of Board of Management and Advisory Board, the Step into the Future leadership team, the Stewardship Committee, and with our auditor.
- ☞ Celebrate with Angie Hocking, our Outreach Coordinator, as she begins maternity leave. Angie will be missed by the participants and volunteers in the drop-in program, but she has put in place a solid plan for continuing to offer two meals a day; support to find housing, employment and other services; the art program; talk and pray; guitar lessons; and the story club for about 100 people a day, five days a week, 44 weeks of the year.

- ☞ Present the names of the Parish Selection Committee for approval.


**At Vestry, our decisions are made in keeping with the themes of our Strategic Plan:**

**Proclaiming God's Presence** (We reach beyond our place at the corner; uphold a community of welcome and hospitality; demonstrate what it means to be a Christian community)

**Maintaining a Strong Foundation** (We steward our resources faithfully; manage risk and make good decisions; support our ministry through our generosity)

**Building a Spiritual Home** (We form Christians of all ages; promote opportunities to be and to become Christian leaders; are a place of spiritual renewal where people are nurtured and fed)

**Breaking Down Walls** (We sustain an inclusive sacred space; engage and challenge people of all ages and life stages to grow in faith; connect more widely and deeply with each other)

**Realizing Bold Dreams** (We tell our story so that it inspires our future; risk giving what we have to serve; believe in a future of abundance) 

## Who Are You?

The evening service on January 17 was a Rock Eucharist with the music of The Who woven through the liturgy. The lyrics and tunes resonated through the church, lasting even to the following Sunday sermon by David Howells.





INCUMBENT  
ANNOUNCES  
DEPARTURE

## PHASE ONE

1  
MONTH

Parish Selection  
Committee (PSC)  
formed

2  
MONTHS

PSC meets with  
Bishop  
and Facilitator

## PHASE TWO

3  
MONTHS

PSC completes  
Parish Profile

4  
MONTHS

Bishop  
provides a list  
of candidates

# The Discernment Process for Selecting a New Incumbent

*Heather Bennett and Joanna Campion*

## Announcements

On October 23, 2015, the Archbishop of the Diocese of Toronto, the Most Reverend Colin R. Johnson, announced his appointment of the Rev. Canon Andrew Asbil as Rector of the Cathedral Church of St. James and Dean of Toronto, effective January 25, 2016. The Archbishop's letter may be found on the website.

On December 13, 2015, the announcement was made to the parish that our area bishop, Bishop Patrick Yu, had appointed the Rev. David Howells to be Interim priest-in-charge during the discernment process.

## Parish Selection Committee

In keeping with the requirements for Clerical Appointments as described in Canon 10 of the Diocese of Toronto's Constitution and Canons, a Parish Selection Committee (PSC) made up of Heather Bennett, Chair of Advisory Board, Joanna Campion, Chair of the Board of Management and up to six parishioners will be presented at Vestry, on February 8, 2016.

The PSC is entrusted with the very important ministry of selecting and recommending to the Bishop, a suitable candidate for appointment as the Incumbent of the parish. ...It is critical that the person whom you recommend has the gifts and enthusiasm to lead your parish into a healthy future." (from: "Preliminaries—Parish Selection Committee Page 1")

The Bishop has appointed Bill Bickle as the diocesan coach/facilitator to guide and support the PSC through the discernment and selection process.

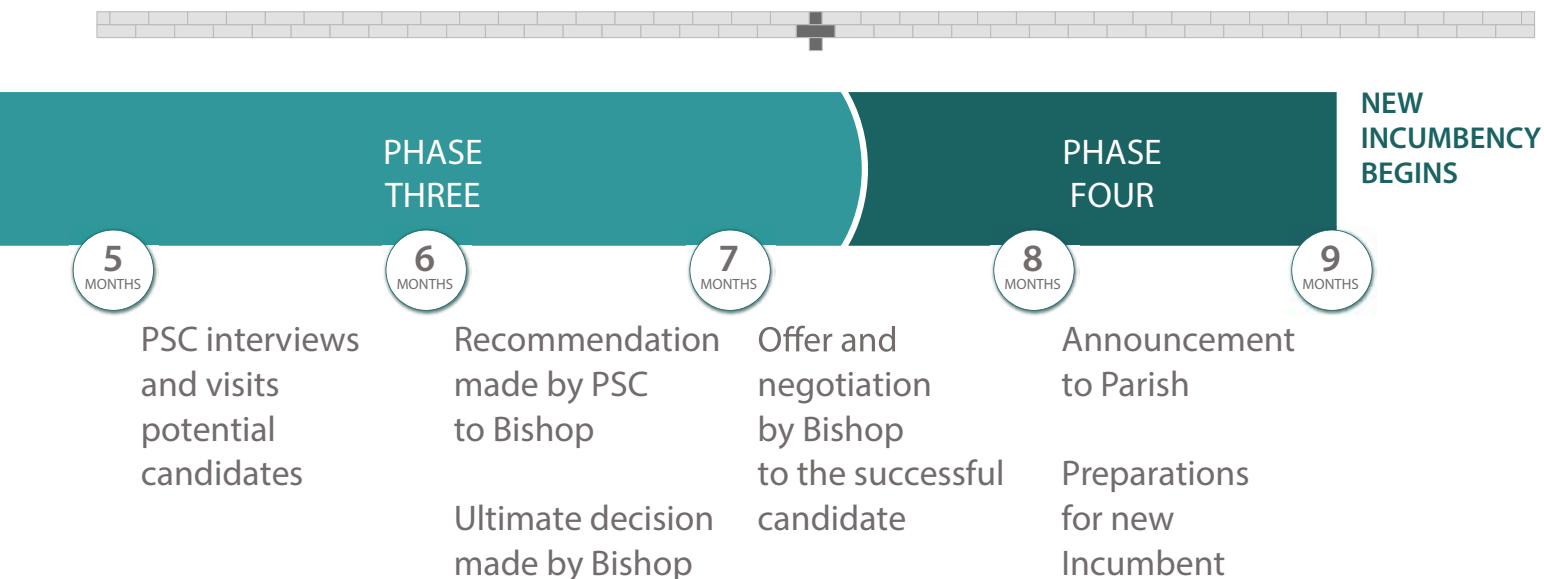
## Tasks of the Parish Selection Committee

1. Take the time needed, and to involve the wider parish as appropriate, to
  - a) discern the present parish reality, and
  - b) what God is calling the parish to become
2. Develop the Parish Profile—who we are now; what God is calling us to become; what the principal gifts and skills we are looking for
3. Locate and identify a new priest—work with the area bishop to find suitable candidates; review applications; interview; visit current parishes; debrief to discern best possible fit for the parish
4. Support the new priest and parish during the time of transition—orientation to the parish; support during first year of ministry; identifying issues when they arise and seeking appropriate resources to work through them.

(from: Diocese of Toronto  
PSC Coach Training, June 15, 2015)

## Role of Parishioners

Everyone in the parish will have a role to play in the discernment and selection process



**Prayer:** Several groups have been asked to pray regularly and specifically for:

- ☞ members of the PSC and the task they will undertake
- ☞ the Rev. David Howells, the Rev. Megan Jull, the Rev. Jeff Stone, the Honorary Assistants and the staff as they carry the on-going pastoral work of the parish
- ☞ ministry area leaders and members, members of the Boards and the musicians as they offer programs and contribute to the liturgies

*All parishioners* are asked to pray for the leading of the Holy Spirit as we discern God's will for the parish and who may be called to lead us.

**Input:** All parishioners will be asked to participate when there are opportunities to provide input. Just how this will happen has not yet been determined, but this is a vital element of preparing the parish profile.

## Role of the Interim Priest in Charge

During 2016, the Reverend David Howells will work 60% of a full-time position. Specifically, David will:

- ☞ Oversee liturgy planning and pastoral work
- ☞ Supervise clergy and staff
- ☞ Support the chairs of the boards to carry out their responsibilities
- ☞ Ensure that the ministry areas continue to offer the weekly liturgies and programs

## Timeline

We expect this process to begin as soon after Vestry as possible. Ideally, a new Incumbent will be in place by November 1, 2016. The timeline is dependent on a number of factors, some of which will be beyond the control of the members of the PSC.

## Our Vision During the Discernment and Selection Process

- ☞ We continue to be a vibrant, creative and active spiritual home for all who come for worship, fellowship and to learn and grow in faith
- ☞ We continue to be a place of welcome for our neighbours, parishioners, visitors, and participants in our drop-in, other programs and events
- ☞ We continue to affirm and proclaim God's presence at our corner
- ☞ We boldly carry out our 2016 ministry plan and budget
- ☞ We trust the guiding of the Spirit to select a new Incumbent with the vision and skills to lead and support our ministry in new ways.
- ☞ We keep members of the parish informed recognizing that, of necessity, some information will be confidential





## Farewell to Andrew

On Saturday, January 9 and Sunday, January 10, the community came together to celebrate Andrew Asbil's ministry at Church of the Redeemer and to wish him well as he concluded his 14 years with us before beginning his ministry as rector of the Cathedral Church of St James and dean of the Diocese of Toronto.

At the celebration on Saturday night, reflections were offered that gave all of us the opportunity to hear the many ways Andrew touched the life of this parish.



*Here at Redeemer following Andrew's example and supported by his encouragement, we continue, year after year, both within our walls and beyond our walls to answer the Spirit's call to imagine more, and do more, and be more, than seems to be realistically possible.*

*And amidst it all, Andrew continues to give us the permission to try new things, to take risks and, sometimes, to fail. Andrew is a consummate storyteller. His stories make us laugh, they make us cry, they make us think, and they move us to act.*

John Stevens, who was a parishioner at Church of the Incarnation when Andrew was rector there and who now, with Sue, calls Redeemer home.





*Soon after I joined Redeemer, Andrew asked me how I would like to get involved. He had his own ideas I am sure but gave me the opportunity to tell him what I wanted to do and what I didn't want to do. I was reluctant to jump in but, as so many of us have witnessed, he has his ways of 'easing you in.' As a member and then Chair of the Board of Management, I was always struck by Andrew's ability to lead or get out of the way as necessary. He worked with the Boards, he helped identify, engage and develop the lay leadership and he was always there when faith or energy was flagging.*

*As friend, confidant and pastor, Andrew provided me with guidance, strength and consistent spiritual leadership. He, the programs that he supported, the faith that he demonstrated and his easy grace helped me to be a better Anglican.*

*John Whincup, who is former chair of the Board of Management.*







*Andrew's belief in us gave us an opportunity to explore spirituality and faith in out of the box ways. Sometimes that meant performing works that were a little—unconventional. Often it was in languages that no one could understand. But he trusted in John, Dan, Mike and in all of the performers that we could offer something that was new and different but still meaningful.*

*Andrew, you gave us your trust. You had faith in us. You let us take chances. This has benefited us all, was a gift to us and enabled us to find faith in, perhaps, unexpected places. So thank you for being there for us. And with us.*

**Kathryn Rowan, who spoke on behalf of the choir.**



*Andrew allowed a creative approach to liturgy here that allowed the liturgy really to be 'of the people' and to grow organically. He dared to try new things—expanding our Advent wreath to incorporate 19th century barn beams with antique harrow discs to act as bobeche to fill the chancel, for example—and gave the gift of trust that meant we could try things out all the while keeping his finger on the pulse of the community.*

**Christopher Cantlon, who was our sacristan for many years.**







*Last night, my son Nate and I were talking about this event, and he asked if everyone from Redeemer would be following Andrew and going to the Cathedral now. And although I think there is a small part of all of us that would like to do just that, I answered Nate with a "no." And that answer is possible because of the many gifts that Andrew has shared with us.*

*With the grace of God, Andrew has helped us to create an accessible building; strong ministry areas; and a community of confident and capable clergy, staff, and laypeople. I know we'll miss Andrew very much, but we'll be staying right here and will honour his years of commitment and his legacy by continuing to proclaim God's presence at this corner.*

*Amy Buskirk, who is a former chair of the Advisory Board*

# Where are You?

## A Stewardship Reflection

Peter Bennett

In the story of the Garden, after Adam and Eve have eaten of the fruit, there comes this question. 'Where are you?' It's a question that conjures up a certain amount of fear and trepidation, and is one that is repeated throughout scripture. It's a question God asks of us, but it's also a question we all too often throw back at God. When disaster strikes, unspeakable violence erupts, things go off the rails, we ask, 'Where are you, God?'

In the Lenten story, we read of Jesus' 40 days in the wilderness. Our own temptation when we are faced with our own valley of fear is to ask 'Where are you, God?' In the story of Jesus' death, his final question to his father is a variation on the theme. 'Why have you forsaken me?'

I think the question speaks to the dynamic of the relationship we have with God. When life has thrown us a curve, a mass atrocity has taken place, a refugee crisis is unfolding, this is the question we ask. When our relationship with God, our neighbour, or ourselves, has become frayed, this is the question God asks of us. There is a certain complexity to the question, because it comes from a place of uncertainty and fear. A parent looking for a child who is out of eyesight, tries to contain their anxiety in the first iteration of the question. As anxiety builds, the level of fear and anxiety is heightened. For the child, the anxiety is more pronounced. The anxiety is often visceral. In a game situation like hide and seek or a fairy tale with a big bad wolf, the question has undertones of menace. 'Where are you? Come out, come out wherever you are!'

So, what does this have to do with Stewardship, you may ask?

There is another context to this question. In the book of Samuel, the question is implied. Samuel hears a voice. 'Samuel?' He doesn't understand the voice. The question is repeated. 'Samuel?' Still, he misunderstands. Finally, Eli helps him understand. The question is an invitation from God, an invitation to a deeper relationship with Him. In his response, Samuel opens up the possibility and the opportunity. 'Speak Lord, your servant is listening.' In entering a life of service, Samuel enters into a


full relationship with God. But, let's back up a bit. Who is Samuel? Hannah was one of two wives of Elkanah. The other woman was fertile and produced children. Hannah could not. After years of torment, she prayed in the temple for the gift of a child. Eli, the priest, heard her prayers and assured her that they would be answered. Sure enough, she became pregnant, and Samuel was born. Finally, her prayers have been answered. So, what does she do? She offers the most precious gift she has received, a son, to God. That's a significant gift! What's as significant is that Samuel, in answering the question, completes the gift.

In the narrative of Jesus' birth, the angel Gabriel is sent to look for Mary (where are you?). God extends the invitation to Mary to be the mother of His Son, but the gift of Jesus Christ we receive is not complete, until she answers the invitation with her response. 'Here I am, Lord.'

What makes the Bible so much fun to read is trying to answer another question. Why? Why would God choose [insert name here] to [insert deed here]? This person is such a flawed character. What gifts do they have? What can they offer? Often the chosen person resists, doesn't recognize their own gifts, or doesn't think their gifts are important. What ultimately allows the gift to be given, the offer taken up, to the question, 'Where are you?' is the response, freely given—'Here I am, Lord.'

The question for each of us as we contemplate the gift of time, talent, or treasure is this. 'Where are you?' The invitation is there—to serve at the table upstairs or downstairs, to offer our talent in a choir, in a church school, on a committee, to give of our time and our treasure, unconditionally, and with joy. For our relationship with God, with our neighbour, with our selves, to be fully formed, there is only this answer.

'Here I am, Lord'

*Peter Bennett is chair of the stewardship committee and sings in the 9.30AM choir. We are grateful for his gifts of leadership where he has answered "Here I am."* 



# A New Ministry and the Face in the Mirror

*Duncan Garrow*

When exactly did it start? Was it the “sunny ways” of a new government in Ottawa? Or the heartbreaking sight of a three year old boy washed ashore on a Turkish beach? Or maybe it was the face in the mirror reminding us, beckoning us, demanding of us, to do more.

Without knowing exactly what “more” would entail, a group gathered in the parish hall in October determined to find out. The idea of sponsoring a refugee family had been floated in June, and by fall the Board of Management and Advisory Board had given permission to explore the appetite of the parish for this ministry. Initial information meetings were well attended and volunteers emerged. Given this strong interest, a small group developed a proposal for the Board of Management, the Advisory Board and the Stewardship Committee. Could we test the waters by asking for pledges in 2016 – 2017? How would this new ministry work? Where would the money come from? And how much of it would we need exactly? Who were we hoping to attract as potential sponsorship candidates? And who would sort out the logistics and perform the leg work once the family arrived? So many questions. And only one certainty. The face in the mirror.

With approval to take the next steps, we formed the Refugee Settlement Committee or RSC for short. The now 16 active members of the RSC is part of a larger group of more than 60 who have expressed an interest in getting involved once the refugees have arrived. The RSC includes four people who have led or been involved in settlements of two families in the past four years; two Jewish members; and several others from outside the parish.

The original proposal, under the auspices of AURA, the Anglican United Refugee Alliance, estimated the cost of bringing one family of four to Canada to be \$40,000 dollars for one full year. This includes, among other things: rent and utilities, groceries, clothing, TTC fare and even the cost of their travel to Canada. Everything a family would need to live during the cru-

cial first year of adjusting to a new country. After that initial year, the family would assume financial responsibility for themselves.

The generous response to the RSC’s request for support has been truly humbling; we have topped \$100,000 in pledges and donations. We have received support from a wide variety of parishioners at the Redeemer, and from those with no previous connection to the church. Thank you for your enthusiasm and your sacrifice. As the intent of this ministry is to be ongoing, should the program be approved by vestry, any outstanding donations will go toward sponsoring a second and eventually a third family in the coming months and years. And any money raised to date, or going forward, will be kept completely separate from money raised for other church ministries.

It was unanimously agreed that though we’ve all been incredibly moved by the situation in Syria, and as honoured as we would be to sponsor a Syrian family, that excluding anyone simply because they aren’t Syrian would defeat the whole intent of this ministry of hospitality. In fact, public attention can be a fickle thing, and as the world turns a sympathetic eye to Syria, countless displaced families and individuals around the world continue to wait and hope for a better tomorrow.

The committee is following AURA and diocesan requirements with regards to police checks, sexual misconduct training and training specific for anyone who will be directly involved with the arriving refugees. And various roles, the pots and pans of everyday life and resettlement, continue to be defined within the group.

If it takes a village to raise a child, it certainly takes an entire parish, and indeed an entire community, to sponsor a refugee family. Most of us will never understand the horror that refugees endure, or the courage it takes to leave the shattered remains of a broken life, with only hope and faith that a new one can be better. But we can all appreciate the power of a warm embrace, and a hand extended with love and compassion. And we can all appreciate how good it feels to smile at the face in the mirror.

The motion to approve the work of the Refugee Settlement Committee will be presented at Vestry. Members of the committee will be available at the pre-Vestry meetings to answer any questions that parishioners may have.

*Duncan is a member of the Redeemer community and engaged in the work of the Refugee Settlement Committee and the Amnesty Action Circle.*



# 2016 Drop-In Meal Program: Staffing Changes

Hello Redeemer community!

As many of you know, my husband and I are welcoming a baby to our little family in early February. We are very excited to have our first child, and to be part of this loving and supportive community during this time of transition for us. I want to take a moment to explain the staffing plan going forward for the Drop-In Meal Program while I am away on maternity leave. There are two amazing women sharing the responsibilities of the leave role in my absence: Sanda Kazazic and Corry Sobol.

If you are a current kitchen volunteer you likely know Sanda. She has been our drop-in worker for the past year, and has been a wonderful addition to the team. She is loving, passionate about her work, and full of energy. We are excited to have Sanda continue with us acting as our Floor Coordinator. Her job will be to oversee many aspects of our participant community, connecting people to resources, advocating, and overseeing the day-to-day in the drop-in meal program. She will also take on overseeing student groups and corporate group scheduling, assisting with building partnerships and programming and activity scheduling, overseeing

the general drop-in space, and assisting with community fundraisers and events throughout the year. Sanda's position is 60 percent of the full position.

Corry Sobol has been a wonderful core volunteer in various capacities with our program for over two years. Her larger vol-

unteer leadership roles have included overseeing our music group last year, and being a main point person for our Art Studio program. Corry brings lots of skills to the table, and will be focusing on the 'behind-the-scenes' aspects of the role during my leave. Corry's title



will be Volunteer/Programming Coordinator and is the remaining 40 percent of the full position. She will oversee new individual volunteers, take care of food ordering, fundraising, kitchen coordination, and other aspects of program coordination.

Hazel will continue as our dedicated and valuable Advocacy Worker. She will provide personal support to many participants, and will assist with keeping the space in good working order. And Jim Kotsifas our Facilities Manager will remain present as his amazing self, and is an all-round huge support to the program.

There will be a few pieces of my role that will take a back seat for the year (including preaching, parish education, and intensive student education), but most will continue as normal in 2016 with the work of this amazing team. We are so lucky to have such a strong team and volunteer/participant community during this time of transition. I know everyone will do a wonderful job!

Aside from these staff replacements, I am always aware that this place does not run as well as it does just because of one or two staff. It is strong because of YOU! Thank YOU—Redeemer community—for continuing to care for this program, and for all the work you do to keep it running. We are the definition of that old saying 'it takes a village'... this whole place makes our outreach happen, through time, talents, donations, love, and care.

I cannot express how both excited I am about this new phase of life, but also how hard it is to leave this job temporarily for the year to come. We are truly a family here in the Redeemer Drop-In in so many ways. When baby is ready I plan to visit and I look forward to you all meeting her. Please keep us in your thoughts and prayers and I will keep you in mine, as always.

*With thanks and blessings,  
Angie Hocking*

# From Ashes

*Ann Cope*

One of the great joys in my life is the presence of children. Since being a mom is not part of who I get to be, I have chosen to surround myself with as many children as I can—the children of this community, the children of friends. I'm blessed with three God-children, each unique and delightful. Over the years I've learned really important things from them all. From tiny babies that I have cradled in my arms, tucked in close along the nape of my neck so that my face rests close to theirs; from toddlers discovering the world who lead me on the greatest of adventures seeing things through their eyes for the first time; from preschoolers and middle-schoolers whose identity as an individual with opinions and ideas emerges and is articulated; from teenagers looking to the future with hope, and worry, I've discovered the most wonderful teachers. I think I have learned more from the children in my life than I can ever hope to offer them. What a gift!

One such lesson went something like this as I realized that an activity that I was on the periphery of looked like a lot of fun—and a good idea.

Hey! That looks like fun. Can I do that, too?

You can't.

What? Who says? Since when?

Only kids can do this.

But I'm just a big kid, so I should be allowed.

Nope. You're an adult.

Only kids get to do this.

I'm a kid, you're an adult.

I get to do this.

I pleaded my case. She stated her opinion until finally it came down to this:

Only kids can do this; I am a kid, you are an adult, only kids are allowed to do this.

It is the rule.

What? Who says that's the rule? Since when?

Never argue with a three-year old about rules.

And there it is. Rules. They govern our lives. They keep us safe. They create fairness. And, yet, even with that perspective, many times they feel restrictive. Rules seem to be about what we cannot do. Ways we cannot be. Places we cannot go. Sometimes it just doesn't seem so fair, after all.

Why is it, then, that during the season of Lent I find a liberty in the rules that help to shape the days and the way I journey from ashes to palms, from hosannas to crucify him, from cross to empty tomb?

On Ash Wednesday we are marked with a sign of the cross in ashes reminding us of our fragility. Have you ever seen a baby who bears the ashes on their head and you realize that this liturgy is for them as well? Or have you been with someone who comes forward to receive ashes knowing that with illness they are dying and that the words 'remember you are dust, and to dust you shall return' are very close to them. For each of us beginning and ending become tangible. It is here, then, that the invitation contained within the day's liturgy to observe a Holy Lent gives us the rule that will free us to be open to God's presence in a different way.

We are invited to enter into this time by self-examination, penitence, prayer, fasting and almsgiving, and by reading and meditating on the word of God. This is the rule. And unlike the activity I was seeking to enter into with my young friend where the rules as they were being offered restricted participation, this is a time for all. Children and adults; young and old; new to faith and still figuring it out after all these years—all of us, together. It is a time to pare back the layers and examine what stops you; a time to take stock of the ways you may need to let go in order to become who God calls you to be; a time to be still, to listen, to make space.

With this rule to guide us we are set free to discover who we are as God's beloved. Are you ready to accept the invitation to join in?







## “...and a little child shall lead them” (Is. 11:6)

*Megan Jull*

With the help of a camel and a star, our children led parishioners at the 9.30AM Eucharist celebration of the Feast of the Epiphany through an interactive exploration of the story of Epiphany. We engaged all the senses, with song, story, and reflection. The kids wore crowns and found the gifts of gold, frankincense, and myrrh. They presented those gifts to the Christ Child in the crèche. And in so doing, they helped us all explore the story in a new and fresh way.

Scripture tells us of two occasions when Jesus takes something and places it in the midst of the disciples. In

one instance, bread and wine. In the other, a little child. The Eucharist has become central to the worshipping community. Too often, children remain on the periphery of our common life. I imagine a church where children are central to worship. Not just as participants, but as leaders.

When children lead us in worship, they share with us some remarkable gifts. Children can be delightfully un-self-conscious. And so they enthusiastically embrace large, generous symbols. They are not too shy to dress up. They are eager to touch and try and do. They give us all permission to touch and try and







explore. The energy of children changes the tone of the worship environment. They help us to be playful, too. And very often, our children are hearing the Good News of the Gospel for the first time. They hear it with fresh ears. They make observations that help us comprehend the Gospel in a new way. Children have an innate capacity for joy and wonder. Children can enter into mystery easily and deeply. Children might not even be aware of their capacity to bring us all closer to the mystery found in the sacraments. And they invite us to come along with them; they help us to find that joy and wonder in all of God's works.

Looking ahead, we will soon have another opportunity to follow the children as they lead us in worship. For the season of Lent, the children will be setting the table. Through song and action, they will prepare the altar for communion during the offertory. As a community, we will support them in this work. They will have an opportunity, particularly on Ash Wednesday, to learn more about the Eucharist. Our musicians will teach them and support them musically Sunday by Sunday. Our worship teams and servers will make space for our kids to learn and try and do. I encourage you to come and see. You just might enter more fully into the mystery of the Eucharist. ☒



# Marking the Days of Lent

Abigail Young

*Abigail concludes this two-part series on the penitential nature of the seasons of Advent and Lent with an exploration of what it means to mark the days of Lent both at home and within the church community.*

Now that Ash Wednesday is almost here, it's time to think about Lent, and to revisit the questions we asked back in November about penitential seasons. What do we mean when we talk about Lent as a penitential season? And how can we 'do' Lent so as to get the most benefit from its penitential quality?

## Lent

Lent is **the** penitential season and, unlike Advent, it has lost little of that quality in the modern church. Even people who don't know much about church life have heard of 'giving up something for Lent.' Our modern Anglican churches come by our Lent observances from a long history of ancient and mediaeval observances connected with Easter and preparation for Easter. These range from the fasting and prayer of catechumens in the early church as they prepared for baptism and the lengthy penance and repentance of those seeking reconciliation with their communities after committing serious sin. Primary among them are practices that encourage all to prepare themselves seriously for Easter and Easter communion. After what we were discussing about Advent as a preparation for Christmas, it's easy to see why repentance would be an important part of that preparation for Easter.

*...this Lent, for example, Anglicans are being encouraged to commit to a carbon fast for Lent and reduce our carbon footprint.*

So how do we do this in Lent? Is it a simple matter of giving up chocolate and eating fish on Friday for forty days? Well, no, although such observances can be part of it. Our expectations of ourselves and one another during Lent are well expressed in the Ash Wednesday liturgy, which includes a bidding prayer with these words spoken by the officiant: "I invite you therefore, in the name of the Lord, to observe a holy Lent by self-examination, penitence, prayer, fasting, and almsgiving, and by reading and meditating on the word of God."

Unlike Advent, we are given a roadmap for Lent. We are to observe a holy Lent. And there are six components that allow us to build a holy Lent: self-examination, penitence, prayer, fasting, almsgiving, and reading and meditating on the word of God. The Ash Wednesday liturgy itself is designed to help us start, with a foundation of self-examination and penitence. Let's look at these building blocks in turn.

The liturgy is right to give self-examination and penitence pride of place. Without self-examination we cannot seek healing and wholeness for our brokenness, and without penitence we cannot open ourselves to receive healing and wholeness from God and one another. So they are the first steps along the journey. On that journey we are strengthened by prayer, which gives us access to God, both in the silence of private meditation and in the words and music of shared liturgy. These three steps bring us closer to our true selves and to God and strengthen us for the journey to reconciliation.

The next three—fasting, almsgiving, and reading and meditating on the word of God—provide us with deeper focus. In fasting we learn voluntary self-denial, which (oddly as it seems) is an ancient discipline for focussing the mind and heart away from self and toward God and our neighbour. And fasting is not just about food, though we can and do fast from meat or dessert or even chocolate during Lent: this Lent, for example, Anglicans are being encouraged to commit to a carbon fast for Lent and reduce our carbon footprint. What is important is fasting from something important enough that our attention is directed away from us and toward God and our neighbours when we have to remember and make the extra effort to fast. Almsgiving similarly encourages us to put others' needs ahead of our wants, thus changing our focus to God and our neighbour. In reading and meditating on the word of




God we are brought into closer contact with the story of the faith journeys of God's people as they enter into relationship with God and one another in covenant. It's a powerful and wrenching story, as we walk with our ancestors in faith through their steps and mis-steps in serving and understanding God's will in love. And it can't help but focus our hearts and minds on our own spiritual journey.

Our parish offers several ways to help us along this journey of Lent. There are Lent programmes through Learning @ Redeemer to provide opportunities for reading and meditating on the word of God with others. There is a Lenten prayer discipline for private or family prayer. There are the Lenten and Holy Week liturgies. The goal, of keeping a holy Lent, is to arrive at Easter prepared to enter upon the ministry of reconciliation to which Jesus calls us in his death and resurrection. Having spent the forty days of Lent well, we are ready

for the final journey from Good Friday to Easter morning, from death to rising again. As Paul reminds the Christians of Rome:

*But if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. The death he died, he died to sin, once for all; but the life he lives, he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.*

Each Lent we have an opportunity to get a little closer to that goal. So let us strive together to live a holy Lent and a blessed Easter.

*Abigail leads one of our bible study groups and is a frequent preacher in our community. We thank her for continuing to help us explore deep questions throughout the year through the newsletter, as well.* 

## Catechesis

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.

If this is something you feel called to include in your life this Lent—either as a candidate or as a sponsor—contact Charles McMulkin (cmcmulkin@gmail.com) for further information. In addition the schedule is included below.

*With some exceptions we meet Tuesday evenings from 6 to 8.30PM starting with a communal meal.*

Saturday, February 6 (in the morning)

### **Our Unique Faith Journey**

Tuesday, February 16

### **Baptism**

Tuesday, February 23

### **Living our Baptism**

Tuesday, March 1

### **An Instructed Eucharist**

Tuesday, March 8

### **Reading the Bible with Discernment**

Tuesday, March 15

### **Anglican Identity**

Friday, March 18 (evening)

### **Overnight Retreat**

to Saturday March 19 (afternoon)

Tuesday, April 5

### **Celebration and Next Steps**

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

Sunday, February 7

### **Commissioning Rite**

Wednesday, February 10


### **Ash Wednesday Liturgy** – noon or 6PM

Saturday, March 26 (rehearsal in the morning)

### **Easter Vigil** – 9PM

Sunday, April 3

### **Concluding Rite**

*All participants are encouraged to attend services during Holy Week, starting with Palm Sunday, and particularly Maundy Thursday and Good Friday.* 

# Parish Notes



## Recipients of the Order of the Diocese of Toronto

It was our joy to celebrate with three Redeemerites as they received the Order of the Diocese of Toronto during the Choral Evensong service at the Cathedral Church of St James on Friday, January 1. Congratulations to Susan Graham Walker, Heather Steeves and John Stevens who have contributed so much to the work of the church. On the following Sunday we gathered the three of them with our previous recipients, Chris Ambidge, Libby Salter and Peter Tovell for a picture.



✠ ✠ ✠



It is tradition. Pancakes and sausage. Build your own sundaes. Lots of great music. Mysterion the Mind Reader.

It is **Mardi Gras**. This year we eat our fill, dance the night away, and are baffled by how Mysterion does what he does on Tuesday, February 9 from 5.30 to 9PM. The cost is \$5 per person or \$10 per family.

✠ ✠ ✠



## Ash Wednesday Release Day

The children of our community and their friends are invited to spend Ash Wednesday, February 10 at the church for a day of learning, music, story-telling, activities, and worship. This year we have two streams of activity with some shared times. For children in Kindergarten to grade five the day will follow a similar pattern to years past; for those in grade six to eight we have a junior youth program with some activities geared to this older group. Further information is available on the website ([www.TheRedeemer.ca](http://www.TheRedeemer.ca)) or by contacting Ann ([aecope@interlog.com](mailto:aecope@interlog.com)).



## Pastoral Care

In a community as large and growing as ours, pastoral care needs can get lost amidst the activity. There is a team of dedicated volunteers who are able to provide support with meals or transportation for those who need this additional help, to send notes at times of need, to bring communion to those who cannot come to church. Visits by team members and clergy can be arranged. If you would like to request care resources for yourself or to make a referral, please contact Megan Jull through the church office.

If you are interested in becoming part of the pastoral care team or are a team member looking to further develop your skills, a training event is available on April 23 and 30 from 10AM to 3PM at St Paul's Bloor Street. Shelley Tidy, a parishioner at St Paul's Bloor Street, has been training pastoral care visitors throughout the diocese for many years and will be leading these sessions. The cost is \$10 and includes the manual. Further information is available through Megan Jull.

✦ ✦ ✦

## Prayer Workshop

On Saturday, February 20 from 1 to 4.30PM a workshop for those who lead prayers in worship will be held. What is the purpose of the prayers of the people? How do we address current issues like climate crisis in the prayers? This workshop is open to all who currently lead prayers and to those who would like to be part of this ministry. Further information and registration is available on the parish website.

✦ ✦ ✦

---

## IN MEMORIAM

---

Mark Ernsting

Christopher Riggs

*Give rest, O Christ, to your servant with all  
your saints, where there is neither pain nor  
sorrow nor sighing, but life everlasting.*

✦ ✦ ✦

## Gathering Notes

This issue of *The Gathering* is full. Brimming full. Overflowing. Abundant. Much has been happening in the community since we published our last issue.

We gathered around the crèche and welcomed the presence of the babe born to us so long ago and born anew in us. We gathered to welcome the Magi and followed their journey to place their gifts reminding us that we, too, have gifts to offer Jesus.

We gathered to give thanks and to bid farewell to our Incumbent for the past 14 years, Andrew Asbil. There was a party. There was music. There were speeches.




There were gifts. We will miss Andrew, Mary and their children. We send them with our blessing and prayers to join the community that gathers at the Cathedral Church of St James. We know the gifts that Andrew brings to them.

We welcome our interim priest-in-charge, David Howells. As we get to know him and the gifts he brings to our community, he, too, gets to know us and the gifts we offer. It is good to have David with us. He is a blessing in our midst.

Throughout these pages you see these moments reflected through word and picture. You also read updates from many of our ministry areas—news from the drop-in program, the work of the group working on refugee settlement, the concerns and actions that the Aboriginal Issues Working Group invites us to share.

As we prepare to mark the days of Lent and all that means for us individually and as a parish, there are articles to remind us of the season and ways to engage with it.

*The Gathering* team is grateful for all who have submitted articles to this issue. The deadline for the Easter/Pentecost issue is Friday, April 29 at 6PM. 

## WORSHIP SERVICES TO NOTE LENT 2016

### Monday, February 8

Our annual vestry meeting begins with Eucharist at 6PM and along with a light supper, the business portion of the meeting starts at 7PM

**WE PREPARE FOR LENT** *Lent means "spring." Spring is the season of hope, change and new beginnings. During the season of Lent we turn our faces toward Jerusalem and make our way with Jesus to embrace hope, change and new beginnings.*

### The Last Sunday after Epiphany and the Burning of the Palms, February 7

The palms from last year's celebration of Palm Sunday are burned after the 9.30 and 11.15AM services in preparation for Ash Wednesday.

Our evening service is a **Rock Eucharist** featuring the music of **Arcade Fire**. Join us at 7PM.

### Mardi Gras, Tuesday, February 9

Come and join us for a Mardi Gras celebration. Mardi Gras or "Shrove Tuesday" marks the eve of our entry into Lent. Pancakes will be served in the narthex between 5.30 and 7.30PM along with build your own sundaes. Mysterion returns to astonish us with his mind-reading skills, and the music by Hot Five Jazzmakers will be entertaining us until 9PM.

### Ash Wednesday, February 10

The Lenten journey begins with Holy Eucharist and imposition of ashes at a Said Eucharist at 7.30AM and Sung Eucharists at 12.15 and 6PM.

### Ash Wednesday Release Day, February 10

An Ash Wednesday program for children from Kindergarten to Grade 8 will be offered from 9AM to 4PM. The children will learn about Ash Wednesday and the journey from Ashes to Easter.

**LENT** *We pray. We repent. We give alms.*

### Wednesdays and Fridays in Lent

Some of us live near the church or work nearby. Why not consider coming to one of the mid-week services as a way of marking the Lenten journey.

**SUNDAYS IN LENT** *The penitential rite we use through the days of this season calls us to confess and accept responsibility.*

### We commission the Catechumens – Sunday, February 7

Those wishing to begin the Catechesis program are commissioned along with their sponsors and leaders at the 9.30 and 11.15AM services.

### Taize – Sunday, February 28 – 7PM

Candlelight, song, prayer, silence. Come. Be still.

### Sunday, March 6 – 7PM

Join us as the music of **Depeche Mode** is woven through the liturgy as the word is proclaimed, the bread is broken and the wine is poured at our 7PM service.

## HOLY WEEK

### Palm Sunday – March 20

We enter the city of Jerusalem with Jesus. We cross the threshold of Holy Week. The exhortation on Palm Sunday reminds us of our obligation to enter Holy Week with the fullness of our being. In the evening, at 7PM, we complete the day with Holy Week Vespers. We feature Bach's *Cantata 106 Gottes Zeit ist die allerbeste Zeit*

### Monday in Holy Week, Tuesday in Holy Week and Wednesday in Holy Week

Two celebrations of the Eucharist will be held each day at 12.15PM and 6PM. The ministry of Reconciliation of the Penitent (Private Confession) will be offered on each of the three days; 10.30 to 11.30AM and 4.30 to 5.30PM in the private space off the east transept.

### Maundy Thursday – March 24

We gather at 7.30PM. We wash the disciples' feet, we remember the Last Supper, we strip the altar, and we watch and pray in the garden.

### Good Friday – March 25

Two Good Friday celebrations will call us to be still, to descend and to let go. A service for all ages will take place at 9.30AM and a reflective celebration at 12 noon.

### The Great Vigil – March 26 at 9 PM

The darkness is pierced by light. The silence is broken by the telling of an old Story of redemption. We will renew our baptismal vows and prepare to engage the world as people of Spirit and Transformation. We will gather around the table and the feast will continue with our famous Redeemer Easter Vigil party.

### Easter Day – March 27

Join us at 6AM for the sunrise service. The community continues our celebration of the resurrection at services at 8, 9.30 and 11.15AM (the latter service will be Solemn Eucharist with incense)

## THE SEASON OF EASTER

### Sunday, April 3

Our catechumens will reaffirm their baptismal faith or be received into the Anglican Communion. The Rt. Rev. Terence Finlay will be our Presider and preacher at the 11.15AM service.

Come back in the evening for a **Rock Eucharist** featuring the music of **Sting and The Police**. We gather at 7PM.

### Sunday, May 1

We gather for a Rock Eucharist at 7 PM. The music of Stevie Wonder will be featured this evening. Join us as word is proclaimed, we share in bread blessed and broken, wine blessed and poured, and we are sent out into the world to proclaim the gospel.

### Sunday, May 9

At 7PM our Bach Vespers service will include cantata 147 *Herz und Mund und Tat und Leben*.