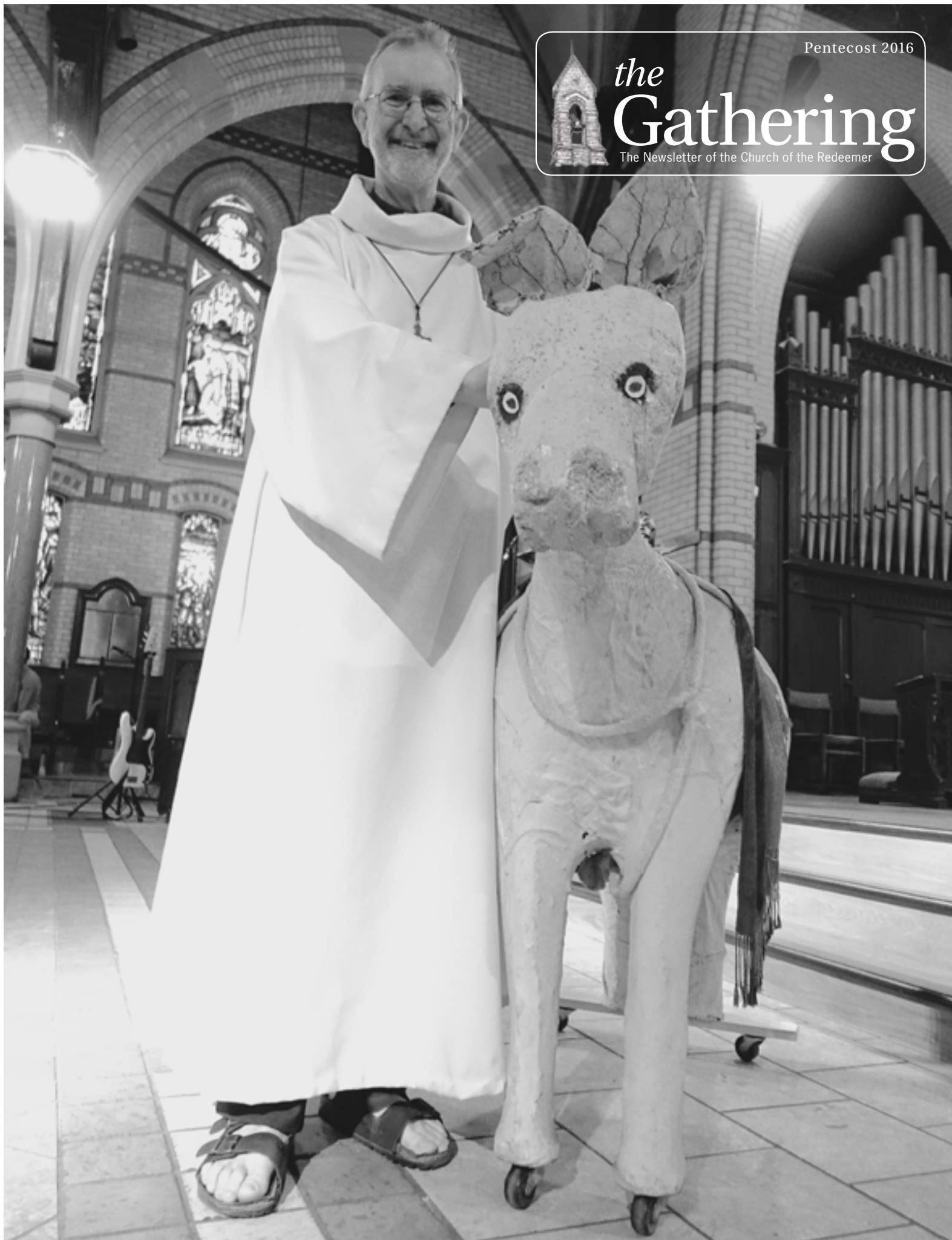


Pentecost 2016



the Gathering

The Newsletter of the Church of the Redeemer



Dear Friends,

"I'll be home around six o'clock." And the reply comes,
"OK. See you after eight!"

I get home after eight, tired but happy.

When I began at Redeemer in January I was struck by the complexity of the church, the breadth of its community, the depth of knowledge and wisdom in the clergy and staff team and the profound experience of worship I found myself caught up into.

There was a lot to learn and not enough time to learn it in.

So much so that I often got home late, tired, but happy.

Why did you come to Redeemer?
And what made you stay?

How far beyond "just turning up and giving it a try" have you come?

What is it about this church
that distinguishes it from
other churches for you?

Have you found you are more attached
and involved and active than you
thought you might ever be?

Do you get home late, a
little tired, but happy?



Holy Week and Easter are over. These are what? The firework displays of the year of worship?

Dramatic, deeply moving, challenging, comforting and sometimes transformative. "Redeemer did them so well," I kept thinking, "even God must be smiling about this."

But now we are in the season of Pentecost, the green season, when little changes and there are no hurdles to jump.

But wait a minute! This is the season where the Holy Spirit shifts. When Jesus was alive he was the one filled with the Spirit. Then on the cross he gave up the Spirit. For a good chunk of time the disciples saw him, talked, thought and stayed quiet mostly. Then that Spirit that had dwelt in Christ went looking for new lodgings. She moved in to make the new "body of Christ" to live in. And that is us. She (aka He) is always trying to sneak deeper into you who call yourselves Christian. And you know what that means?

You get home late, tired, but happy.

Pentecost happens in everyone's life in Church. For some it is explosive but for most of us it is a slow, long deepening love affair. It happens as you find yourself talking about the Redeemer as "us" and "we" not as "they...." It happens as you say "yes" to an invitation to help sweep floors or teach Catechumens, serve coffee or help with worship. It shifts as you think, "I want to be more involved here," or you think "I want to be part of this place, this people, this action." Being part of the church is being part of the Body of Christ. (Maybe when you have cumulatively digested about five pounds

of that good communion bread it happens biologically!) Being in Pentecost is being in relationship with God's Spirit, as Jesus was.

It is the season for becoming part of the body. That means Actions. Giving more of your income to fund the work you cannot yourself do. Giving more time to make the complexity and beauty possible. Giving more attention to support your own spiritual life through prayer and study. Giving more of your heart to love the less-than-lovely. It means getting into gear.

You'll get home late, be tired but find you are happy.

I think, and this is just one opinion, that Redeemer is attractive and engaging because it is a church that is moving forwards. Things are hap-

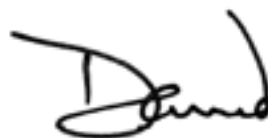
pening here and work is being done. Redeemer looks outwards as well as inwards. Redeemer tries to do the sort of thing that Jesus might be doing if he had been incarnate on the corner of Avenue and Bloor.

He got home late, tired and happy.

As the year unfolds, I wish for you that your work and life may feed you, and the ministry you take up challenge and deepen you.

I pray that you may get home late, and be tired and deeply happy.

In peace



The Power of Play:

Exploring our liturgy through playful action, music, and experience

Megan Jull



They were out for dinner one night with friends. Tim noticed that his son Alex had taken the dinner napkin and unfolded it on the table. Next, he began to take cups and plates and other items on the table and began to arrange them.

"What are you doing, Alex?"

"I'm setting the table, just like at church"

When he had finished, and the dishes were all arranged, his Dad asked, "and now what?"

"You take these things, and you give them to Ann."

From the mouths of babes. . .

Alex was one of many children at Redeemer who participated in setting the altar through the season of Lent. On our Ash Wednesday release day, kids were invited to paint ceramic vessels which were then glazed and fired. Week by week, supported by music and song, they took turns setting the table. This combination of playful experience, music, song, and reflection can be deeply formative for children. And for adults, too.

It's sometimes hard to know just how people are engaging with our liturgy. What are the entry points? For many, quiet and prayerful reflection may be key. For others, they are best engaged when the liturgy is sensory, full of sound and symbol and touch. Others can only learn and pray when they can participate actively. Moving their bodies helps engage their minds.

So how do we come together as community? How do we balance these needs? My sense is that we need to craft liturgy that engages all types of learners. We need



to offer a number of entry points. There is also a fair bit of give and take that is needed for us to be in community. From time to time, those who need sound and action need to hold back and be still for those who need silence. From time to time, those who need silence and contemplative space need to make room for those who need active engagement. My sense is that we need to

make room for each other. I see these small tensions in our liturgical gatherings as a sign that we are a vibrant and growing and attractive place for all types of followers of Jesus. What a happy challenge! ☒

Thanks to Tim and Alex for sharing their experience with me, and for allowing me to share it with you.

*“I’m setting
the table,
just like at
church”*



I Will, With God's Help

*Kate Werneburg
and David Penhale*

transcendence as we draw together in service: our individual contributions to ministry become a shared gift.

The letter of invitation for 2016 that you will have received, recently, speaks of baptism and asks you to consider how you can support the work we do.

In February, we passed a ministry plan for Redeemer that is both challenging and responsible. Vestry approved an offering budget that is the same as 2015. However, the target represents an increase of 8.2 percent over what was actually received in 2015. We expect 2016 to be an exciting year, albeit with some unknowns. Our ministry plan is rooted in faith, and responsive to God's call.

Will you continue in the Apostles' teaching and fellowship, in the breaking of bread and in the prayers?

- ☞ The Redeemer community answers the call to teach, offer fellowship, pray, and break bread in many ways. Through your gifts of time, treasure, and talent, you enable ministries like our catechesis program, which supports those seeking a deeper life in Christ.

Will you persevere in resisting evil and, whenever you fall into sin, repent and return to the Lord?

- ☞ The Anglican Church of Canada participated in the devastating Indian Residential School system. We repent and return to the Lord by acknowledging our complicity and taking action to respect and honour indigenous peoples. We promise to support them through our Aboriginal Issues

There comes a point in the baptismal liturgy when "I will, with God's Help" becomes "We will, with God's help." So it is with the resurrection story. There comes a point when Jesus invites us to share his ministry and work. Like the unnamed disciples in the Palm Sunday narrative, we all have roles to play.

Jesus extends this invitation to each of us: to walk with him. We experience a miracle of

Working Group. When you offer your gifts to the Redeemer community, you allow our church to support initiatives like the Toronto Urban Native Ministry, a spiritual resource run by and for indigenous people in our city.

Will you proclaim by word and example the good news of God in Christ?

- ☞ Our community is blessed with a vibrant church school and youth program. When you participate with your gifts, you enable the youngest among us to grow in faith and proclaim the love of Jesus in the wider community.

Will you seek and serve Christ in all persons, loving your neighbour as yourself?

- ☞ Seven days a week, the hungry are fed at Church of the Redeemer. On at least five of those days, the food takes the form of oatmeal, sandwiches and soups, full course lunches. We offer, art and fellowship as well, through our Drop-In Meal program. With your gifts, you uphold this vital ministry to seek and serve Christ in all persons, loving our neighbour as ourselves.

Will you strive for justice and peace among all people, and respect the dignity of every human being?

- ☞ At our most recent Vestry meeting, the Redeemer community voted to sponsor a family of refugees. Even as we assist one family in rebuilding their lives, we advocate for others through our Amnesty International Action Circle. With your gifts, you participate in bringing justice, peace, and dignity to all people.

Will you strive to safeguard the integrity of God's creation, and respect, sustain, and renew the life of the Earth?

- ☞ Church of the Redeemer is a community concerned with care of the Earth. With your help, you empower our church to use energy and natural resources efficiently, and to champion the wonder of God's creation through endeavours like our Creation Matters group, our Fair Trade Products initiative, and our support of the Primate's World Relief and Development Fund.

Please take the time to pray for our ministry. Take the time to consider how you can contribute your treasure, so that our gifts of time and talent are united in a shared ministry exercised in God's name. Take the time to answer that call.

We mark the Easter mystery by bringing the Pascal candle into a darkened church. A symbol of the light of Christ, the candle reminds us that we are not alone, that God has come into our midst. In the words of St. Paul, “the night is far gone, the day is at hand.” (Romans 13:12)

Thank you for all you do to support this ministry with your gifts of time, talent, and treasure. We are truly

blessèd. To carry our ministry forward, your contribution is essential. Let us bring our voices together to say, *We will, with God’s help.* ☒

Kate and David are members of the stewardship committee.

The Spirit Moves

We held this story until this issue of the Gathering because somehow it felt right to share this in our Pentecost issue. Pamela Thomson shares the story of the Spirit moving beautifully in our community.

We all know the Spirit was laid on the Redeemer on Sunday, January 10. She was there to salve our grief as we said farewell to our incumbent, Andrew Asbil. She also performed a miracle.

My husband, Gordon Hachborn, has been wrestling with faith and the unseen for most of his life. I have been praying for him to believe for 27 years. Barbara Sinclair invited him to Catechesis more times than I can count.

January 10 was not only Andrew’s final Sunday as our incumbent—it was, in the liturgical year, the day we celebrated the baptism of Jesus. Gordon participated in every aspect of the liturgy in a strong voice for the first time. When the asperges drenched him, he laughed. Then came the baptismal vows. Out he proclaimed. Every word. I started to shiver when I realized I was hearing true belief and assurance in that voice. I asked him if he really did believe what he had just said. He said “Yes, I believe.”

My soul soared. Andrew came over at the Peace, heard the story, and signed him with the cross. Baptized!

So, Gordon took his first communion at age 85, having started his church life holding the door for tips at St. Paul’s Bloor in the 1930’s. ☒

Thank you, Pamela, for sharing this story of faith, of hope, of joy and of the Spirit.



Bishop’s Company Dinner

A few Redeemerites attended the annual Bishop’s Company Dinner on April 21, 2016 where they heard Bishop Mark MacDonald speak about the issues facing so many First Nations communities. He also spoke of the faith, vision and courage that the church will need – not just in First Nations communities but throughout the country – to carry the church into the future. Among those attending was Katie Tanner pictured here with Archbishop Colin Johnson.



Put Out Into the Deep: The Parish Selection Process at Redeemer (Luke 5:1-11)

In the first century, the Sea of Galilee was a bustling center for the fishing industry. The villages and small cities that sat along the shoreline were home to fishermen, their hired hands, and local merchants who would dry and preserve the fish both for local consumption and for export. In fact, the Galileans were well known across the Roman Empire for their preserved fish, and there was high demand as far away as Rome itself. In the cool and dark of the late evening, teams of fishing boats would disembark from their ports of call along the shore and bring in their catch each morning to merchants who would prepare and sell the fish to eager consumers near and far.

Traveling along the modern-day shore of the Sea of Galilee is a bit of a different scene. Today, the main industry in the area is tourism. Pilgrims, of course, come in droves to walk where Jesus walked, to visit the traditional sites of biblical stories, and to ponder the ruins of ancient cities. Israelis also like to visit the area on family vacations. Where once the shoreline was dotted with fishing villages, now hotels, resorts, and

kibbutzim stand ready to welcome tourists and families to the lakeside.

Sitting on the shore at dusk, you begin to see the towns around the lake light up. Slowly, the twinkle of streetlights and high-rise windows begin to reflect in the surface of the water. It is peaceful and dark. It is a good time to be still. If you sit in the stillness long enough, you'll begin to hear the gentle lapping of the wake created by a handful of small boats that motor past you, each carrying one or two fishermen who will spend the rest of the night baiting and dropping their lines, and with a bit of luck, bringing in a catch to sell or serve to their family the next day.

In the opening verses of chapter five of Luke's Gospel, we see Jesus calling his first disciples from among the ranks of the Galilean fishermen. He commandeers Simon Peter's boat to use as a platform from which to teach the crowds that have gathered to hear him speak. After he finishes teaching, he decides it's time to go fishing. "Put out into the deep water," he tells Peter, "and let down your nets for a catch," he orders the crew. Peter is



incredulous and, perhaps with a shrug, simply says, “If you say so...”

Of course, those of us who already know a bit about Jesus expect something amazing. And sure enough, they catch so many fish that they have to call their colleagues in the other boat to come and help them out, and once they get them all in the boats, the boats start to sink! Peter is so overwhelmed that he falls to his knees before Jesus, who tells him not to be afraid, “From now on, you will be fishing for people.”

Jesus’s command to “put out into the deep water” asks Peter to go out of his comfort zone. Peter and his crew had been up all night fishing, and had come back empty-handed. That happens sometimes. Indeed, Peter had been fishing those waters for years, and knew when the catch was likely to be good, and when it was best to head back to shore, wash your nets, and get ready to try again the next day. Lowering the nets the way that they did was a profound act of trust. Doing so flew in the face of all the conventional wisdom about fishing on the Sea of Galilee. They had no reason to think that this casting of the net would be any different from the many times they cast it before. Peter and his fellows are so taken by Jesus and awestruck

by this miracle that they leave the boats, the nets, even the fish, and follow him. They could not possibly know what the future would hold for them, but they followed into the uncertainty, energized by the hope that Jesus inspired by word and deed. We who know the rest of the story that Luke tells, both in his Gospel and in the Acts of the Apostles, realize the great things that are in store for Peter and the other disciples. That they will indeed “fish for people,” and that the nets will be full time and time again.

The Church of the Redeemer has been “fishing for people” in the Yorkville area for nearly 145 years. It all began as the Diocese of Toronto and the parish of St. Paul’s Bloor Street put out into the deep and began a mission church to serve the growing population north of the town of York. In a few short years, Redeemer had a permanent home on the corner of what is now Avenue Road and Bloor Street, and has been casting its nets in the area ever since.

By the late 1970s, the Church of the Redeemer had entered decline. A small group of brave women who believed that following Jesus here on the corner was key to the life of the Church and of the community put out into the deep water, approaching the Diocese and asking that some way be found to allow the parish to continue. Lowering the nets in this case meant selling much of the parish’s property and air rights, and investing that money in the programs and structure of the parish.

With a bit of faith and a lot of hard work, the parish began to haul in a miraculous catch, and by the early 2000s, was ready for the next fishing expedition. This time, putting out into the deep water meant an ambi-





tious construction project to make more room for the parish's programming and outreach. The dawn of the 21st century saw the Church of the Redeemer striving to follow Jesus through rich worship, outreach, and advocacy in the community.

We are now a few months into our interim period, as we prepare to welcome a new incumbent. The Parish Selection Process once again calls the Church of the Redeemer to put out into the deep water, to examine critically who we are and who we hope to be. We have begun this process by casting our nets once again into the community around us here at Avenue and Bloor. We recently invited Toronto councillor Kristyn Wong-Tam, Toronto Police Staff Sgt. Matthew Moyer, Yorkville Library branch head Zoe Johnstone, and Prairie Girl Bakery owner Jean Blacklock as representatives of our neighbourhood to come and share their perspectives on the Church of the Redeemer: how they see us and our work here, what the unmet needs of our community are, and how Redeemer can more effectively reach out and help to meet those needs.

The observations of these community members, and the rich conversations they inspired within the Church of the Redeemer show once again the deep commitment of the parish to follow Jesus in hope, not knowing exactly where we will end up, but knowing that serving our neighbours means plumbing the depths of our life in community and casting our nets wide.

The Parish Selection Committee will soon finalize the Parish Profile, which will be read both by those who will discern a call to ministry here with us on the corner as our new incumbent and by the whole community outside of our parish walls. Our profile will be a reflection of our continued willingness to put out into the deep water, and will be an invitation to our new Incumbent—whoever she or he might be—to let down the nets with us for a catch. ☒

The Parish Selection Committee is: Chris Jones (chair), Chris Ambidge, Heather Bennett, Joanna Campion, Richard Heystee, Frances Humphreys, Peter Tovell, and Kate Werneburg.

The Children Are Waiting

Pamela Thomson

On Friday, June 17, we have an opportunity to hear Irwin Elman, Provincial Advocate for Children and Youth, and Laura Arndt, founder of *Feathers of Hope* youth forum, address the issues that were raised with in the 2013 forum and that still confront First Nations young people.

Through the office of the Provincial Advocate, children and youth in, or on the margins of, state care are supported through individual, systemic and policy advocacy. The office is guided by the principles of the United Nations Convention on the Rights of the child, including the right to be heard and as a result they strive to be a model of meaningful child and youth participation in all aspects of the work they do.

One of the places this is seen is in the *Feathers of Hope* youth forum held in March 2013, when 150 youth from 62 northern First Nations communities gathered for five days. They spoke of the realities of their communities and identified a path forward where they could lead the change they sought. In addition, 37 youth met for a mini-forum in Kashechewan in July 2013. From these events, the Advocate's office released a special report, *Feathers of Hope: A First Nations Youth Action Plan*, in 2014 that urges local, provincial, federal and First Nations leadership to partner with them to create safer, healthier communities for northern remote and fly-in First Nations communities.

The report contains three main recommendations:

That decision makers at provincial, federal and First Nations levels and other interested organizations take immediate action on the report and all actions must be created with First Nations young people as equal partners.

That a five-year strategy be created that is based on the themes identified by the youth and that the targets for this strategy be achieved.

That funding for this is an opportunity for government and First Nations leadership to prove that First Nations youth matter, and shows that they want the youth to believe in themselves and their ability to be the real change that needs

to happen. There are targets identified for this recommendation, as well.


It is important for us to be part of a reconciliation process that not only recognizes the harm of the Indian Residential Schools for the past but also looks critically at how our current systems continue to fuel assimilation. We need to recognize how First Nations young people live in two communities, are tied to two communities—the language, culture and spiritual connections their traditional communities as well as the desire for education opportunities in the modern communities.

In addition to Irwin and Laura, First Nations young people will share stories of their life, and the hopes they have for the future. We get a glimpse of those hopes from the introduction to the *Feathers of Hope* report, where Elman tells about the final day, when the gathered youth presented their action plan for change to government and community leaders—a group of influential people.

One floor above the meeting room, more than 100 First Nations youth watched the home group presentations on closed circuit television while they waited for their turn to present. In a show of solidarity and support young people would begin stomping their feet on the floor every time they saw a group struggle and every time a group said something that rang true for them. There was an overwhelming emotional energy in the room and a sense of hope. These young people had bonded and together they had become 'feathers of hope.' They were ready to use the power of their voices and the sound of their feet to demonstrate to everyone in the room that they were committed to change.

May we, in hearing what Irwin, Laura and the youth have to say, be moved by this sense of hope; may we be ready to support First Nations youth to use the power of their voices and the sound of their feet to effect the change they want to see.

For further information, including reports and studies: bit.ly/provincialadvocate

For writing by Irwin Elman, visit his blog: bit.ly/elmanblog 

The Children Are Waiting, on Friday, June 17 at 7PM. Please come, and encourage friends and family to join you. Registration is available online.

Abigail Young

I had a professor at the Pontifical Institute who offered a series of courses over a three-year period in which we studied what various mediaeval theologians had taught about the different Persons of the Trinity. Everything went swimmingly over the first two years: we read and talked about the Father as the Creator and the Son as the Saviour and, since the class was made up of both Protestants and Catholics, argued about doctrine and interpretation. But everything came to a screeching halt in the final year. It turned out we didn't know how to talk about the Holy Spirit. It took a lot of imaginative seminar topics and presentations on our professor's part to get us pointed in the right direction.

I think that a lot more Christians than my fellow students and I have problems when it comes to the Holy Spirit. For one thing the Bible, which gives us so many accessible ways to think and speak about the other two Persons of the Trinity, offers primarily abstract and impersonal ways to talk about the Holy Spirit: fire, rushing wind, spirit. Yet as Pentecost approaches, our minds and our readings in church are naturally directed toward the Spirit.

The sound of a rushing wind and the tongues of fire at Pentecost announced to the Twelve and their companions that the Spirit that Jesus had promised to send was among them. The immediate gift they received was to speak to a cosmopolitan crowd of Jews and God-fearing Gentiles from all over the Mediterranean world and be heard not in their own language but the mother tongues of their hearers. Very dramatic! And it got the attention of everyone in the crowd. But when Peter realised that he had their attention he spoke to them in the ordinary language of everyday living in the eastern Roman Empire, Greek, without any divine intervention.

Yet I don't suppose any of us would deny that the miracle of Pentecost is not just the speaking in tongues that preceded Peter's words but also their aftermath: Luke tells us Peter's words cut his hearers to the heart, so that many welcomed the message and were baptised. Thus the Spirit speaks in rushing wind and fire but also speaks quietly in our hearts and minds, teaching what to say in difficult situations (as Jesus also promised) and how to listen to God's words spoken by other people.




There are the dramatic, almost flashy, spiritual gifts, and then there are the prosaic ones like the gifts of teaching, of assistance and of leadership that St Paul refers to. But all are poured into our hearts by the same Spirit.

The Spirit abides within us and connects us with Jesus and his Father in an intimate familial relationship, as John's Gospel demonstrates. Some early Church Fathers said quite simply that the Spirit is the love that exists eternally between the Father and the Son, thus making the Spirit the 'glue' that binds the Trinity together. One reason why it is so hard to talk about the Spirit is that, as the indwelling God, the Spirit is too close to us to easily separate out and examine.

But the Spirit is nonetheless there, directing, guiding, helping us when we read the Scripture and when we pray. And the Spirit is the source of every spiritual gift, and most importantly, the Spirit bears fruit in our lives. As St Paul wrote to the Galatians, "the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control." When we see these fruits in our lives, in the lives of others, then we recognise the Holy Spirit at work.

The Spirit works not only in the hearts and lives of individual Christians like us, but also in the life of the Church. It is the Spirit that moves the Church forward into new and deeper understandings of the Scripture and of the heart of God. The earliest Christians saw this movement in the acceptance of Gentiles into the fellowship of God's covenant people. Closer to our own time, Christians saw this movement in the fight against slavery and the movement for civil rights for men and women of all races. Now many of us believe it is the Holy Spirit that has moved and continues to move Christians toward the ordination of women and members of the LGBT community and toward a new understanding of marriage.

Although we cannot easily find personal images of the Holy Spirit as we can for our Creator or our Saviour, we can touch the Spirit in our own hearts in prayer, in Bible reading, in liturgy. We can see the Spirit at work in our own lives and in the life of the Church. And through the Spirit we can and do, in love, participate in the divine life to which Jesus has called us. 

Abigail is a bible study leader, preacher, and frequent contributor to the newsletter.

Ash Wednesday 2016

Children, youth and adults came together for a day of learning about Lent and how we can each serve God. Through burning palms, mashing ashes, learning a song that would be part of our journey to gather around the table throughout Lent and decorating a set of pottery hardware we began to mark the days from ashes to empty tomb.



Lent Holy Week

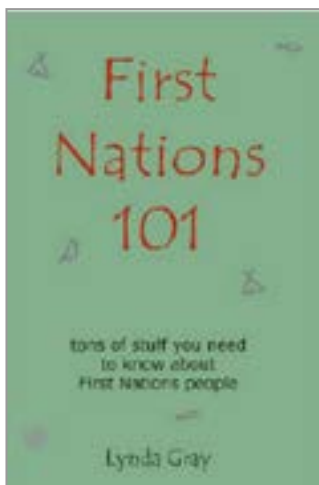




BOOK REVIEWS:

First Nations 101 and The Reason You Walk

Jocelyn Allen



First Nations 101: Tons of Stuff You Need to Know about First Nations People

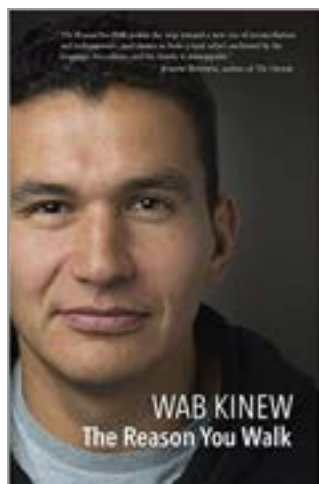
Linda Gray

Adwaax Publishing, 2011.

*Currently in a third printing
(2013)*

The book can be ordered from the author (www.firstnations101.com) with one dollar from the sale of each book donated

to the Urban Youth Association's capital campaign to build a native youth centre in Vancouver



The Reason You Walk

Wab Kinew

*Viking: Penguin Random
House,*

2015. 288 pages.

These two books complement one another. *First Nations 101* is a useful, if opinionated, handbook written by a Tsimshian woman from the west coast of British Columbia. *The*

Reason You Walk is a memoir, also written by a First Nations person, but one from Winnipeg and Northern Ontario. Gray's book was first published in 2011. It is slightly out of date, especially the statistics, but it is a readable and helpful overview of the realities of First Nations people—especially for this reader who needed

this basic information. Lynda Gray ends up suggesting ways all of us can play active roles in bringing about true reconciliation between First Nations and non-First Nations people. (pp. 266-267)

Wab Kinew's book is more recent and he writes a memoir full of pain and yet also hope. The book was one of five finalists shortlisted for the RBC Taylor prize. It is the story of Kinew's difficult relationship with his father, a man badly seared by his residential school experience. Yet, the memoir is much more than a father-son reconciliation. Kinew explores indigenous culture and traditions, and draws strength and renewal from them. He speaks of the way forward as well as of the painful past.

We see the young Kinew growing up under an angry father, rebelling as a teen, and slowly growing aware of the impact of the residential school on his father, on himself, and on their relationship, and indeed on all of first nations society. We see Kinew grow from these beginnings to become a hereditary chief, successful hip hop musician, public speaker, broadcaster, acting associate vice-president for Indigenous Affairs at the University of Winnipeg, and honorary witness for the truth and reconciliation commission. Recently he was elected member of the Manitoba Legislative Assembly for the Fort Rouge riding.

Kinew is married, has two sons and lives in Winnipeg. He sees his main role as being a good parent and in trying to prevent the transmission of the past to the Indigenous children of today, especially to his own sons. He, too, writes suggestions of what everyone can do to help improve a shameful situation.

It is good to see a young Indigenous man rooted as Kinew is in his language, culture and family with resolve and optimism determined to make change. ☐

*Kinew explores
indigenous culture
and traditions, and
draws strength and
renewal from them.
He speaks of the way
forward as well as
of the painful past.*

Jocelyn is involved in the Aboriginal Issues Working Group and has a deep love of books and reading.



My Star Word

Barb Neatby Rice

We did something new last December during Advent. A large wooden bowl with words printed on white and yellow paper stars was presented as an activity for the congregation. It was not forced on anyone, but we were encouraged to put our hand in the bowl and choose a word. We were told to contemplate the word, and place it somewhere that we would see it often.

My word was **humor**. My first reaction was that it was spelled wrong. I am a proud Canadian with a British heritage (quite recent compared to a lot of Canadians). I studied English at University, and I am a bit of a stickler for the use of Canadian versus American spelling. Don't get me wrong: I have American cousins, and I like most Americans (let's not mention any particular politicians with strange hair), but I maintain a stubbornness when it comes to using the Canadian version of words, when there is a choice of spellings.

I put my paper star with the word humor on it up on my fridge. Actually it is on the freezer part of the fridge, right at my eye level. Whenever I am taking anything in or out of the fridge, which is a very common occurrence, I see the word.

I have tried to take my word to heart throughout the last few months. At the Redeemer we have been through some emotional experiences in that time. As a member of the Redeemer choirs, we lost a friend in tragic circumstances just before Christmas. We said farewell to Andrew, Mary and their children. We welcomed David Howells and started the work of searching for a new incumbent, as well as continuing on with our regular church work. We have a busy year ahead of us before we reach the next Advent.

In my personal life, I have tried hard to inject a bit more humour into my daily dealings with my family, friends and colleagues. Living in this big city, we are all

under more stress than we realize, and a little levity goes a long way. I am not sure how successful I have been at adding some lightness and humour to the lives of others, but it has seemed to help me at times.

In the last few months my son Phil and I have experienced a deep disappointment and sadness. We had offered support to one of Phil's friends at a time of need, and unfortunately, it all ended badly. We have received love and support from our family, and the Redeemer. We are in the process of healing, and humour is often the best medicine.

I have also been dealing with a very difficult situation at work, which has made me reconsider my future plans. I feel that it is not going to change any time soon. That is why I have been working on some long term plans for changes in my life, which will take me away from the Redeemer. It is never easy making these decisions, but as an *army brat*, I am accustomed to change. I never thought of it as terribly stressful because I had such a wonderful family to support me during those many moves across the country and abroad. My parents always made it an adventure every time we had to relocate to a new home, and the four of us kids made the best of it and kept each other company when we didn't have friends in our new surroundings. I believe that everything in life is all in your attitude. A little humour goes a long way to alleviating the stress of daily life, especially during the really rough times.

I am curious to hear what other Redeemerites have to say about their words. I have heard that some people kept their words in their wallets, but it would be fun to know what other places the words ended up in. Maybe we should bring our words back to the wooden bowl at the beginning of Advent 2016. We could see what form the stars have taken and how worn out they have become. We could talk about our thoughts, feelings and experiences. At this point, I don't know what God has in store for me and my family, although I know I will be dealing with some common issues for people in my age group. My son is graduating from high school in June. He is going off with the youth group to Dawson City, Yukon. I am accompanying a loan of Egyptian artefacts (notice the British spelling!) from the ROM to the Nanjing Museum in China at the end of July. My parents are celebrating their 65th wedding anniversary in September, and we are taking them to Stratford. My nephew is getting married in Kingston. My parents are selling their house and moving into a senior's residence.

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We are moving to Kingston. All of this could be thought of a stressful and onerous, but I am looking forward to the challenges in a positive way. I am constantly looking for the humour in everything I do, and asking God for help in finding it. I am looking forward to a day when I don't have to put up with people mistreating others. I am looking forward to everyone laughing and having a good time, whether it be at home, at church, at work—or even at the movies!

I am going to end with a humorous story, thanks to my son Phil. In sorting out family mementos recently, I came across a story written by Phil in grade four, titled *The Tale of the Twinkies*. It tells of a planet with small bear-like creatures who encountered a violent episode forcing them to leave their home. They somehow ended up on earth, and Prime Minister Harper took them in. It goes on for many pages, and there are some pretty amazing illustrations done by Phil in his formative years. However, the crowning masterpiece of an ending goes like this:

In the morning the Prime Minister said, I have thought about a great job for you guys. The Twinkies said, what is it? The Prime Minister said: How would you like to be my advisers to help stop all useless wars on Earth? The three Twinkies all said Yeah!!! We want to

stop war on your planet so that the same thing doesn't happen to Earth like what happened to our planet Dibilib.

Sure enough, in the years that passed the Twinkies did exactly what they promised. Canada and the Twinkies became the best peace makers and best peace keepers that ever existed. They were in the newspapers all over the world. All the soldiers burned their guns and weapons. The wars came to an end and the world was at peace again.

Who ever thought Stephen Harper would be part of such a funny and uplifting story? I guess that is the difference between Canadian and American politicians! Go out and find *humour* and/or *humor* in your life. We need it and I believe God would approve of laughter as a great medicine for troubled times. ☒

Thanks Barb for your reflection on your word. Do any of you still have your word posted somewhere to remind you of it? Have you allowed your word to inspire you throughout the year? If you've lost track of it, is it time to dig it out and in the quieter days of summer use the word as a way to guide your prayers? And...apologies for the non-Canadian spellings on some of the words. We'll fix the file for the next time we share the stars!

Farewell to Jeff

On Sunday, April 24 we gathered around Jeff Stone to offer thanks and extend our best wishes to him on his final Sunday with us. Over the past two years of his curacy Jeff has brought his great humour, his prayerful presence, and his thoughtful pastoral care to our community. Through preaching, presiding, and leadership of Telling the Story events we have been shaped by him—and in turn, he has been shaped by us. Blessings on your ministry in the years to come, Jeff.



The Septimus Jones Memorial Society

Peter Bennett

The Rev'd Canon Septimus Jones was the first rector of the Church of the Redeemer. Under his leadership a vision for ministry at the corner of Avenue Road and Bloor St became a reality. Over the nearly 145 years of our history, several generations have called the Redeemer home. Our on-going ministry is built on a legacy of faith.

The Septimus Jones Society is made up of parishioners who have made a tangible commitment to the future. Through a bequest in their will, or by means of a planned gift, they seek to ensure that the Church of the Redeemer will be a living presence in the lives of generations yet to come.

We, the present congregation, benefit in many ways from the wisdom and vision of those who have gone before us. The refurbishment of our beautiful and historic organ, one of the first Casavant Frères instruments built in the city of Toronto, was made possible by a legacy. The use of bequest money to complete the refurbishment of the basement has transformed our outreach ministry. The Eden London Smith Chapel had a vital place in our worship for over 50 years. The plaques and windows you see throughout the church are a legacy of the vision of previous generations who saw a future for ministry at the corner.

On behalf of all those who will come through our doors in the future, seeking the presence of God, the Stewardship Committee asks you to consider how you can help ensure their welcome. The parish has identified

three broad categories of ministry that you may specify, if you wish.

Our Building

Our building is over a century old, and enjoys a heritage designation from the City of Toronto. We do our best in our operating budget to maintain the building in good repair. However, we are often faced with major capital work, such as improving accessibility, improving energy efficiency, enhancing worship, or doing major structural repairs. Our heritage status and location at the corner of Bloor and Avenue Road means that we cannot cut costs if this building is to remain as a refuge of hope in a crowded city.

Liturgy

The parish has been the beneficiary of outstanding liturgical leadership and innovation over its history. We regularly partner with the two Anglican theological colleges on the university campus, Trinity College and Wycliffe College, and with the Faculty of Music at the University of Toronto to create fresh expressions of ministry. We take liturgy seriously.

Outreach

We are justly proud of our drop-in meal program, and our history is rife with examples of outreach locally and throughout the world. A century ago, this parish was the first home of the Centre for Christian Studies. We recently received a thank offering from the grandson of a German family who had been the recipient of a food and clothing hamper from Redeemer in the immediate aftermath of World War II. We don't know what God's call to ministry to the wider community will be in the future, but we want to be equipped to respond, not because it is the charitable thing to do, but because it is the just thing to do.


Although the parish policy is to encourage unconditional gifts to further our ministry, we recognize that each of us is touched by God in different ways and at different times in our life. If your proposed bequest or gift needs to be more specific than what is outlined above, we ask that you or your advisor contact the church while you are doing your planning, so we can work with you in structuring the gift to ensure it meets your needs and ours.

Your planned gift or bequest of more than \$5,000 is placed in a separate account from our operating accounts. Upon receipt of the gift, we work with you or your family on a way to memorialize your generosity, and on how the capital or income from the capital will be allocated for ministry. (Gifts under \$5000 will be recognized appropriately, but will be added to the operating accounts of the church in the year in which the gift is received).

When you notify us of the nature of your bequest or other planned gift, our policy is to acknowledge you by name because this encourages other parishioners to consider a bequest or planned gift. If you wish to remain anonymous, we will honour that request. At this moment, our policy is not to provide 'naming rights' to a room, building space or ornament.

There are many ways and many reasons to make your planned gift. For more information, please consult the brochure entitled "...for Ever and Ever" which is available in the Narthex, or on the web site <http://www.theredeemer.ca/Page/Stewardship.html>. Alternatively, you may speak with one of the clergy, the John Selles, the treasurer, or the Peter Bennett, the chair of the Stewardship Committee.

If you have already made provisions in your will or by other means, we invite you to share this information with the stewardship committee, so we can record the information in the parish records.

For your vision of a future for ministry at this corner, we thank you. 

Peter Bennett is the chair of the Stewardship Committee



The music of Arcade Fire or Sting and the Police rings through the air at our Rock Eucharists. The music of Bach or Mozart soars through our space at our Vespers services. Beautiful music woven through our liturgies; word opened up through sermon and song; bread and wine blessed and shared. Evening worship services at Redeemer.



Bach to Rock



Youth 2 Yukon: Jesus and the North WITH Bishop Robertson

Megan Jull

At the Bishop's Company dinner, Bishop Mark MacDonald spoke of his work as the National Indigenous Bishop. He said the highlight of his work was working with young people. This is also the most difficult part of his work. He says that's because when he looks out on a group of Indigenous children and teens, he knows the terrible truth that one in four of them will attempt to take their own life before they turn fourteen. The news is overwhelming. Even paralyzing. How can we help? Where do we find hope?

We can look to our young people. On April 10, ten teens and their parents piled into the boardroom at Redeemer to meet with Bishop Larry Robertson of Yukon. With rapt attention, they listened to his stories about ministry in Canada's north. Stories of Gospel and Gold Rush. Isolation and inspiration. Heartbreak and hope. A whole different way of being church. A whole different way of engaging with our Indigenous brothers and sisters.

This summer, these young people will travel north to Yukon and work in the communities of Mayo and Dawson City. They will lead a vacation bible camp, meet with Indigenous Elders, immerse themselves in local celebrations and worship, and help complete a number



of service tasks for the community—even chopping wood for winter!


This is an ambitious trip. But, it is also one which will form our young people as Christian disciples. We hope to inspire them to become agents of hope, healing, and reconciliation with our Indigenous brothers and sisters. If you are able to help support this project financially, please consider sponsoring the work of the Youth 2 Yukon team.

Are you able to donate towards one of these particular costs?

Airfare for one teen or chaperone:	\$1,000
Bus fare for one teen or chaperone:	\$200
T-Shirts for camp leadership team:	\$100
Arts & crafts supplies to re-stock for Sunday School:	\$100
A week of day camp for a child in Yukon:	\$75
A day of day camp for a child in Yukon:	\$15

Also on April 10, the youth group held their first group fundraiser, a bake sale. They were sold out in minutes and thanks to your generosity, they raised over \$800 that

day. Following that, on May 8, over \$1,000 was raised at the Give the Cook a Night off fundraiser, where tasty heat-and-eat dishes were prepared and sold. Many thanks to parish volunteers who helped make these fundraisers a success, including Donna Penhale, Barb Neatby Rice, Didy Erb, Ali McIntosh, Tom Evers, and Elise St. Germain.

Please hold our youth group in your prayers as they plan and prepare for this project. 



Worship Services to Note Pentecost 2016

Sunday, May 15 – Pentecost

And suddenly from the heaven there came a sound like the rush of a violent wind and it filled the entire house where they were sitting. We celebrate the descent of the Holy Spirit upon the disciples.

Sunday, May 22 – Trinity

Today, we mark the importance of how we meet God in sign, symbol and language as we celebrate the Holy Trinity.

Sunday, May 29 – Corpus Christi

We commemorate the gift of the sacrament that feeds our souls.

Sunday, June 5

At our morning worship services we include prayers for healing – for ourselves and for those within our circle of care.

Sunday, June 12 – Youth Ministry Sunday

At the 9.30 service our youth group will lead the service. Those going on the youth service trip this summer will be commissioned at the conclusion of the service.

Sunday, June 19 – Aboriginal Sunday

We punctuate our worship with prayers that have been crafted by our indigenous brothers and sisters.

Sunday, July 3

Pride Sunday. Please join us by walking in the Pride parade in the afternoon.



QR Code Have you noticed the QR code in the bulletin on Sunday morning? With your cellphone you can scan the code and be taken to the Redeemer CanadaHelps page to make a donation to the church. This is a great help for those who are visiting and realize they don't have any cash



on them at the offertory (and for parishioners who may have left their offering envelope on a table at home, too).

Parish Notes

REAFFIRMATION OF BAPTISMAL FAITH

Amber Jo Aulen

Michael Dawson

Wendy Greyling

Christopher Lamb

Ellen Marie Masuda

Matthias Mayer

Luke McRae

Tristan Paylor

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

Mary Patricia Moore and Shun Wai Michael Lee

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

IN MEMORIAM

David Wilkinson

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

In the current climate in the Anglican Communion, why are the Anglican bishops in Africa behaving as they do?

How should we understand the prominence of homosexuality as an issue in debates over the future of the Communion?

This presentation by the Rev'd Christopher Brittain on **Wednesday, May 25** at 7 PM will address such questions, drawing on interviews conducted with over 100 Anglicans and Episcopalians from across the churches of the Communion.

To help us prepare to welcome you, please register online (www.TheRedeemer.ca) or by calling the church office at 416-922-4948.