



the
GATHERING
newsletter of the Church of the Redeemer

harvest 2017



Checking-in When You Check In

Only 14% of North Americans trust advertisements.

Over 90% of North Americans trust peer recommendations.

The Good News of the Gospel is meant to be shared with the whole world.

The Gospel is most effectively spread when shared through personal relationships—one by one.

I imagine that by now it's no big surprise to you that I believe social media—and other digital communications—to have the potential to be some of the greatest tools at the fingertips of the current generation, giving us a magnified medium to share the transformative story of Jesus and build a deeper community in Christ. At no other time in history have we, as individuals, had such an ability to communicate “personally” to such large numbers of people. Depending on the size of one’s social media network, there is a real potential to speak the Good News in ways unimagined before.

Because of this, it is incredibly important that we, as Church, take advantage of these tools that we have been blessed with, so that we might build up the Kingdom in Christ’s name.

You may not have heard (note my sarcastic tone), but many Anglicans are not all that comfortable with “Evangelism”—the sharing of our faith with someone

who is yet to know Jesus in their life. It is something that I struggle with myself at times, but something that we, as a community, are always working to incorporate into our lives. But there is no doubt that in the world in which we live, the task can seem daunting at times. So, if you are someone who has a difficult time entering in to such conversations with friends, family and neighbours, the possibility of sharing your faith through social media might just be a way to wade into the waters of evangelism in your life.

When you post on your Facebook profile, Instagram account, or Tweet about your experience of Jesus Christ; when you post about your commitment to your church; or when you post about events happening within the wider Christian community, you inadvertently evangelize. Without even knowing it sometimes, you witness to the work that God has done in your life.

There is even a feature on Facebook which allows you to “check-in” at the Church of the Redeemer when you arrive for Sunday morning services or when you are about to leave for church. This online “check-in” informs your network that you have chosen to spend your Sunday morning giving thanks to God with a community that you have come to love. You have no control over who might take notice of your post or check-in, but you allow the Spirit the opportunity to work in someone who might see what you believe.



The Rev'd David Giffen

We can spend thousands of dollars on advertising in newspapers and on television, in magazines and on billboards, but studies have shown that it will likely result in a high expense for a low impact. However, right at our fingertips are the very tools we need to proclaim God’s Good News in our world, building a bridge of invitation for others to witness our faith. ✚

THERE ARE two instances in scripture when Jesus takes something, places it in the midst of the disciples, and says, “the Kingdom of Heaven is like this. . .” In one instance, it was the bread and wine of the Last Supper. In another instance, it was a little child.

The Eucharist, that taking, blessing, breaking, and sharing of bread and wine is central to our life as a community. And similarly, the formation of our children in the life of faith is central to our work as a Christian community.

The church school leadership has expressed a deep desire to more intentionally form our children in the Eucharistic elements of our common life especially for the grade five and six class as they graduate out of the church school model and prepare to “swim up” to youth group.

Over the course of the next program year, the church school will take several steps to enhance the Eucharistic formation of our young people. We will structure ourselves around the four core actions of the Eucharist—taking bread and wine, blessing it, breaking the bread, and sharing it as a community. Children will have experiential opportunities to enter into these key moments. On the first Sunday of the new program year, kids and parents were invited to bake Eucharistic bread together. Other actions might be familiar to you. Setting and preparing the altar for communion. Participating in the Eucharistic prayer with child-friendly musical settings. They will learn some of the music that accompanies the breaking of the bread. They will serve as communion ministers on occasion. They will have a chance to participate in all aspects of the Eucharistic action.

The grade five and six class will follow a custom program to deepen their understanding of the Eucharist and its traditions. We hope this will compliment the ways in which children naturally enter deeply into mystery. We will also invite a number of speakers to meet with this age group and share how they participate in Redeemer’s communal Eucharistic life.

We also aim to support the ongoing participation of children and church school leaders in the Eucharist as they return to receive communion. It can be difficult to transition from boisterous activity and play in church school and smoothly enter into the sacredness of receiving communion because, of course, those worshipping upstairs have been prepared differently. Upstairs worshippers have been engaging in sacred story, listening to and reflecting on scripture and preaching, and then responding to sacred story through prayers and acts of reconciliation. All these actions are meant to prepare the worshippers to “be ready” to move to the table. The preparation downstairs is quite different. Kids have been preparing by listening and engaging with sacred story and responding in age-appropriate and social

Taking, Blessing, Breaking, Sharing: Church School and The Eucharist

Megan Jull, Associate Priest



ways like crafts and games. And often, attention spans have waned by the time we’re ready to come upstairs. It can be hard to move upstairs—for leaders too! Over the course of this year, we will experiment with how we use our plenary time in church school and how we can better prepare our participants for the transition to the table. We will also consider our use of space and how we structure the return to church. You can support this work by helping children to gather at the table. You can model how we direct our focus to the prayers being offered. Let children pull you deeper into mystery and joy. Follow their lead when they engage experientially.

Together, we can form our children as full participants in the life of the Eucharist and as members of the Body of Christ.



Redeemer Re-visioning Project Update

Angie Hocking, Coordinator of Outreach

It has been a busy spring and summer for the drop-in as we work on our re-visioning project for the program. We have hosted eight focus groups, including multiple groups with participants from the program, volunteers, staff, parishioners, and partners. We have hosted one-on-one interviews with invested stakeholders (program partners, donors, educational partnerships, etc.) and have worked hard to find the common themes of the program work and impact.

We have heard from participants about what this program offers that others do not. We have heard about ways we can improve and offer even better programming and support. We have heard some incredible stories of restoration and

hope, directly connected to the safe and welcoming space we offer and the impact that has had on real lives.

With all this information, we then got to working on a re-articulation of the program based on the community feedback from both a missional standpoint as well as financial. We are formulating a mission statement for the program, clear output goals (what we want to ensure we are continually offering on a consistent basis), and streamlining the articulation of our budget to better and more accurately capture the cost of the program both internally and externally.

Now, we are compiling our report with our two- to three-year plan that will help us move towards implementation of the new goals. We will be sharing this through announcements, church bulletin updates, occasional information tables on Sundays, workshops, and more. There are good things to come. We look forward to growing together, and we invite you to be part of it! Stay tuned. ✚

Meet the New Drop-in Program Team

This fall, we are excited to welcome our new part-time staff to the drop-in meal program team! They have already proved their weight in gold (or perhaps, oatmeal at the very least) and we are so excited to have them on board as guiding lights in the community. After a couple of years volunteering in the kitchen and helping with various things, Justin joins us in the kitchen as our first ever Kitchen Coordinator. Krista joins us in the drop-in program as our first ever Community Collaborator, and Krithiga (who we lovingly call Kriti) joins us as our new Outreach and Advocacy Worker. I am already loving our team and looking forward to doing ministry and justice work together this coming year.

Below, they have each briefly introduced themselves. Please stop in and say hi to meet them in person.

We look forward to a great season.

With thanks,

Angie Hocking, Coordinator of Outreach

Meet Justin Laflamme, Kitchen Coordinator

Hi, I'm Justin the Church of the Redeemer drop-in Kitchen Coordinator. In the morning, I come across as hard shelled and abrasive; those that know me know the inside is soft and sweet, like a Ferrero Rocher!

I love this place and think that the value of the program extends well beyond the edifice. A feeling of community and respect are even more important to the marginalized. I've been there and can say without risk of hyperbole that our program is one of the best. We aim to make the best food,

but the program is much more than a meal. I'd like to think we put as much care into the meals as the staff do for people in need. The program is as much a part of me, as I am of it. For that I'm very grateful.

Meet Krista Fry, Community Collaborator

I come to the Redeemer family with a passion for feeding people and caring for people where they may be in their lives. As a community development worker for many years in downtown Toronto, I enabled and fostered my desire to connect people to services and communities to their people. During those years I earned a Master of Divinity from Trinity College and am a Proud Anglican. Being a mother of four now adults allowed me to fine tune my abilities to feed friends and family in body and mind. I am very happy to be here among this vibrant and diverse church family.

Meet Krithiga Kanesalingam, Outreach and Advocacy Worker

I have lived in Toronto for 18 years, and this is my first experience working downtown. I am blessed with the opportunity to be part of the Redeemer community. Being accepted by the members of the community, I am growing in my role as Outreach and Advocacy Worker. I am from a Sri Lankan background with a diploma in Social Service and am pursuing my BA in Sociology. I have worked with people from a diverse population over the past few years. I am looking forward to contributing and serving here with my new found family, and help people make a positive difference in their lives. ✚



Paul Pynkoski

I was late. In fact, not only was I late, I was lost. And not only was I lost, I was lost in a city I did not know well, in another country and I did not speak the language. I probably looked as stressed as the rabbit in *Alice in Wonderland*. I felt that stressed for sure.

I was in Amsterdam. I was supposed to be at St. Nicholas Church for the start of the 10AM liturgy. I had plugged the church name into Google Maps the night before and I thought I knew where I was going. When I got off the tram at Central Station I plugged it in again and it didn't look quite the same. But off I went and ended up at St. Nicholas Roman Catholic Church. Not St. Nicholas of Myra Russian Orthodox Church. Who would have thought Amsterdam would have two churches dedicated to St. Nicholas?

If I was just late for church, it wouldn't be so bad. Especially for an Orthodox liturgy—two to three hours long and people arrive late or come and go. But I was supposed to meet Jim Forest there, and he had agreed to give me an hour of his time to talk about Thomas Merton and about peace-making. I didn't want to mess that up!

Jim Forest, in the early 1960s, was a member of a Catholic Worker community in Manhattan. He edited Dorothy Day's journal, *The Catholic Worker*. Dorothy Day formed communities of people who chose to live in voluntary poverty, pursue social justice, peace, and works of mercy. Jim

was a founding member of the Catholic Peace Fellowship, and later was the international secretary of the Orthodox Peace Fellowship.

Thomas Merton was a monk, writer, poet, artist, and social critic. His writings on non-violence, race, interfaith dialogue, and contemplative spirituality have been inspirational and formative for me and thousands of others.

Daniel Berrigan was at that retreat. Berrigan was a priest, poet, and writer. He lived his faith and witnessed prophetically for life, peace, and non-violence for several decades. He was jailed for a theatrical demonstration of resistance—he and several others broke into an army draft office during the Viet Nam war, stole the draft cards, and poured blood on them, then burned them in the parking lot while saying prayers. He offered, "Our apologies, good friends, for the fracture of good order, the burning of paper instead of children."

So I had a chance to speak with someone who was a living link to three of the most influential Catholic figures of the twentieth century—all of them writers and peace activists. (All of them with FBI files.)

And I was late and I was lost.

I found the right bus stop, got the right bus, and got off at the right bus stop. And then proceeded to go in three different directions before finding the right street. And damn! There was nothing that looked like a church as I walked down that street. I was going to miss the opportunity of a life time...

And suddenly, almost a whisper at first, I heard the wonderful rhythms and harmonies of Russian chant. It grew louder as I continued down the street. It got into my bones, lowering my stress and my blood pressure—prayer, washing over me like water. I walked through the gate of what had once been a Franciscan monastery, into the Church of St. Nicholas of Myra.

In an Orthodox church there are no pews and few chairs. At St. Nicholas, the chairs along the sides and back were occupied by elderly folk or pregnant women. Everyone else was standing. All over. In various size groups. The liturgy was in progress, people were praying, singing, and moving between groups. How would I possibly find Jim Forest? But I was in the midst of prayer, buoyed by rich harmonies, so I let go of my anxiety and joined in. I surveyed the icons that lined the walls, and my eyes settled on one. I moved towards it, deciding it would be my place for prayer. And I stayed there.

It was unlike the other icons, marked by a white background that made the five figures stand out. At the top was Christ, holding open the gospel book. To the left, a woman in black held a scroll, and to the right was a priest. Their names were written above them in red. In Russian, so I could not read them. Two other figures were painted onto the green border that framed the icon. I could not articulate

why I was drawn to it. Perhaps the white background that was such a contrast to the traditional gold? Perhaps the clarity of the figures, the austerity of their faces?

Something happened in the liturgy that pulled me away, and when I went back I moved a little closer and viewed the icon more carefully. To my surprise, both the Gospel quote and the scroll were in English. How so, in a Russian church attended by mostly Dutch people?

“As you have done it unto the least of my brethren ye have done it unto me,” read the Gospel (Matt. 25). And on the scroll, “Each person is the very icon of God in the world.” And how was it that I was drawn to an icon that expressed what I feel is at the core of our faith: incarnation and compassion?

Somewhere around the offertory and peace I finally laid eyes on Jim. He invited me to where he stood with Nancy, his wife. When the sermon was preached at the end of the liturgy, all comings and goings stopped and everyone moved forward to listen. It was preached in Dutch, then repeated in Russian. While it was being repeated in Russian, Nancy Forest-Flier translated it into English for me. The priest captured the mysticism in John’s gospel, telling of how Jesus spoke from the heart of his Father to the disciples, how we were invited into the intimacy of that conversation. But then he spoke a hard word to the community, saying that a young man had come there the previous Sunday, looking for Christ. But when that young man did something during the liturgy that a member of the community felt was inappropriate, he was verbally chastised, and he left the building. The community was asked to pray for him, that he would find Christ. And then they were told that the beautiful intricacies of liturgical form were not why they gathered—welcome and love were the priorities of the feast! And suddenly I felt

like I was back in Toronto, at Redeemer, where we so often struggle with worship, love, and welcome.

Jim, Nancy, and I repaired to a local pub, where the allotted hour turned into three and a half hours. Merton and peacemaking were discussed, but soon we found ourselves sharing our own histories of faith, community, and spiritual journey, and telling stories of love, children, and grandchildren. I left knowing I had met two extraordinary people, and that I had made friends.

When the war broke out, because of her commitment to the mercy of Christ, she conspired with Fr. Dimitri to provide Jews with baptismal certificates, hide them in her house, and assist their escape from Nazi occupied Paris.

And the icon? Well, it only gets stranger. Or perhaps, more illuminating. (The full story can be found here: <http://ataleof2kidneys.blogspot.ca/>)

The figures in the icon are Mother Skobtsova of Paris and Father Dimitri Klepinin. Mother Maria escaped from Russia during the revolution. She landed in Paris and there set up a house of mercy, where she fed and clothed the poor of Paris—much like Dorothy Day in New York. When the war broke out, because of her commitment to the mercy of Christ, she conspired with Fr. Dimitri to provide Jews with baptismal certificates, hide them in her house, and assist their escape from Nazi occupied Paris. But before the war ended their scheme was discovered. They were arrested, taken to a camp, and executed there. They have been canonized by the Russian Orthodox Church.

The beautiful icon of Maria and Dimitri was a gift to St. Nicholas Church from Jim Forest and Nancy Forest-Flier. A gift to the community who held them in prayer and journeyed with them through a life-threatening illness.

Jim suffered kidney failure a decade ago. The lengthy process of investigation into a kidney transplant began, and their priest walked with them throughout the process. Surprisingly, Nancy was identified as a potential donor. So, in an way, Nancy’s love for Jim allowed her to save and sustain his life. Their parish priest came and anointed Jim before the operation, and organized a parish prayer vigil during the lengthy surgery. Art emerged from gratitude.

I don’t profess to understand it at all. But somehow the themes of mercy and incarnation that have inspired Jim Forest’s faith were distilled into an icon, and that same icon caught my attention and spoke those same themes to my heart.

I had to travel an ocean to experience this. To experience the mercy of the incarnation in the openness of Jim and Nancy. To learn how mercy can be incarnated in a flawed community in the Netherlands, just as it is in our flawed Redeemer community.

Icons point us towards the divine, towards the divine as experienced in the incarnation. They are works of art conceived in the context of a discipline of prayer. But doesn’t our experience of God in Christ always emerge from things bodily, concrete, tangible? Like Nancy’s gift of a kidney to Jim. Like the lives of Thomas Merton, Dorothy Day, and Daniel Berrigan. Like Jim Forest’s lifelong witness to peace and his commitment to illuminating our lives through his writing—particularly his biographies of Merton, Day, and Berrigan.

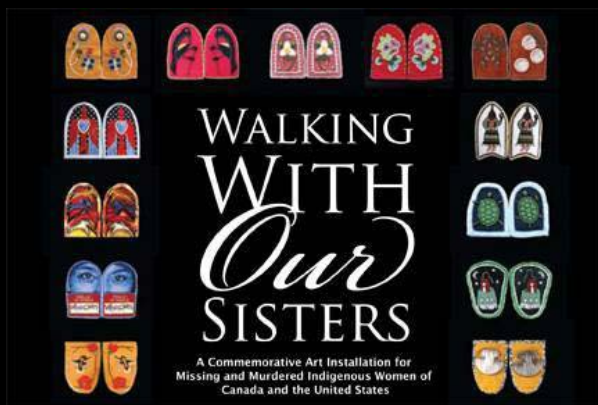
It should press us to ask ourselves what icons, artistic and living, have drawn us closer to the heart of the Divine, and to reflect on it with gratitude.





Our celebration of Pride month expanded this year.
 On Sunday, June 11 we welcomed The Rev'd Philip Josselyn-Hamilton as our preacher at the Rock Eucharist featuring the music of Elton John.
 We continued the tradition of joining the Proud Anglicans contingent for the Pride parade on Sunday, June 25.





Walking with Our Sisters Memorial

Pamela Thomson

So many indigenous women and girls go missing every year across Turtle Island. They disappear without a trace and that disappearance goes unnoticed by many—the police, the media, the public, the politicians.

Now, attention is being drawn to their vanishing and the number of the missing is being counted. The Indigenous Solidarity Working Group has been part of raising this issue within our community.

One place to learn more about who are the missing and to grasp the sheer numbers is by visiting the Walking with Our Sisters Memorial when it comes to Toronto from October 15-29. The installation includes 1808 moccasin vamps (the upper of a moccasin) and 117 children's vamps that are intentionally left unfinished.

Come, walk through the installation and honour the lives of the women and girls whose lives are unfinished; remember the children who never came home from the residential schools; acknowledge the grief of those who daily live without answers to what happened to their family members and friends; and learn more about the issue.

The installation is at the Aboriginal Education Centre (16 Phin Avenue near Danforth and Donlands) from October 15-29. For more information, visit the Walking with Our Sisters website: walkingwithoursisters.ca.

theredeemer.ca

Have you checked our new website? Thanks to the hard work of Julian Scarfe and the digital content team, an amazing new website was launched in August. With pictures that reflect life in the community to a video that gives those who might be curious about who we are, the new site opens the way for folks to find out more about us. As with the old website, there is still a wealth of information about upcoming events and news. We are also indebted to the work of Marjorie Wrightson, who for so many years, faithfully updated the website on a weekly and sometimes daily basis. She paved the way for us to get to the website we now have.

STEWARDSHIP

in five words (or more)!

Peter Bennett, Stewardship committee

During Lent, I was asked to speak to the Catechesis group at Redeemer. The topic was 'Anglican Identity,' but I took certain liberties (with the permission of the facilitator, of course) with the word 'Anglican,' preferring to focus on the theme of 'identity.' What I promised the group was a conversation that did not dwell on the word 'financial,' which is all too often a substitute for the word 'stewardship.' I chose five words to illustrate.

Ownership:

If you open your Bible to Genesis 1. 1, it says, 'In the beginning God created the heaven and the Earth.' A bit later, the Psalmist writes in Psalm 24, 'The earth is the Lord's and all that is in it.' Much of our lives and the way society functions revolves around the contention that ownership is somehow mine, or yours, or someone else's. Being able to identify the real ownership equation and being reconciled to it is fundamental to relationship.

Relationship:

What is a steward? A steward is the chief servant in the household, or the proxy for the absentee owner. But who becomes a steward? It is usually the most trusted servant. The servant relationship develops over time and often becomes one of incredible intimacy. For fans of Downton Abbey, there was juicy intrigue among the denizens of upstairs or downstairs. However, the degree of intimacy and trust between master and servant was a bond not easily broken. The Bible contains many examples of the incredible intimacy between servant and master, and a ministry of service is an overlooked example of a healthy relationship between God and humans. Moses was a great leader, but to listen to the arguments and conversations between God and Moses, you get a sense of the deep, healthy relationship they had. The arguments were a sign of intimacy, trust, and honesty.

Power:

Because we have been given free will, the use of time, treasure, and talent, can become a lever of power. We negotiate with God, with ourselves and the people we are close to. We can choose to negotiate in good faith, or not.

I remember having a conversation with my dad during my university years. He was mad at Archbishop Ted Scott, who at the time, chaired the central committee of the World Council of Churches, in addition to his role as Primate. There were allegations the WCC was funding guerilla fighters in

Rhodesia, during the Ian Smith regime. Dad was so upset that he announced he was cutting off his financial support of the Cathedral in Ottawa. I challenged him on the decision (my Mum was ACW president, after all). 'Dad, you can vote with your cheque book, but what good does that do? You'll satisfy your moral outrage, but who will know? How will that change the Cathedral or the thinking of the Anglican Church of Canada? Far better to write a letter, get a motion at Vestry, get elected to Synod, etc.' To my dad's everlasting credit, he agreed to maintain his support. I tell this story not to paint my dad or me in a favourable or unfavourable light. I tell it as an example of losing the understanding of relationship and how the power of purse, time or talent, used or misused, can sour the relationships we have. It's also pastoral. Much of the conversations I have about stewardship have a guilt about giving too much time, talent or treasure, or guilt about not offering enough of those gifts. It fast becomes pastoral.

Unconditional:

In the Book of Common Prayer, there are the 'comfortable words' that are etched in my mind. John 3.16-17 says, "For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him." The invitation is extended to everyone. There's a wonderful passage in Genesis, where God resolves to destroy Sodom. Abraham is appalled by the idea, and begins to bargain with God. He starts at fifty righteous souls, and bargains God down to ten. The passage speaks to the beauty of the relationship between God and Abraham. It also speaks to a certain absurdity about putting conditions on how we encounter God. Having said that, we also see in the Passion and Easter narratives particularly, the circumstances and conditions by which individuals and groups encounter Jesus. Anger in the temple, despair in the Garden, intimacy in the Upper room, companionship with the robbers on the cross, a simple word to Mary, a meal with fellow travelers, an encounter with the wounds. Sometimes we encounter God on God's terms. Sometimes we are encountered by God in our flawed and uncertain condition.

Sacrificial:

Sacrifice. What does that mean? I am a baseball umpire and in the beautiful game, what is a sacrifice bunt or fly? It's the giving of self for a higher purpose or greater good (advancing or scoring the runner).

It is also the gift of bread, wine, and money which we bring to God's table each week.

When I am asked about how much should I give, my response is give until it feels right, not give 'til it hurts. Often the confusion is internal. I don't have clarity about

God's expectation of my gifts. Maybe there is competition for my time and talent. That is when prayer and reflection bring peace, joy, and gratitude for the gifts we have received. God never asks us for more what we are capable of giving, as the passage I quoted from John earlier illustrates. There is a passage in Genesis where Abraham takes his son Isaac and prepares to sacrifice him on a burning pyre. Abraham, who had given up hope of ever having a child, feeling he has to sacrifice his first born, until God says no. He says, No!

I conclude with a passage from Micah, which was read at The Most Rev'd Terence Finlay's funeral. The passage is a challenge to convention, an invitation to intimacy with God. There is a condition attached to that relationship, but the condition is so inviting and so simple. The power we gain in sacrificing ourselves to that condition (justice, humility, mercy) brings us the intimacy each of us craves. Deo Gracias.

With what shall I come before the Lord and bow down before the exalted God?

Shall I come before him with burnt offerings, with calves a year old?

Will the Lord be pleased with thousands of rams, with ten thousand rivers of olive oil?

Shall I offer my firstborn for my transgression, the fruit of my body for the sin of my soul?

He has shown you, O mortal, what is good. And what does the Lord require of you?

To act justly and to love mercy and to walk humbly with your God.

Micah 6.6-8

Be Inspired

John Sutton, Co-Chair, Stewardship Committee.

Yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.

1 Corinthians 8:6

Hence, it is the mission of the Stewardship committee to nurture, celebrate and acknowledge the ministries, programs and outreach of this parish community. We seek to inspire in each of us the generous use of the God given gifts of time, talent and treasure that sustain them.

For 2017, we set an ambitious funding goal based on 2017 being a year in which Church of the Redeemer presents a new face to the community. Physically, the new front steps, the open corner and the refurbished south face are all apparent. Each Sunday, the newly capable bell calls the

faithful to prayer and the local community to take note of our presence. Our new Incumbent has brought new energy, a different vision and a new personal style to the community.

The financial results indicate that we are barely ahead of where we were at this time last year but we are really much better off if you include the "Special Purpose Gifts". One of these was designated for the music ministry and we had an incredible response to David's call for funds to fix the roof. This also provided funds for a necessary rehab of the downstairs bathrooms. Even though it seems we are not where we should be in our "regular givings" based on the goal set at Vestry 2017, we still look forward with confidence to the rest of the year. As most of you know by now, there is always a year-end gap that miraculously gets closed by extraordinary additional commitments from all of us who are privileged and humbled to call Redeemer our "church home".

This update must include a special mention of the Septimus Jones Fund and Peter Bennett's great work in setting it up and ensuring its success. Septimus Jones was the first rector of the Church of the Redeemer. The fund named in his honour is designated to receive bequests. So far, seven parishioners have made changes in their wills so that the Church of the Redeemer is a designated beneficiary. You will hear more about the fund as the year progresses and we hope you will amend your own end of life directions to include The Redeemer. Ask Peter, Sara Lawson or me if you need some assistance with how to go about it.

Stewardship is more than asking for money. It is about inviting each of us into living the story of our communal journey. It is about celebrating the gifts in this community. The volunteer effort to sustain the drop-in program, for instance, is clearly apparent if you look at the actual (very modest) financial amount spent in sustaining it. There are program expenses, like staff and utilities, in other parts of the financials but gifts from outside partners and our volunteer input is akin to the loaves and fishes miracle that we all know and love. It is the multiplier effect that allows Church of the Redeemer to work the way it does.

How do we say: "Thank you" often enough or loud enough to adequately recognize the day in day out devotion and service of myriad people who give so much to the community? These gifts of time and talent keep Redeemer going as an extraordinary place. The gifts of treasure are necessary, the gifts of self are legendary. We will have many opportunities in the weeks before Christmas to reflect upon this as we embark upon "The Redeemer Thank You Tour" to close out the year. ✝

**The mission statement of the Stewardship committee was conceived in 2016 and then amended and finally adopted with David Giffen's input in April 2017.*

Toronto-Yukon Youth Exchange

Members of the Church of the Redeemer youth group participated in the Toronto – Yukon youth exchange early this summer. Joining with youth from St George's on the Hill (Toronto) and St Mary with St Mark (Yukon) for a week of experiences in the city. Next summer, they will return to Yukon to continue to build on the relationships established during this part of the exchange.

Four of the Redeemer youth group share their insights with us.

My name is Matthew

I had so much fun during this exchange with the people from Yukon. It was good to get to know different people and take them to places that we take for granted like the Eaton Centre or the subway. I found that we all started to be friends even if we live thousands of kilometres apart. They saw so many things that they have never been able to do back at home like take the TTC all over the city and go to a Toronto Blue Jays game (even though the Jays lost).

I liked the times when we all sat in a circle and said what we liked and didn't like about the day and what we are excited about doing the next day. After that we would spend time playing sports and cards or eating snacks. We all found that getting up in the morning was really hard because we all stayed up 'til midnight watching a movie or TV show. The best time of the day was when we had our main activities like shopping and going to a game because everyone started to connect with one another and made new friends. During the few times that we went swimming everyone who went had a lot of fun together and seemed to enjoy it.

Of all the activities that we did, I found that three of them were my favourite for a few reasons. My favourite was the



Blue Jays game because we always found a way to have fun and because at the end someone's bag got taken and we spent half an hour trying to find it. In the end we finally found it but we had to work together to get it back. My second favourite activity was the Pride parade because we all were surprised to see so many people. The population of Mayo was less than all the people who were at the parade. We saw Prime Minister Justin Trudeau at Pride and I got a picture of him looking straight at me. My third favourite activity was when we went to the pool because we played games and we got to know each other. On the walk back we would talk about something that happened and we liked.

At the end of the exchange we went to church at St George's on the Hill and I was surprised at how welcoming they were to the youth. One of the congregation members came up to me at the peace and she said to me "you belong here".

This exchange was probably one of the most fun things that I have done as a member of the youth group at the Redeemer. I found this entire exchange so inspiring and educational.

Adrian offers these insights to his experience of being part of welcoming the group from Yukon.

After an exhausting school year, and a line of tiresome exams, I was ready for the summer. And what was better than to kick it off with some friends from Mayo, who I'd met the year before! I knew nothing could top the experience we'd had in the Yukon but I had faith in Ali and Megan that this year's youth trip was going to be fantastic yet again.

The First Night

The first night I remember being a little disoriented walking into the big building which made up St. George's on the Hill and the college beside. The kids from the church were extremely welcoming and organized with little bags of supplies and information for the trip ahead. I unloaded my things in the gym below and rejoined the crowd upstairs.



Almost on cue two vans pulled up and out walked my friend Julius! He saw me right away and came running over to give me a hug. It had been a year since I'd seen him last and I almost hadn't recognized him. But it was him alright, excited as ever to be in Toronto for his first time. "Man this is sick!" he said to me right away. "I can't wait to go downtown!" he exclaimed. We showed him and the others inside and set up our things. We talked for a while comparing our year and sharing stories before gathering in the gym with the leaders to discuss our plan. We played Icebreakers and got to know each other a little before we settled down. The Yukoners were tired after their long travel and we wound down for the night. I was ready. The exchange had begun.

My Best Memories

Looking back on the week, I wish I could've done it again. I had made so many friends and experienced so many great things. One of my favorite days was the Sunday after they had arrived. We had travelled over to Redeemer and had joined in the 9.30AM service. People stared as we walked in with uniform shirts, the words Toronto/Yukon Exchange written all over. We were happily greeted and sat down to enjoy the service as the music started playing. David gave a powerful sermon and many seemed to really enjoy it, remarking on the impact it had left on



them later that night. To be able to share our trip with the parish and introduce all those we had worked so hard to bring to Toronto was simply amazing. For once the congregation could see first hand the work we, the youth group, had accomplished.

It was the day of the pride parade and we had been lucky enough to get reserved seats right out on the street. We made our way over and prepared ourselves for what had been described to us as a magnificent display of joy, happiness and freedom. It was fantastic. People who were proud of who they were danced and sang together, regardless



of their sexual orientations, races and beliefs. It was a never ending chorus of free spirits and happiness, joined together with music and elaborate costumes. For some in the group it was a little too much at times with naked men and women marching about, showcasing themselves for who they truly were. The positivity of it all was overwhelming, filling me from head to toe with a joyous smile. I will never forget the emotional impact it had produced, leaving me thinking to myself how lucky we were to live in a place where you could be whoever you wanted without fear of being oppressed. I had a smile on my face the rest of that day.

Niagara Falls had without a doubt been a massive hit among the Yukoners. Other than getting to sleep on the bus, the group was thrilled to be seeing a world wonder. Julius and Devon were especially excited, glued to the windows as we pulled past the majestic view. We unloaded and set off for the falls, feeling the cool mist on our skin. The look on Julius's face when he peered over the railing was priceless. He had a wide grin on and couldn't stop tilting his head with the water as it roared past and plunged down into oblivion. Devon had his camera out taking selfies and videos of the wondrous scene. Soon we had been ushered inside the visitor center where we followed a line into an elevator which took us down into the mines. It was dark and wet but the roar of the falls was evermore present, blocking out the voices of others. We followed the group onto an outdoor observation deck and



turned to be greeted a never ending torrent of water spilling meters before us. Getting wet was inevitable. The mist flew at us, soaking us from head to toe despite the yellow garbage bags draped over us. Julius and Devon went as close as they could and stood on the edge of the railing. I joined them and was immediately swept back by the enormous

jets of wind that flew out in all directions. I finally managed to keep my balance and basked under the rainbows of sun and water spraying all over. "WOOOOOHHH." they shouted filled with excitement and adrenaline. "THIS IS SICKKKK." Julius kept repeating with that wide grin still plastered across his face. We went inside and travelled behind the falls,

walking feet from the edge as we peered through the tunnels and were met with thunderous jets of water. I explained to them how it all looked in the winter, half frozen with icicles as big as office towers. They looked amazed by it all, keen to read the next sign and explore the next tunnel. They didn't want to leave! Finally, we retreated for lunch, soaked from head to toe, with awestruck faces and keen grins. We spent the rest of the day in the parks near by, playing Frisbee and climbing trees, discussing the numerous victories and failures of people trying to conquer the falls. It had been an extravagant day. There was nothing that could beat the smiles on the faces of the Yukoners as we climbed back into the bus that sunny afternoon.

All in all, this one of the best experiences I've had in a long time, being able to bring some friends from far away to our home and enjoy the wonders of our own city with them. I will never forget the times we had together, it was truly life-changing, and I hope that one day we'll be able to do it again. Our friendships are ever present and we still share stories with each other. I wish I could hit 'repeat' and start it all over, but that's not how life works, is



it? So I guess we'll just have to work double as hard this year to have another awe-inspiring and spectacular experience with the youth from Mayo, Yukon.

Lowell shares some of the things he learned as part of the exchange.

This July, the diocese of the Yukon, parish and youth from St. George's on the Hill and three of our very own, set out to build meaningful experiences and share living quarters. Before the fact, I was anxious. Who are the people I will meet? Will this trip be as spectacular as the other youth group trip? And will my experiences be truly meaningful? These questions were all resolved for the better.

A surprising boon of this experience was the rudimentary skills it taught us. We learnt to look after our money and spend cautiously, (some of us) learnt cooking and food preparation methods and due to our constant travel, we learnt basic urban navigational techniques. A particularly

taxing example of that last point was a sort of homeless simulator where we were plunked in downtown Toronto, stripped of maps or any electronic gadgets and forced to find our way to and forth various locations set rigidly by a list. In between the margins of towering condominiums and roaring avenues, my group nearly got lost, if it wasn't for the wisdom and street-smart of our youth leader Ms. Jull. The trip was also physically demanding, after a week of constant walking, standing, and occasionally running, my legs were feeling in better shape than ever when I came home.



Something less surprising but welcome nonetheless was the culture shock from meeting our Yukon youth. They were small town, aboriginal north-westerners, yet despite these differences we lived in the same country after all. It was interesting then, to find out the differences between one another, but equally surprising finding all we had in common. A memorable instance illustrating these differences was a game they taught us around half-way through our trip. The game revolved around guessing the position of pebbles in the opposing team's hands; a thumb pointed to the right from the team captain indicated your team guessed their stones were hiding in their left right hand, and left thumb for right hand. This curious game was all set to the steady tempo of a drum, which was as cheerful as it was bellicose.

However, the learning didn't stop at culture. Through this trip I learnt bits of my city's own history. Peppered throughout the trip, were bits of geographically relevant lessons on both the human and natural history of Toronto. Whenever we reached an important building or site one of our youth leaders would, without warning, educate us on its significance. Some of our trips were purpose built for just this; a walk led and narrated by the Redeemer's own Nancy Luno through the Humber river taught us the history of both

the area's original inhabitants and the later European settlers. Jack Howard another Redeemer regular, was able to get us into the bowels of the Royal Ontario Museum, to see its inner workings and its vast storage of off display artifacts.

This visit was also the stage of a vocal debate between Mayo's

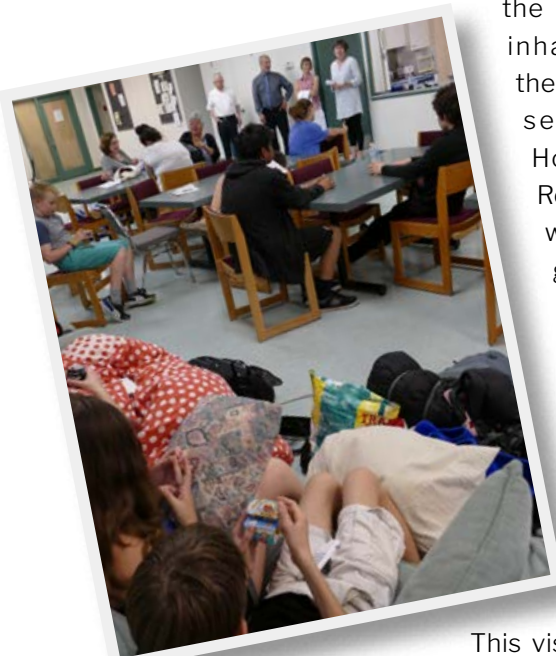


village elder, The Rev'd Mary Battaja, and our tour guide on the origin of various indigenous items.

This trip was a meeting of new and old. An old Redeemer tradition with a local twist, seeing our old friends from the Yukon and meeting new ones from St. George's, an old generation

imparting their wisdom and knowledge into a new one. These unique dynamics made for unique experiences. Eschewing the trend of travelling afar, staying in Toronto this year led to an interesting and fruitful experience as it allowed us to play the role of the host for our out of town visitors. In addition, with these visitors, we built on our existing relationships, and we were also able to meet fresh faces of the Anglican faith through our partnership with St. George's the Hill. Our youth leaders, parents and adult volunteers I feel tremendously grateful towards, as they instilled order to our trip and taught us many important lessons. This trip was a lot of fun, it built character and gave me plenty of food for thought. I will always remember the Toronto – Yukon exchange!

Thank you to the Redeemer community for your support of this and previous service trips made by the youth group. ✝



Youth Group: Agents of Change

Alexandra McIntosh,
Pastoral Associate for Youth and Young Adults

With autumn in full swing it means that the Redeemer youth group has started up again. This is an exciting year for the group with a new staff position and new support and volunteers from the congregation. We have lots of returning members, and many fresh youth who are starting their first year with us—they are such a great bunch so if you see them around Redeemer please say hi.

The 2017-2018 term will include the second half of our Toronto-Yukon Youth Exchange with the community of Mayo, Yukon. This means that through fundraising, and a grant from Experiences Canada, ten of us will be traveling to Mayo in June 2018. We are partnering both with the Anglican church of St. Mary with St. Mark and with the Na-cho Nyak Dun First Nation to learn about relationship building and reconciliation. More information and updates about our exchange will be announced throughout the year.

In addition to our Yukon project, the youth group is grappling with the theme of “understanding what God wants us to do about urban poverty” this year.

We plan to engage with ministry being done in and around Redeemer by working with Angie Hocking, and by volunteering with organizations that support our drop-in such as Second Harvest food bank. Furthermore, we are partnering with the youth groups of St. Paul's Bloor St., St. Clement's, and Little Trinity to undertake outreach projects and worship together over the course of the year. This is a very exciting collaboration and we are fortunate to have support from the Archbishop's Youth Ministry committee since their theme for the year is helping young people become “Agents of Change.”

We continue to meet on Sunday mornings during the 9.30AM service for discussion and laughter. Our goal is to create a safe and engaging environment to come closer to God in unique and personalized ways. Together we learn and grow in Jesus by developing relationships and being part of a loving and supportive faith community. If you, or a young person that you know, would like to be involved with the group please contact Alexandra McIntosh: amcintosh@theredeemer.ca. ✝

Join **Bishop Bill Cliff** on Saturday, October 28 from 5PM-8PM as he leads us in a discussion about Making Disciples. When so many have been hurt by exclusive and strident reading of scripture and interpretation of the meaning of a Christian life, what does it look like to redeem the language of invitation into a full relationship with Jesus. This conversation will help us explore what making disciples looks like and how we begin the discussion with those who might not otherwise believe they are included.

The evening begins with dinner. Please register so that we can ensure food and seating for all. Registration is available on the church website (www.theredeemer.ca) or by calling the church office (416.922.4948).

Bishop Bill is bishop to the Diocese of Brandon and was the preacher at David Giffen's installation service and the Sunday following. We will welcome him as our preacher on Sunday, October 29.





STEP INTO THE FUTURE

On Sunday, September 10, we concluded our Step into the Future campaign. After the Bach Vespers' service, we gathered at the front steps to bless them and our ministry that we will engage in as we step into the future, together. We wrapped up our celebrations with a party including thanking members of the project team.



Here I Am

Ann Cope

Hands outstretched, waiting. 'Who will help eat the communion bread?' and the hands stretch higher.

It is a little thing but oh so important.

They arrive in the sacristy. 'Who is going to help with set-up today?' and soon the chancel guild team grows.

It is a little thing but oh so important.

A little hand reaches out to hold mine and I hear 'Here I am.'

It is a little thing but oh so important.

When the weather was nice, the baby was put in her carriage just outside the front door. When it was too rainy or cold, space was found inside.

Soon the carriage wasn't big enough and a playpen was tucked in a corner. As happens, the child grew and outgrew the playpen. In due course, a baby sister came along and very large cardboard boxes became the favoured place to play.

As they grew, the community came to know the children; they watched the girls change from tiny bundles asleep in the carriage in front of the store to children finding their own place in the community.

The store was my parents' hardware store and my sister and I were the occupants, each in our turn, of the carriage, the playpen and the cardboard boxes. The memories of my childhood begin with life in the store. It was home. It was one of the places that shaped and formed me to be the person I am still becoming.

Who is going to put the price stickers on these boxes?

Hands stretch out to receive the tags.

Gathered at the cash register, who can count back the change for the customer?

The staff expands.

Who is going to help hold the yardstick while I cut the pane of glass?

Here I am.

Likewise, in the church of my childhood there were times when hands stretched out to share, the space to deepen faith expanded, the words 'here I am' were heard.

In the community that flowed through the doors of the store and in the community that gathered in worship, I was shaped and nurtured. In each of the ways that I was invited, welcomed, listened to, it was a small thing. But it was oh so important. It helped to define who I am—in my family, in a community and as God's beloved child. Here I am.

A gaggle of kindergarteners scamper about the chancel putting hymn books and bulletins at each seat and holy hardware on the credence table.

Greetings and hymn books are given out.

An incense boat-bearer helps to lead the procession.

The lesson is read with confidence by a middle-schooler.

An almost teenager carries the cross in procession.

Parent and child lead the intercessions and the generations call us to prayer.

A child and her mom spread the corporal on the altar.

The offering plate is held aloft to gather our gifts.

A child pours the water and helps his dad wash feet.

Each time we, as a community, place holy things in the hands of our children; each time we invite them to explore what it means to love Jesus; each time we give them voice to say 'here I am,' we give them the space to deepen their faith.

The thing about this is, as much it might seem to be about what we can give to the children, I'm always reminded of how much I learn from them. I discover new ways to stretch out my hand to share what I have; I see anew how the space is made bigger as my faith grows deeper; and I am inspired to answer 'here I am' when I listen for where God calls me.

As we grow as followers of Jesus, we do this together. Child and adult, at the very beginning of our life with Jesus or someone whose life of faith has shouldered questions and doubts and we stretch out our hands, we make space and we listen. We listen for the voice of God that beckons us to say 'here I am.'



EVENTS

Church School is underway with another year of learning together. Regular classes take place during the 9.30AM service. From time to time special events are scheduled. Why not invite family, friends or neighbours to join in the fun!

Sunday, October 29 – Halloween Party with games and food. All are invited to wear a costume.

Wednesday, November 1 – All Saints Release Day. We will be joined by children from a couple of neighbouring parishes for a day of learning about the saints. Registration and further information is available on the church website.

Sunday, November 19 – Santa Claus Parade Party. Activities and lunch following the 9.30AM service while we wait for the start of the Santa Claus Parade that goes past our corner.



Telling the Story is a series of informal evenings devoted to increasing our Biblical literacy. The aim of the series is to explore the texts in a way which will engage the intellect and the heart of the listeners

Each Telling the Story event begins at 7PM as we explore the evening's theme through music, readings, reflections and informal discussion. The format for the evening includes three to four Biblical texts interspersed with reflections from the presenter and musical selections that are appropriate to the message of the texts.

Our theme in 2017-18 is the Gospel of Jesus Christ in the letters of St. Paul.

Tuesday, October 10, 2017

The Rev'd Dr. Ann Jervis,
professor of New Testament, Wycliffe College
Introduction and Overview

Tuesday, November 14, 2017

Dr. Abigail Young, member, Church of the Redeemer
The Example and Imitation of Jesus

Tuesday, January 9, 2018

The Rev'd Megan Jull, Associate Priest,
Church of the Redeemer
The Saving Work of Jesus

Tuesday, February 27, 2018

The Rev'd David Giffen,
Lead Pastor and Incumbent Priest,
Church of the Redeemer
Jesus as the Head of the Church

Tuesday, March 20

Christopher Jones, member, Church of the Redeemer
The Cosmic Christ

Tea and sweets will be available for a suggested contribution of \$2. We conclude the evening by 8.45PM. Registration for each evening is available through the church website (www.theredeemer.ca) or by phoning the church office (416.922.4948)



Learning@Redeemer invites all to come together for an afternoon of thoughtful discussion on **Sunday, October 15** from 2 to 4PM as

The Rev'd Canon John Hill –
Presbyter, Anglican Diocese of Toronto

Rabbi Michael Stroh –
Rabbi Emeritus, Temple Har Zion

Dr. Liyakat Takim – Sharjah Cahir in Global
Islam, McMaster University

help us to understand how each tradition responds to the question “In the current struggle for the soul of humanity, is religion an asset or an obstacle?” and what we have in common. Please register through the church website (www.theredeemer.ca) or by calling the church office (416.922.4948) so that we can ensure that a seat is waiting for you.



Redeemer Readers is the parish book club. The group will meet on five Thursdays—**October 19, December 7, February 1, March 22 and May 17**—at noon for one hour in the board room on the lower level.

The selections for the year are:

October 19 – Unapologetic: Why, Despite Everything, Christianity Can Still Make Surprising Emotional Sense by Francis Spufford.

December 7 – The Ransom of the Soul: Afterlife and Wealth in Early Western Christianity by Peter Brown.

February 1 – A History of Heaven: The Singing Silence by Jeffrey Burton Russell.

March 22 – My Bright Abyss by Christian Wiman.

May 17 – The Last Battle; volume 7 of The Chronicles of Narnia by C.S. Lewis, and **The Lion's World: A Journey into the Heart of Narnia** by Rowan Williams.

Detailed information about the books selected for this year is on the church website. New members are always welcome, and you do not have to attend all five meetings.

PARISH NOTES

BAPTISM

Logan Mitchell Homuth Whitmore

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

Shatha Eid Qaqish and
Robert James Clavering

Ronald Craufurd Waldie and Donald Henri Pelletier

Lauren May Wilkinson and
Shavar Anthony Fernandes

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

IN MEMORIAM

Donald Thomas Uttley

Margaret Joan Bremner

Isabel Wettlaufer

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



Declan Taylor, who grew up in the Redeemer community, has graduated from high school and has begun his post-secondary studies. Before he headed off for the new school year, Megan Jull had the pleasure of presenting Declan with a bursary from the Area Council of York-Scarborough. It recognizes the leadership shown in a community by Declan.



Benjamin Gillard and Roshni Jayawardena are third year students at Trinity College and postulants for ordination in the Diocese of Toronto.

Benjamin will be with us for the fall and winter semesters while Roshni will be with us for the fall semester. Each will be participating in the worship life of the community as well as areas that they have identified as places they wish to learn from and with us.

Sherri Golisky has been engaged in many areas of parish life for the past couple of years as a member of our community and as postulant for ordination



in the Diocese of Toronto will continue to share her gifts with us.

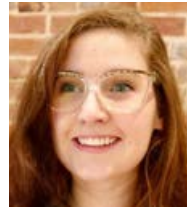


Tristan Paylor will be a familiar face to many as an altar server at our morning services. He is joining us now as student and leader in his role with the youth group through the diocesan youth ministry apprenticeship program.

Please hold Benjamin, Roshni, Sherri, and Tristan in your prayers and they learn and lead in our midst.



Alexandra McIntosh completed her role as diocesan youth ministry apprentice here at Church of the Redeemer and in July began her new, expanded responsibilities as pastoral associate for youth and young adults. We have been blessed by Alexandra's ministry with the youth of our community



SERVICES OF NOTE

Sunday, October 15 – Thanksgiving: We celebrate the gifts of Creation. In an urban setting we give thanks for a bountiful harvest and the joy of creation.

There will be no evening service so that clergy, staff and parishioners can be with their family on this holiday.

Sunday, October 22 – 7PM: Rock Eucharist featuring the music of Peter Gabriel and Genesis

Sunday, October 29 – 9.30AM and 11.15AM – we welcome **Bishop William Cliff** as our preacher.

Sunday, November 5 – All Saints: We commemorate the **Saints of the Church** during our morning worship services.

Sunday, November 5 – All Souls: We commemorate the souls of the departed at a **Requiem Eucharist** at 7PM. The choir will sing Duruflé's Requiem. This service allows us to remember with thanksgiving family members and friends who have shaped us and loved us and who rest in eternity.

Sunday, November 12 – 7PM: The Wine Before Breakfast band provide the musical leadership for **Wine after Dusk** featuring the music of Mavis Staples.

Sunday, November 26 – Reign of Christ: We celebrate our patronal festival by marking the close of one liturgical year and we anticipate the beginning of another year.

Looking ahead to Advent:

The annual **Advent Lessons and Carols** service is on **Sunday, December 3** at 7PM. This beloved start to the Advent season invites us to a time of waiting, watching and preparing.

Sunday, December 17 – 7PM: Bach Vespers. The choir sings Bach's cantata 110 Unser Mund sei voll Lachens (May our Mouth be Full of Laughter)