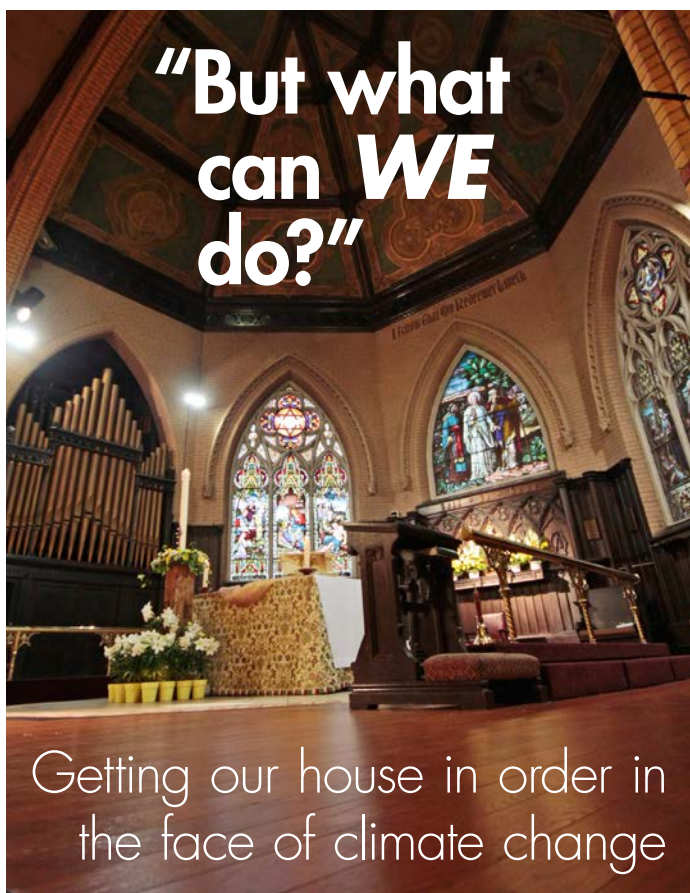




the  
**GATHERING**  
newsletter of the Church of the Redeemer

harvest 2018





Grant Jahnke

Through the summer of 2016, some 40 Redeemer folk read and discussed *Laudato Si': On the Care of Our Common Home*, Pope Francis' compelling encyclical on the state of our planet and the primary responsibility of Christians and, indeed, all humans to engage in a loving and committed relationship with the rest of Creation. (The words *Laudato si* are the Latin translation of the words of St. Francis of Assisi in his Canticle of the Sun: "Blessed be you...")

Professor Stephen Scharper of U of T's School of the Environment helped us kick off that summer program and The Rev'd David Howells facilitated the animated wrap-up plenary. Two of the high energy responses at that closing session were dismay at the degraded state of our planet's systems, and the question "But what can **we** do?" The reading groups brainstormed possible responses all of which were reviewed for feasibility by Creation Matters @ Redeemer and other appropriate committees.

This was not the first time the question has been asked at Redeemer. The Creation Matters @ Redeemer group has been asking it for the past number of years. In 2015 we commissioned energy manager David Faltenhine to do a complete energy audit of our facilities. Jim Kotsifas with

the Property Committee led the initial response to recommendations. Kiefer Shields has enthusiastically picked up the leadership of our ongoing attempts to reduce our energy footprint. Here are some of the changes that have recently been made to our physical plant:

- ◆ All incandescent and fluorescent lighting in the building has been replaced with LEDs, a major project which has taken several years to complete.
- ◆ Exit lights have been replaced with LEDs
- ◆ Upstairs fridge and one of the downstairs freezers replaced by Energy Star technology. Others will be replaced as they wear out.
- ◆ Main floor toilets have been upgraded to low flow reducing water use on Sundays by two-thirds.
- ◆ Incumbent's office has been insulated.
- ◆ More energy efficient cooling tower has been installed.
- ◆ We now participate in the Faith and the Common Good energy audit benchmarking program to better understand how our energy use compares with other churches.

#### Next steps:

- ◆ Replace halogen spotlights in chancel targeted for 2019.
- ◆ Light Controls: Many lights must be on all day but all rooms are not occupied at all times. Motion sensors to be installed where feasible.
- ◆ Install photocell to control the outdoor lighting to automatically synchronize on and off times with dusk and dawn.

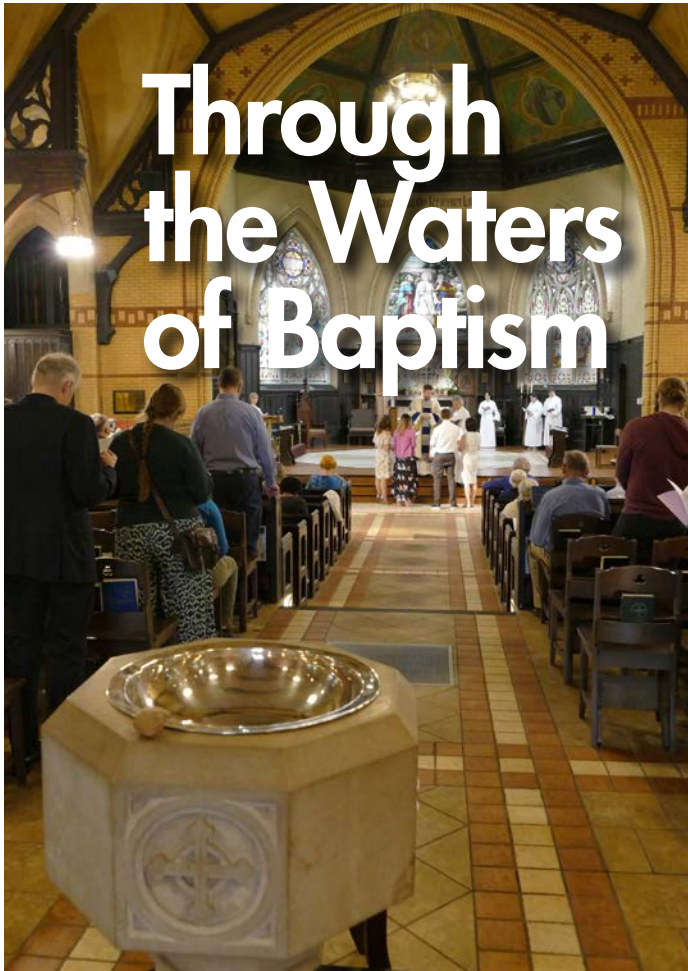
The changes which have been achieved to date are related to our energy consumption and water use. Other areas of concern currently under discussion are evaluating and modifying our use of one time plastics at Redeemer events and improving our awareness of and commitment to recycling and composting.

This fall, from September 23 to October 14 during our **Season of Creation** we will focus on our relationship with Earth, our common home. We will celebrate Earth's astonishing capacity to bring forth life and we will engage in conversations about how we at Redeemer can enhance our relationship with our home planet which God has created with such magnificence and which God so loves.

If you have suggestions for ways to enhance Redeemer's relationship with Creation please contact Grant Jahnke, Chair, Creation Matters@ Redeemer (magt@pathcom.com) or John Sutton, Chair, Property Management Committee, (jtsut@aol.com)







# Through the Waters of Baptism

Anne Evers

The Redeemer community is facing a problem and an opportunity. As you may know by now, the base of our baptismal font is broken, making it immovable. This has prompted the [recently re-formulated] Worship Committee to explore baptismal theology and practice. Now, with the approval of the Incumbent and the Advisory Board we have begun to look into getting a new font that might better reflect that praxis.

I would like to share with you this context, and why we are proposing to replace the font, and not just repair the base.

The first wave of 20th century liturgical renewal—culminating in the 1982 American BCP and the 1985 BAS in Canada—focused mostly on Eucharistic practices. This parish has done exceedingly well in embracing this renewal: the Eucharist is the joyful centre of our worship, and we strive to make our liturgy the work of the whole body of Christ.

In the last 20-30 years the “second wave” of renewal has focused on baptism. Anglican baptismal rites now strive to make clear that baptism is the complete rite of initiation into the Body of Christ, using an abundance of biblical imagery to describe this initiation:

Baptism is participation in Christ’s death and resurrection (Romans 6.3–5; Colossians 2.12); a washing away of sin (1 Corinthians 6.11); a new birth (John 3.5); an enlightenment by Christ (Ephesians 5.14); a reclothing in Christ (Galatians 3.27); a renewal by the Spirit (Titus 3.5); the experience of salvation from the flood (1 Peter 3.20–21); an exodus from bondage (1 Corinthians 10.1–2) and a liberation into a new humanity in which barriers of division, whether of sex or race or social status, are transcended (Galatians 3.27–28; 1 Corinthians 12.13). [Book of Alternative Services, p. 146]

We have long seen ourselves as a Eucharistic community, but we also need to see ourselves as a baptismal community: welcoming infants, children, and adults, as well as continually renewing our own identity as the Body of Christ. This identity needs to be grounded in baptismal rites that embody this rich imagery.

Obviously the baptismal font plays a key role in this. The BAS states:

In the celebration of baptism the symbolic aspects of water should be emphasized, not minimized. There should be water in quantity, enough for members of the congregation to see and hear when it is poured. An act of immersion would vividly express the Christian’s participation in baptism, in the death, burial, and resurrection of Christ. [p.148]

We’ve done a lot with improving our worship space, and more improvements will be coming, so we see this as the perfect time to find a new font that will allow us as a community to celebrate and live out our baptismal vows more fully.

In the weeks to come, we will open the conversation beyond the committee responsible for the initial study and will invite the community to hear more about what we have learned and to see what options are available to us. Stay tuned for details.

*“Look, here  
is water!  
What is to  
prevent me  
from being  
baptized?”  
— Acts 8:37*

# TRAVEL FOR LEARNING: Petroglyphs

Carolyn Bett

The Petroglyphs Provincial Park north of Peterborough was the destination for the Indigenous Issues Working Group, Travel for Learning August expedition. Twenty-seven people registered for this two day trip, the biggest registration to date.

Our Peterborough contact arranged for Curve Lake Elder, Anne Taylor, to screen a video on the Williams Treaty and answer questions on Saturday afternoon. During the wide-ranging conversation, Anne mentioned caring for the ancestors. This seemed odd in contrast to caring for children, so she was questioned for some detail as to how to care for ancestors. Her answer was illuminating.

"First thing in the morning," she said, "I smudge. Then I give thanks to the sun, the moon and stars, Mother Earth, all the plants, the four-leggeds and winged ones, the fish, insects and four winds. It only takes a couple of minutes and grounds me for the day." A couple of us in the room had been working for years with the knowledge that we all originate from the big bang, that the sun gives unstintingly day after day, consuming herself in the process, that we are what we eat, that we share breath with the trees and every being in the world. But we looked at each other and said, "We still don't get it": this intimate relationship with our "ancestors." May Redeemer's Season of Creation bring us closer to this profound understanding.

After a sociable dinner break, we reconvened at St. John's Anglican Church to consider the Truth and Reconciliation quilt and to hear words of wisdom from our Elder, Jean Konig, who worked with Indigenous congregations for about fifty years. Now in her 90's, her message is "Listen!" We shared thoughts the quilt images brought us and heard the comments of the creators as presented in their catalogue.

We spent the night at Trent University which enabled us to arrive clear-headed and in a timely fashion at Petroglyphs Provincial Park for the pipe ceremony and teachings given by Owen Sound Elder, Glenn Trivett. As one of the organ-

izers commented, it seemed as if half of southern Ontario was there. Indeed, all the rail space around the building was occupied. As tourists arrived, they were greeted, told what ceremony was taking place inside, and smudged to help them enter into the mind-set, even as we had received the smudge at the beginning of the ceremony. The ceremony also included personal contact with the pipe in a time for prayer for each individual who wished to participate. As Glenn taught: peace pipe is a misnomer; it is really a prayer pipe.

Many of the other teachings Glenn gave were similar to those received from Elder Sunny at Dreamers' Rock during our Manitoulin trip last September. However, two new ones stood out. The canoe with seven paddlers represents the seven grandparent teachings: love, patience, courage, integrity, compassion, truth, wisdom. Interestingly, Glenn said that the qualities may differ slightly from nation to nation. The snake, he said, is life's path—never straight and it can bite! Glenn alluded to the four axes as skills needed for survival: hunting, gathering, shelter building, fire building and cooking. Sunny had also mentioned them as basic needs: clean water, clean air, clean food and adequate shelter, pretty much all denied to present day reserve and many city dwellers. So these glyphs offer depth of interpretation and learning for the generations.

As a way of sealing the intense experiences of the two days, some of us stopped by MacGinnis Lake. There we absorbed the silence of the deep waters and the breath of the giant trees and gave thanks for the teachings we had received. ✚

*"First thing in the morning," she said, "I smudge. Then I give thanks to the sun, the moon and stars, Mother Earth, all the plants, the four-leggeds and winged ones, the fish, insects and four winds. It only takes a couple of minutes and grounds me for the day."*





# Plovers at the Beach

Kathryn Mills



My heart was on a beach this summer. But this was no ordinary romance. It was with a family of piping plovers at Hanlan's Point on the Toronto Islands.

Piping plovers are shorebirds, a group of small birds that hunt along the water's edge for insects and tiny crustaceans. They nest in the sand, and their numbers declined in the Great Lakes due to habitat loss in the 20<sup>th</sup> century. By the mid-1980s, only about 12 pairs survived, all in Michigan, and none had successfully nested at Hanlan's Point Beach since 1934.

In our creation story, God gives humans dominion over other species, and tells them to "be fruitful and multiply, fill the earth and subdue it." But I don't think this means we can do what we like with the earth. It was at the Church of the Redeemer that I first heard "dominion" redefined as "stewardship," and that God's message was to take care of creation.

Thirty years ago, people in Michigan began to live out this call, restoring and preserving plover habitat. And this gave us miracles. Numbers are slowly increasing, and piping plovers returned to the Ontario side of the Great Lakes in 2007.

Conservation scientists had been watching Hanlan's Point, and when the nest was found there this spring, Bird Studies Canada, which co-ordinates the recovery project in Ontario, roped it off and asked bird watchers to help monitor the site and to be plover ambassadors. My opportunity to take a more active role in the stewardship of creation had arrived.

I didn't want to do it. Breeding season is about new life, but it's also about death. Many bigger animals eat piping plover chicks, including ring-billed gulls, which Toronto has in plenty, and I didn't want to see that. And what would I say to people who were losing part of the beach to birds they could barely see? But when a second call for volunteers came, I knew I had to answer.

The plovers chose their spot well: a remote and overgrown stretch of sand between the clothing-optional beach at the south end and the Island airport to the north. The response from the small community of people who use that part of the beach ranged from polite indifference (a few) to enthusiastic support (most).

The chicks hatched on June 20, adorable little balls of fluff, and the ring-billed gulls, surprisingly, showed no interest. On weekends in June and July, I monitored the family's progress. I prayed for them. When death came for one of the chicks by an unknown illness, I was a witness to its last day. The other three thrived and learned to fly, and left the beach in early August. By now, we hope they and their parents are safe on their wintering grounds.

But the story isn't over. The experts say the success of this nest makes the odds greater that piping plovers will come again to Hanlan's Point, bringing another chance to practice our stewardship of creation.





## Redeemer Kids

There are wonderful plans in the works for the Redeemer Kids. Each Sunday morning, the children will gather in the worship space. On Sundays when there is programming the parish hall, they will gather for a prayer at the start of the worship service before heading downstairs to the parish hall. Some Sundays will be Upstairs Sunday when the children sit together in the east transept for the worship service and have the opportunity

to integrate what they are learning in church school with their worship experiences.

The first of the autumn Grub and Gather events happens on Thursday, September 27 beginning at 5.30PM. Redeemer Kids and their families are invited to come together for pizza, games, crafts and time spent together. Please let Rev'd Roshni know you are planning to attend.

As part of the Season of Creation, the Redeemer Kids families are invited to join in the walk along the Humber River to watch the salmon run on Sunday, September 30.

Preliminary plans are in place for an All Saints all-day program at Redeemer on Thursday, November 1. Mark your calendar and watch for registration details soon. ✝

## With Gratitude: The Gift of Time and Talent

Heather Bennett and Sara Lawson

Traditionally, the work of a parish "stewardship committee" focused only on the financial aspects of a parish community. In recent years, we have embraced a broader meaning of stewardship to include inspiring *each of us* to use our God-given time, talents, as well as financial resources to build up and sustain the ministries, programs and outreach of this parish community.

Many of us are stretched already with work, family demands, commuting, and community commitments. Making a financial contribution may be the easiest and simplest way to contribute to the ministries that happens day by day, week by week in and beyond our beautiful, holy space. But, the generous offering of one's time and skills is often a surprising opportunity to discern gifts of the Spirit and to experience unexpected blessings through volunteer ministry.

**How grateful we are for:** the leaders and a very large volunteer contingent who welcome, greet, lead prayers of the people, administer bread and wine, serve at the altar, sing in one of the choirs for services; offer hospitality after morning and evening services; teach in the Church School; work with youth; care for those in our community in need of support or connection; participate in planning and leading faith deepening activities through Learning@Redeemer, Creation

Matters, and the Indigenous Solidarity Working Group; serve as a member of the garden group, the Property Committee, the Stewardship Committee, on the Board of Management or the Advisory Board.

A dedicated and diverse roster of volunteers keeps **The Common Table** going five days a week, 44 weeks of the year! Kitchen team members prepare and serve food; program volunteers talk to participants, work with the Story Club or in the Art Studio. Other volunteers are involved in one-off activities such as laundering the aprons and tea-towels, or fundraising specifically for The Common Table.

**How grateful we are for:** our clergy and musicians who so creatively design and offer varied and rich liturgies week by week, liturgical season after liturgical season. Not only do these liturgies enhance the spiritual growth of parishioners, they attract people from across the GTA as well as passersby to experience the Holy.

**How grateful we are for:** our staff who tirelessly prepare bulletins and reports, answer phones and greet visitors; ensure we pay the bills and keep track of our finances; support the work of the volunteer ministry leads; clean, repair and care for the nooks and crannies of a building that is often used 12 hours a day seven days a week.

Do **you** feel a call to get more involved, or to find out more about any of the volunteer possibilities? We are happy to connect you with the leaders who can provide more information and answer your questions! Send your inquiry to: Serving @ Redeemer by completing the online form at [www.theredeemer.ca](http://www.theredeemer.ca) → How we serve → Serving @ Redeemer **or** by call the church office.

Heather and Sara are co-chairs of the stewardship committee and would love to help you find a way to support the ministry of our community. ✝





# Tyendinaga: Humbled by Mohawk Generosity

Carolyn Bett

Did you miss the bus for Tyendinaga? What a pity! On June 26 and 27, 23 people from neighbourhood churches including Church of the Redeemer, Trinity St. Paul's United Church and Bloor Street United Church travelled to Tyendinaga, just east of Belleville, for the Mohawk Landing Ceremony. We had been invited by Rod and Lisa Brant-Francis, priests of the local Anglican church and had little idea of what to expect.

The Mohawks were military allies of the British Crown during many wars but most notably during the American Revolution. When their homelands were lost to American forces, the British Crown assigned land on the north shore of Lake Ontario to the Six Nations people—a territory controlled by the Iroquois Confederacy prior to 1763. The Bay of Quinte (Tyendinaga) was also the birthplace of Tekanawita, the Peacemaker, who brought the Five Nations Iroquois Confederacy under a constitution of peace in the 12th century. The Landing Ceremony recognizes the safe arrival of 20 families in Tyendinaga on May 22, 1784.

The Tyendinaga treaty story is similar to treaties across Canada but more remarkable because of the trusted military alliance between the Mohawks and the British. Although the Crown had promised the lands around the Bay of Quinte only one year before, Loyalists already occupied some of the promised land when the Mohawks arrived. After nine years of reminding the Crown of its promises, a smaller area known as the Mohawk Tract (about the size of a township) was granted and a deed to this land (the Simcoe Deed or Treaty 31.2) was executed in 1793 by Lieutenant Governor Simcoe. Loyalists continued to arrive and within 23 years (1820-1843) two-



thirds of the treaty land was lost to settlers via grants from the government. Today, the Mohawks have less than 20-per cent of their original treaty land. A land claim has been filed to recover some of these lands.

Tyendinaga has four spiritual gathering places that reflect its historical and current relationship to the British Crown: Christ Church Chapel Royal, All Saints Anglican Parish, Mohawk Pentecostal Church, and the community Longhouse.

Christ Church Chapel Royal of the Mohawks is one of six Chapels Royal outside of Britain. In 1710, four Mohawk Chiefs visited England to request additional military support against the French, to renew the 1677 Covenant Chain of Friendship with Britain, and to gain an Anglican mission to counter the efforts of the French Jesuits.

Queen Anne supported their request through the building of a fort and chapel and through the gift of a silver communion set. The communion set is proudly displayed during community celebrations such as the Landing Ceremony and was used during the Eucharist we attended. The newly restored Christ Church supports a cemetery filled with the warriors who fought with the British and it continues to provide a powerful testimony to the nation's relationship to the Crown.

Tyendinaga also boasts a brand-new longhouse. It was traditionally a building where Mohawk families lived and organized through matriarchal lineage. In current times, it is a spiritual and community centre where members can hold

meetings, gather socially and also perform group and personal ceremonies. The beautiful smell of cedar and smudge greets everyone who enters. Our tour guide suggested that residents belonged either to a church or to the longhouse and that there was cooperation amongst the various spiritual communities.

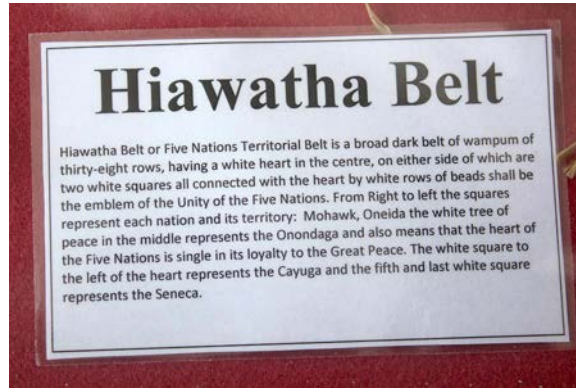
During the Landing Ceremony, the ceremonial canoe was

carried by the paddlers to the tent and draped with the Tyendinaga flag. After a beautiful Landing Ceremony, conducted mostly in Mohawk, we offered tobacco in gratitude for the safe landing of the ancestors. After lunch, Chief Don Maracle told us the history of this place and people. Marlene Brant-Castellano, recipient of the Order of Canada for her contribution to Indigenous education,

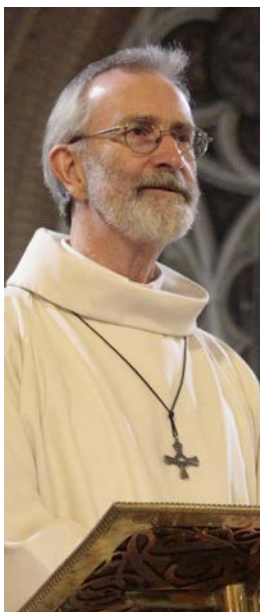
spoke of the hardships her mother experienced and of her own career path.

On Sunday, after church at All Saints, we enjoyed a series of craft activities, shopped for local handmade items, and then watched traditional dances.

The generosity of the community will be remembered, as will the lessons of our treaty obligations to the warriors who fought by our side for the past three centuries. We hope you will be able to join us on future Travel for Learning adventures, as we expand our knowledge as allies and strengthen our partnerships with our Indigenous brothers and sisters. ✚



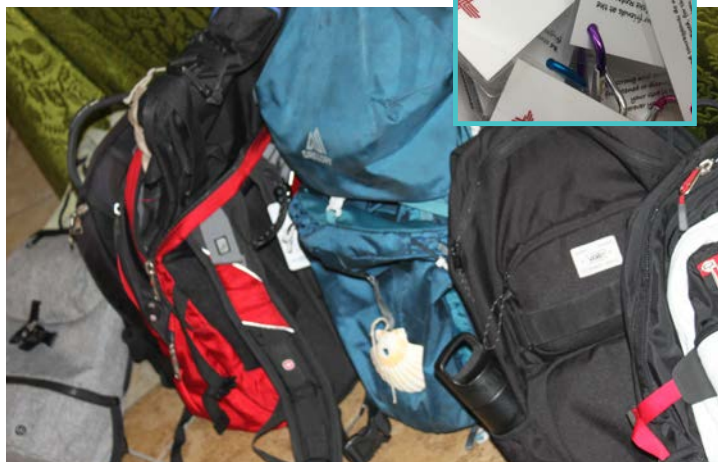




## Interim Priest-in-Charge

We welcome the Rev'd David Howells as our interim priest-in-charge while our incumbent, The Rev'd David Giffen is on leave. This is a bit of a homecoming for David. He served as interim priest-in-charge in 2017 in the time between incumbent priests and is familiar to our community and we to him. Welcome David!

## BLESSING OF THE BACKPACKS



## Bach Vespers – Cantata 73

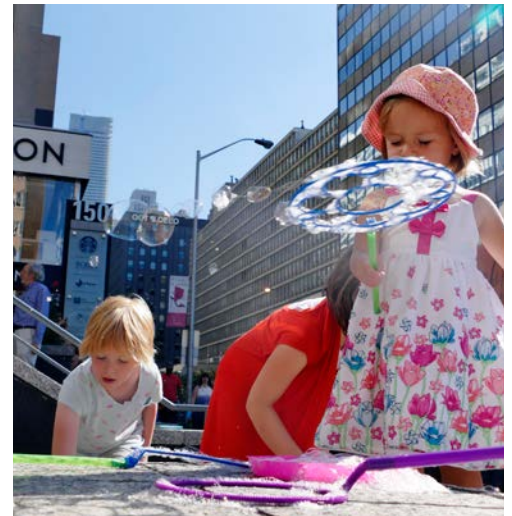
*Herr, wie du willst, so schick's mit mir*







# OPEN STREETS TORONTO





# PARISH NOTES

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## BAPTISM

Liam Alan Gordon Alsop

Sarah Dawn Zacharias

*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

Noel and Trevor Koteff

James Charles Brown and Cesar  
Antonio Marquez Pighi

Tash Perrin and Lorenzo Smith

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

## IN MEMORIAM

Mary Christine Tanner Milford

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

# SERVICES OF NOTE

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**Sunday, September 30 – 7PM:** Rock Eucharist featuring the music of Mumford and Sons

**Sunday, October 14 – 7PM:** Wine After Dusk – we welcome the band from Wine Before Breakfast and guest preacher Mary Jo Leddy as we celebrate Oscar Romero through songs of liberation and hope.



The Creation Matters @ Redeemer group invites all in the community to join in a Season of Creation this autumn. The Season of Creation is an invitation to celebrate and give thanks for the beauty of our world—lakes and ravines, trees and parklands—and for the bounty of the harvest from backyard gardens and fields.

Through a series of worship services and community events, we will join with faith communities around the world in this celebration.

**Sunday, September 23 at 7PM**

**EARTH SONG: A SERVICE OF MUSIC, WORD AND PRAYER** — with guest preacher, The Very Rev'd Dr. Bill Phipps, former Moderator, United Church of Canada

**Monday, September 24, at 7PM**

**WE ARE THE EARTH!** — A Panel Discussion with  
The Rev'd Dr. Cheri DiNovo, Minister, Trinity St. Paul's  
United Church, former MPP Parkdale-High Park  
The Right Rev'd Mark MacDonald, National  
Indigenous Bishop, Anglican Church of Canada  
The Very Rev'd Dr. Bill Phipps, Co-Founder and  
Board Member, Faith and the Common Good and  
former Moderator, United Church of Canada

**Sunday, September 30 at 9.30AM and 11.15AM**

**WATER FOR LIFE** — Preacher: The Rev'd  
David Howells, Interim Priest-in-Charge

**Sunday, September 30 at 2PM**

**NATURE IN THE CITY** — Meet at Etienne Brûlé Park  
parking lot and join Heather and Peter Bennett for a  
walk along the Humber River for the salmon run.

**Sunday, October 7 at 9.30AM and 11.15AM**

**CELEBRATING EARTH'S ABUNDANCE** (National  
Thanksgiving) — Preacher and Presider: The Most  
Rev'd Fred Hiltz, Primate, Anglican Church of Canada

**Sunday, October 14 at 9.30AM and 11.15AM**

**LOVING THE EARTH GOD LOVES** —  
Preacher: Grant Jahnke, DMin., Chair of  
Creation Matters @ Redeemer