



the

GATHERING

newsletter of the Church of the Redeemer

lent 2021





THE
REDEEMER
TORONTO

The Church of the Redeemer

162 Bloor Street West

Toronto, ON M5S 1M4

redeemer@bellnet.ca

www.theredeemer.ca

facebook.com/TheRedeemerTO/

church office: 416-922-4948

fax: 416-922-0375

Sunday – 10.30AM: Ante-communion

Join in through Zoom.

The link for the service is sent by email on Friday evening.

Sunday – 7PM: Evensong, Taizé or Rock

Occasionally throughout the season, a recorded service is posted on YouTube and Facebook.

Sunday – 8PM: Compline

Join in through Zoom.

The link for the service is sent by email on Friday evening.

Wednesday: Daily Prayer

A printed order for daily prayer posted on the [website](#) early in the morning

Each Morning and Evening

A prayer or scripture reading on Facebook

Responding to the Zeitgeist in Lent, Pending the Adoption of a New Identity

I believe that the Holy Spirit breathes through the mist of every age, whispering her wisdom so that we may be led to a deeper truth of what it means to be the Christ's body in the world. Sometimes that whisper is more like a shout, calling us—with abrupt immediacy—to a renewed sense of justice and reconciliation with peoples we have ignored or, worse, abused. Nowhere has this been more acutely felt than in the issues surrounding racial justice that erupted in the wake of George Floyd's murder in May 2020.

The outrage, posts, and protests were immediate, visceral, responses to the need for rapid change, not just in the black community, but—in our own context—for Indigenous peoples who still were experiencing prejudice and injustice despite government (and church) “talking the talk” about reconciliation. It was as if the Spirit, speaking through the zeitgeist was calling us to action. One, seemingly unlikely forum, where there has been concerted efforts to address racial injustice has been in the unrelated worlds of football and flapjacks. (How timely and topical given that Super Bowl Sunday is upon us, and Shrove Tuesday is just ahead.)

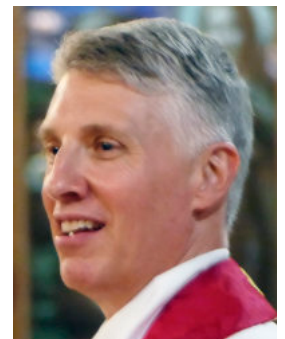
One of my favorite podcasters recently did a piece on

brands who left behind their iconic names or images, precisely because they were racist. He told the story of how Aunt Jemima—the poster image for Quaker Oats' pancake division—was retired in June 2020 in response to the aftermath of George Floyd's murder. Moreover, the brand and name was to be given a new identity, one that would obviously repent of its prejudicial past. So, for now, the world awaits what Aunt Jemima will become.

Likewise, in the arena of pro sports, racial injustice has prompted a similar surrender of racist images and names attached to long established football clubs. Washington Redskins owners had been—for decades—resistant to address the issue of the club's name. This came to a head in 2013 when, prodded about its controversial name, the owner declared that the Redskins would “NEVER” change its name—further inviting the press to use “all caps” in its reporting.

In July 2020, those same owners reported that the Redskins would be called the Washington Football Team “pending the adoption of a new identity.” If you think this only happens south of the border, where racial tensions are more pronounced, think again. The Edmonton Eskimos have likewise surrendered their identity, recognizing the inherent prejudicial undertones in their name. As with Aunt Jemima and the Redskins, the Eskimos have let go of their past and, through a process of repentance, now await a new identity.

Lent is before us. It is the time in our life of faith when we heed the Spirit, calling us to repent of behaviours and beliefs that separate us from God and our neighbour. Just as the world has confronted long-cherished brands and challenged them to self-examination, we also are



**THE REV'D CANON
STEVEN MACKISON**

called to seek what is wanting within us so that we may be transformed. In a sense, like the brands mentioned above who await a new identity, we—in our Pilgrimage through Lent—long for renewal and rebirth through the process of letting go of our own prejudices. Just as corporations have been forced to listen to the spirit of the age calling them to account for the ways in which their images have been hurtful and insensitive, we are summoned—in our pilgrimage through Lent—to hear the voice of the Spirit in our inner wilderness calling us

to truth and action: to be more fervent in prayer and more generous in works of love.

I close with the words from the Penitential Rite of the Ash Wednesday Liturgy. They represent the Spirits' first whisperings (or shouts) of our need to listen; to let go of what deafens us to hearing the fullness of God's love, as we give voice to it in our lives. These are not the last words on what God has in store for us, of course. Repentance is just the beginning. In the resurrection, at Easter, healing, wholeness, and newness of life are what we look forward to "pending the adoption of a new identity."

"I invite you therefore, in the name of the Lord, to observe a holy Lent by self-examination, penitence, prayer, fasting, and almsgiving, and by reading and meditating on the word of God. Let us kneel before our Creator and Redeemer."

Yours in Christ,
Steven+

CATECHESIS 2021-STYLE

Anne Evers and Craig Spielmacher

Lent is a time of reflection and self-discipline, in preparation for Easter.

Lent is also the traditional time for Catechesis. "Catechesis" is a churchy word that simply means "instruction," but is used by the Church to refer to that special instruction given to those seeking to join the Church through baptism, those looking to be received into the Anglican Church from another denomination, or those feeling the urge to re-examine their faith and renew their baptismal vows.

If you think you might be one of these people, we invite you to join us for Catechesis this Lent.

The Catechesis program will be a bit more informal this year, focussing on group exploration and discussion of core concepts such as Scripture: Telling Our Story, Who is Jesus?, and How to Be the Body of Christ.

We will begin (via Zoom) on Ash Wednesday, February 17, after the 6 PM service and for the five weeks following, usually on Monday evenings. There will be at least one meeting after Easter. If you are interested either in being a catechumen or sponsor **please register online**. Please email us at catechesis@theredeemer.ca if you have any questions.

Voices For Peace

Paul Pynkoski

Voices for Peace began in 2018 with a vision to explore the Christian witness to peacemaking and non-violence. Rooted in the spirituality of Thomas Merton and Henri Nouwen, the first conference explored the 20th century's legacy of radical faith and resistance through the lives of Merton, Nouwen, Daniel Berrigan, and Dorothy Day. The 2019 conference explored 21st century stories of peacemaking in Palestine and Afghanistan, and the relationship between the arts and peacemaking.

This year, since we are unable to gather together, Voices for Peace is offering three virtual sessions exploring the connections between creation and non-violence, peacemaking through reconciliation with Indigenous peoples, and peacemaking efforts in the new nuclear context created by the Treaty on the Prohibition of Nuclear Weapons.

Church of the Redeemer has been a sponsor of the conference along with the Henri Nouwen Association, Citizens for Public Justice, and the Basilian Centre for Peace and Justice. This year the Canadian Council of Churches joins us as a sponsor.

Sylvia Keesmaat will be the featured speaker on April 20. Nobel Peace nominee and author Fr. John Dear will be featured in September. Details for an evening in June are being worked out.

Details and registration information we be shared as available.



An Update From The Refugee Settlement Committee

Susanna Jacob

The last year has passed in a blur. On January 25, we were reminded that it had been a year since the first case of COVID-19 was declared in Canada. We all have our own stories of lockdown, isolation, job loss, anxiety, illness and death. We also have our own stories of resilience, determination, compassion, and adaptation.

Richard Rohr's daily meditations include this poignant prayer of gratitude: "Thank you for leading us into a time where more of reality is being unveiled for us all to see." The pandemic has, indeed, unveiled reality, the harsh reality of inequity, prejudice, and greed, and the beautiful reality of love, generosity, and care for family, neighbours, and community.

One of the ongoing realities is the plight of refugees worldwide. In the midst of a pandemic that is affecting every country in the world, it is vitally important not to lose sight of the needs of those who were suffering even before the virus, and who are living in crowded conditions that only exacerbate its spread.

The Church of the Redeemer has sponsored eleven people from three countries over the past five years, the last a group of four young men from Eritrea. While it has been two years since we have settled a group of refugees, the committee has continued meeting occasionally, both to share our own circumstances and to exchange news and maintain hope that we will be able to welcome another group once travel restrictions are lifted. We have begun working with Anglican United

Refugee Alliance (AURA) to sponsor Somali father Abdikadir and his family of seven, currently living in Dadaab refugee camp in Kenya. We hope that they may be able to come to Canada in another year or so.

You have probably heard of Dadaab, the world's largest refugee camp, run by the UNHCR. Over 300,000 people from surrounding countries are stranded there in their flights from wars, atrocities, and other threats in their homelands. There is no freedom of movement, but violence is prevalent, and the camp provides a training ground for Al Qaeda. Kenya refuses citizenship to people in the camp, and threatens them with repatriation, otherwise known as *refoulement*, a process by which people are sent back to their countries of origin, in spite of dangers and threats to their lives.

It is to this camp that Abdikadir fled, on his own, 29 years ago, when he was 13, after the murder of his parents and sister. He has lived there ever since and is a leader within his section of the camp. He is fluent in English and has various skills, including some gained through work with an NGO, as well as some auto mechanic experience. He is the kind of refugee who will make a strong contribution to Canadian life once he has arrived here.

Since we are in the very early stages of this sponsorship, we will update you as time goes by. In the meantime, please keep Abdikadir and his family in your prayers. As we continue this ministry, we look forward to partnering with other faith groups and churches, and to the continued support of our own congregation/community.

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Treaties Affecting the Toronto Area

Carolynn Bett

This article is part of an on-going series prepared by Carolynn Bett, a member of the Indigenous Solidarity Working Group.

The two treaties that cover the area now known as Toronto are:

The Toronto Purchase (Treaty 13) 1787 and 1805 settled 2010

The Williams Treaty 1923 settled 2018

Toronto Purchase: Treaty 13

In 1787 the Mississaugas met with the Crown at the Bay of Quinte to discuss sharing the land that currently stretches from Etobicoke Creek/Highway 27 in the west to Ashbridges Bay/Woodbine in the east and from the lake to just south of Bloomington Rd. Aurora. The Mississaugas were given 2,000 gun flints, 24 brass kettles, 120 mirrors, 24 lace hats, a bale of flowered flannel and 96 gallons of rum. Their understanding was that this was a rental in exchange for gifts in perpetuity. The Crown understood it as a purchase. So, when the Mississaugas blocked a survey taking place west of the Humber and east of the Don, claiming that land had not been ceded, the Crown sent in the military. However, by 1794, the Crown knew it lacked legal title; the blank deed did not delineate boundaries and the signatures of the chiefs were affixed to it with an 18th century version of post-it notes. The only documentation was in a letter written in 1799 claiming a 10-mile square had been negotiated.

Wanting to secure title to a vaster territory, the Crown revisited the treaty in 1805. By this time, all the chiefs from 1787 were dead and the Mississaugas were starving. The Crown secured the treaty lands for 10 shillings, about \$60 in 2010 money on August 1, 1805. Both the 1787 and 1805 documents were registered

together as Treaty 13, covering present day Etobicoke, North York, old City of Toronto, old York, East York, Vaughn, King, and south-west Markham over to west Whitechurch.

By 1986, when Indigenous people were allowed to retain lawyers, they launched a land claim saying they had never ceded the sacred lands of Toronto Islands, that they had been denied their basic rights laid down in the Royal Proclamation to fish in the Etobicoke Creek and to receive reasonable compensation. After decades of wrangling, this claim was settled in 2010 for \$145 million dollars. The 1,700 Mississauga band members each got \$20,000 and the rest was put in trust for future generations. M. LaForme, band member, shrugged and said \$20,000 couldn't buy a truck.

The Williams Treaties

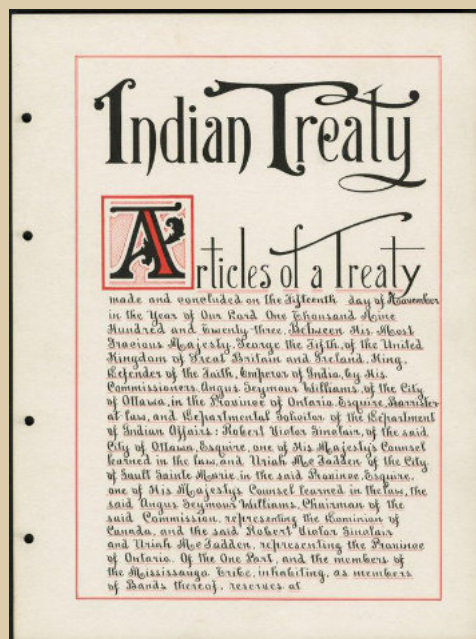
Because some Redeemerites live east of Ashbridges Bay, it seemed worthwhile to describe the Williams Treaties. Moreover, a couple of us who were on a Travel for Learning city excursion in 2018, shortly before the settlement was announced, sat next to the Provincial negotiator who was bursting with excitement and let the cat out of the bag.

The Williams Treaties, covering the land east of Ashbridges Bay/Woodbine Ave. in Toronto, were signed in October and November 1923, by the governments of Canada and Ontario and by seven Anishinaabe First Nations of the Chippewa and Mississaugas. The goal of Mr. Sinclair (Federal), Mr. McFadden (lawyer) and Mr. Williams (Provincial) was, with a one-time cash payment, to extinguish Chippewa and Mississauga title to the lands on the north shore of Lake Ontario to Lake Simcoe and from the Ottawa River to Lake Huron—20,000 square kilometers in all. These were the last of the historic land cession treaties. The payment was \$25 for each band member plus \$233,425 to the Mississaugas to be divided among four reserves and \$233,375 to the Chippewa covering three reserves. The settlement payments to the Chippewas of Lake Simcoe went to Beausoleil, Georgina Island and Rama reserves. Payments to the Mississaugas of the North Shore of Lake Ontario went to Alderville, Curve Lake, Hiawatha, and Scugog Island reserves.

Problems arose because the treaties were not actually negotiated nor understood by the First Nations. Moreover, other treaties gave hunting and fishing rights and annuity payments in perpetuity. One

such treaty was number 20 which overlapped the land of the Williams Treaties.

Years of litigation followed resulting in the settlement of 2018, the largest land settlement ever negotiated. The Chippewa and Mississaugas won back fishing and hunting rights promised in the Royal Proclamation of 1763; they received 4,452 hectares for each reserve (11,00 acres) and they received payment of \$666 million from the Federal Government and \$444million from the Provincial government. They also negotiated an apology from each government regarding the Williams Treaties of 1923 for insufficient compensation, inadequate reserve lands, and denial of their fishing and hunting rights.



The question remains in my mind, whether these treaties and "settlements" are regarded as purchases of land, according to the Settler point of view, or whether they are agreements to share and care for the land, with the monetary payments as compensation for failure on the part of Settler governments to do so in the past and as a promise of reconciliation for the future. This would be more in keeping with the spirit of Indigenous law. According to Indigenous world view and law, the land owns us; we are Mother Nature's children, integrally

connected with all life forms—all my relations—and are responsible for their care as they provide for and feed us. ✚

Living Our Questions:

A Small-Group Experience with Fellow Seekers

"No one sews a piece of unshrunk cloth on an old cloak; otherwise, the patch pulls away from it, the new from the old, and a worse tear is made. And no one puts new wine into old wineskins; otherwise, the wine will burst the skins, and the wine is lost, and so are the skins; but one puts new wine into fresh wineskins."

– Mark 2:21-22

Is there a "sticking point" in your experience of Christian community? A hymn that leaves you feeling, "I'm so not on board for this?" Words in the Creed that you struggle with? Sketchy versions of Christian doctrine and practice that seem to justify the status quo instead of liberating people?

It's easy to feel isolated with our sticking points, easy to assume we're alone with them. But we're

not. When we have a safe space within the community to share them, and our struggles with them, we're reminded that they're part of the journey of faith, not a departure from the journey of faith. We look for ways to go on saying, "I believe" on terms that are true to our experience and values. We try to pour new wine into new wineskins, following the advice of Jesus that pouring new wine into old wineskins doesn't work so well. Searching together can strengthen our faith and give us courage for our journey. We can weave an experience of deeper, more intimate community with each other in the process.

Following on the success of the first BE YOU small-group experience in the fall, Learning@Redeemer invites you to share the questions you live with in a safe, confidential circle of fellow seekers. A group of ten to twelve participants will begin meeting shortly after Easter, with the special invitation to share your "sticking points." We'll start by sharing from the heart about our journeys. In our later meetings, we'll take up the topics that members most want to explore and take turns leading discussion on.

Please register your interest [through the parish website](#) or contact david.townsend@utoronto.ca for more information. ✚



AS THE WEEKS OF THE COVID-19 crisis lengthened into months, the longings for communion and community intensified especially among those of our membership who cannot access Zoom church and those who live alone. At the same time, a longing was stirring in the hearts and minds of two of our parishioners who felt a deep desire to open their beautiful backyard space to small groups of fellow parishioners for worship and prayer.

It was North Toronto and 2020. They are artists not tentmakers. But Karen and Michael Visser were longing to host their fellow Redeemerites in their garden, just as Priscilla and Aquila hosted their fellow Christians in their home many centuries ago when those first followers of the Way were figuring out how to be disciples in a strange time, when it was not yet clear or acceptable or necessarily safe to worship Christ openly.

So, over the ensuing months, we began inviting groups of seven or eight people to the Visser backyard to a short celebration of the Eucharist and on two occasions a Eucharist with baptism. Our goal was to begin with those feeling very alone or keenly missing the sacrament, and to

continue extending the invitation until either COVID-19 ended or we had invited everyone in the community—preferably the former! They came from all over the city in their eagerness to join; one of our members walked almost 20 kilometres each way in the scorching August heat just to be part of it. The story of this unique house church over its first three seasons is told through these photographs and the reflections of a few of its participants.

What follows are reflections by those who attended the services.

Had someone asked me a year ago, “If you were able to partake of only one celebration of the Eucharist for an entire year and could choose where that would be, where would you choose?”

After a moment’s thought of how weird a speculation that was, I may well have said, ‘Hmm...I’d probably choose a celebration that was to take place beneath a canopy of trees.’

How could I have known then that this question would prove not to be hypothetical but indeed the fact

of what was to come? And how amazing, now looking back on those many months, that the single Eucharistic service I was to be part of, was indeed celebrated beneath the overarching branches of surrounding trees. A living cathedral.

Details of that summertime gathering have softened now. What remains in memory is a lyrical montage of human faces against the background of green, moving together in a kind of slow-motion dance as we entered into the familiar rhythm of remembering Jesus' last meal with his disciples. Together feasting on the scripture of the book from which we read amidst of the blessing of the scripture of Creation all around us. Together in the great mystery. What a blessing!

Grant Jahnke



What a gift to be present at a baptism that had such critical meaning for the individual. It was a privilege to hear her make a firm and confident affirmation of faith knowing that there is a significant cost. Cost that is not about having the right clothes or a lavish party but cost in terms of saying these things in the face of possible reprisals. That takes courage and commitment at a level that I have never myself risen to. I am very grateful for her modelling this for me. Her bearing witness deepened my faith.

Susan Graham Walker



They recognized him in the breaking of the bread.

As I arrive at the garden where a few of us will be gathering for a celebration of Eucharist, my thoughts linger on the Emmaus story (Luke 24:13-35). I feel a kinship with the two travellers grieving over the loss of the One who had filled them with such hope. For me, for us, COVID-19 has deprived us of gathering as a community around the Eucharistic table and we feel lost. But the garden draws us in, warm and lush and soft with bird song. I relax as the familiar prayers are spoken and the scriptures proclaimed. We say, Amen! Let it be so! We tell our sacred story and as bread is broken and wine poured out we remember Jesus, the Christ and like the disciples of old, we recognize him in the breaking of the bread. I am grateful and content as we wish each other well and leave to return to our homes, refreshed and renewed.

Rita Patenaude

This year we discovered how mystical and beautiful a Eucharist in nature is. Susan Haig says she feels a

profound connection to the Divine in nature, just as her grandfather did. Our little gathering was stunned to feel the power of that connection when Susan invoked the Holy Spirit in our two baptisms.

Joshua, once known as Rishi, was baptized on a clear cold Autumn day. We watched as he seemed transformed, reborn, as the Holy Spirit was invoked. After the Eucharist, Susan blessed us all to go out into the world and a strange little wind suddenly gathered at the top of the tall maple tree, swept down behind her, gathered little gold leaves around her, and swept through us. It was the only wind of the day and it left us euphoric.

Karen Visser

We were surprised and delighted to be invited to join a small group of masked Redeemerites for a



backyard Eucharist on a chilly but bright December day. The event was a microcosm of the usual Eucharist in the church building: a dozen or so people instead of the usual scores; no music; a distanced and respectful peace; no homily, but readings; no wine, but bread from a tiny loaf. In other words, all the basic essentials, no “frills,” and friends warmed by our delight in seeing each other, by Susan’s pastoral care, Karen’s generosity in hosting us, and by the sunny crispness of the natural setting. In all, a heart-warming and worshipful experience.

Pauline Thompson

It wasn’t the Garden of Eden. In the middle, there was a table but not the Tree. And yet it was a little bit of paradise in North Toronto.

The table held bread and wine. Nearby flamed a woodfire, not like the one Peter warmed his hands by, but one where a few brothers and sisters gathered, distanced in body but not spirit.

No organ, no choir. But the words of institution, prayer over the gifts, the body of the Lord given for us, bread placed in sanitized hands, taken, eaten.



The heavens didn’t open, but our hearts did, exposing and soothing just a little the ache for being together at the table of the Lord.

Paul Gooch

We are looking forward to many more celebrations of the Eucharist under the canopy of trees of this house church. The table is set, the firewood is ready, and so are our hearts and welcomes. If you would like to join us or know of someone who would like to do so, please let me know. – Susan



Wilderness, Resistance, Compassion

Paul Pynkoski

Lent should be...an experience that gets into our flesh and nerves and bones, a way of life...very few of us really give its spirit a fair chance to touch and penetrate our lives.
(Eugene R. Fairweather)

It is one and the same movement of surrender to open ourselves to intimacy and personal union with God in the Spirit, and to open ourselves to compassion and solidarity with our struggling, needy, fellow human beings.

– Martin L. Smith

I knew nothing of Lent during my fundamentalist upbringing. Lent was fuzzily conceived as some sort of ritual “those Catholics” were involved in, something other than the pure gospel. It’s purpose and place in the cycle of the Christian year became clearer as I explored the Anglican tradition. Yet, the Lenten fast has continued to hold some ambiguity. I understood that it was modelled on Jesus’ forty-day sojourn in the wilderness, but my efforts to give up chocolate or wine or Facebook—or to add in greater efforts at personal prayer—always seemed to end up more frustrating than helpful. (One friend gave up church for Lent each year; I pondered following suit.)

This year I have begun Lent by looking beyond the story of Jesus in the wilderness. When I meditate on the larger narrative, accompanying Jesus from the Jordan River, through the wilderness, and into Galilee, I see myself being beckoned to move beyond fasting, towards action and transformation.

The evangelists depict the baptism of Jesus ending with God’s voice declaring, “You are my son, the beloved.” Jesus does not get to bask in being the beloved one of God. It is not a badge to be worn like the number on an athlete’s sweater. Nor could he write those words down and carry them back to the carpenter’s shop. The Spirit had other ideas. Jesus was driven to a place where no one really chooses to go—the haunt of beasts and demons.

Undernourished and emotionally exhausted after forty days of fasting, prayer, and struggle, Jesus is

tempted by Satan to change the laws of nature, to create an amazing spectacle that would elevate him above other human beings, and to bow to the idolatry of power. In refusing these temptations Jesus remained hungry, ordinary, and powerless. By resisting evil, Jesus chose the way of poverty, humility, and dependence of God.

Calling, prayer, and resistance led to solidarity. The movement of the narrative from the wilderness into the city suggests to me that the fires of compassionate love were being fanned.

Consistent with the vision that emerged from his resistance, Jesus begins building a community of poor, ordinary, and powerless people. He started with four unsuccessful fishermen and a despised tax collector. Healing the sick and proclaiming the good news of God’s liberation follows. Those he restored to health were not unlike those he called—blind roadside beggars, demoniacs whose outlandish behaviour precluded gainful employment, and marginalized lepers. Controversy ensued. “Who does he think he is, hanging out with those people? Isn’t he breaking the law when he heals on the Sabbath?”

As I meditate on this, I see that fasting has no value as an end in itself. As God’s beloved, I am being called to embrace this larger pattern of prayerful resistance, compassionate solidarity, and healing. What shape might it take in my life, in our lives?

Might we, like Dorothy Day, live out our fast in poverty with the powerless? Could our fast move us, like William McNichols during the AIDS crisis, to bring healing to those society casts aside? Could we imagine a fast that leads to resisting of our government’s policy on weapons of destruction, and, like the Kings Bay Plowshares 7, risk incarceration? Can we dream of a fast that leads beyond saying “black lives matter,” to praying with our feet, the description given by Abraham Joshua Heschel of his march with Martin Luther King Jr? Does it give me pause to realize that such compassion will inevitably garner controversy?

Perhaps our dreams and imaginings will not place us on the world stage, but in the smaller theatre of our own lives, bringing friendship through refugee resettlement, growing compassion through a blanket exercise, or building a community of hope through the Common Table.

Will Lent get into my bones this year? Can I accompany Jesus out of the wilderness and into the city, where solidarity and compassion can take concrete shape?



THE SEASON OF LENT

Earlier in this newsletter, Steven reminds us of the invitation to observe a Holy Lent. How will you mark the days? From Mardi Gras to Holy Week, this is our pilgrimage:

Join in Mardi Gras Online.

Who says we can't have our annual Mardi Gras party? We will gather, on Tuesday, February 16, through Zoom for music, games and more! And of course, pancakes. Didy Erb shares her favourite recipe so you can get the ingredients on-hand in time to make a stack to enjoy as we gather together.

Didy's Pancakes

2 cups flour	2 eggs
3 Tbs sugar	1/4 cup oil
1/2 tsp salt	1-3/4 cups milk
1 Tbs Baking Powder	1 tsp Vanilla

Put all dry ingredients into a bowl... mix together
Add all other ingredients... just dump them in!!



Beat everything together using a hand-held beater or a whisk

Let all of this sit for 10 minutes (important)

During this time heat up your pan...I spray mine with a bit of Pam, as it's non-stick properties are failing!

When the ten minutes are up, add a knob of butter (or Becel) to the pan

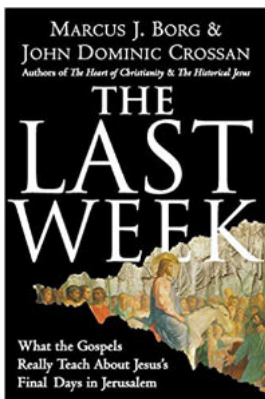
Drop the batter, about a big tablespoon full per pancake, onto the hot pan.

When bubbles appear on the top of the pancakes they are ready to be flipped

So, flip them, wait about 2 minutes

EAT WHILE HOT.... and ENJOY.

Lent Reading Group



Learning@Redeemer invites all to look forward throughout the season of Lent to the events of Holy Week with the Lententide Reading Group. We'll focus on Jesus' final days by reading the book *The Last Week* by Marcus Borg and John Dominic Crossan. More details are [online](#). Please [register](#) by **Monday, February 15**.



Ash Wednesday – February 17

The tracing of a cross with ashes on our foreheads and the words *You are dust and to dust you shall return* reminds us that we have the season of Lent to turn to God, to bring all the pieces of our selves that need healing and restoration as we prepare for the joyous celebration of Easter. This year, our Ash Wednesday service will be offered through Zoom at 6 PM. Containers with ashes created from our burnt palm branches are included in the Lent-in-a-bag resources for use during the service.

Daily Prayer in Lent

Join The Rev'd Canon Steven Mackison each day from February 18 to March 27 for a short service of daily prayer. The service will be offered through Zoom at mid-day. Details will be shared in [eNews](#).

Lent Fast from Creation Matters

Are you looking to undertake a fast during Lent that focuses on creation and issues related to the climate crisis? The Bishop's Committee on Creation Care has produced **A Fast for the Earth: Lent 2021** to provide a fast for each week of Lent: meat, consumption, food waste, water, injustice, electricity and ignorance. You can find the resource on the diocese website — toronto.anglican.ca May this resource be part of your Lenten observance.

Annual Vestry Meeting

The annual Vestry meeting will be held through Zoom on **Sunday, February 28** following the morning worship service. Vestry reports and financial reports will be posted on the [website](#) as soon as they are available.