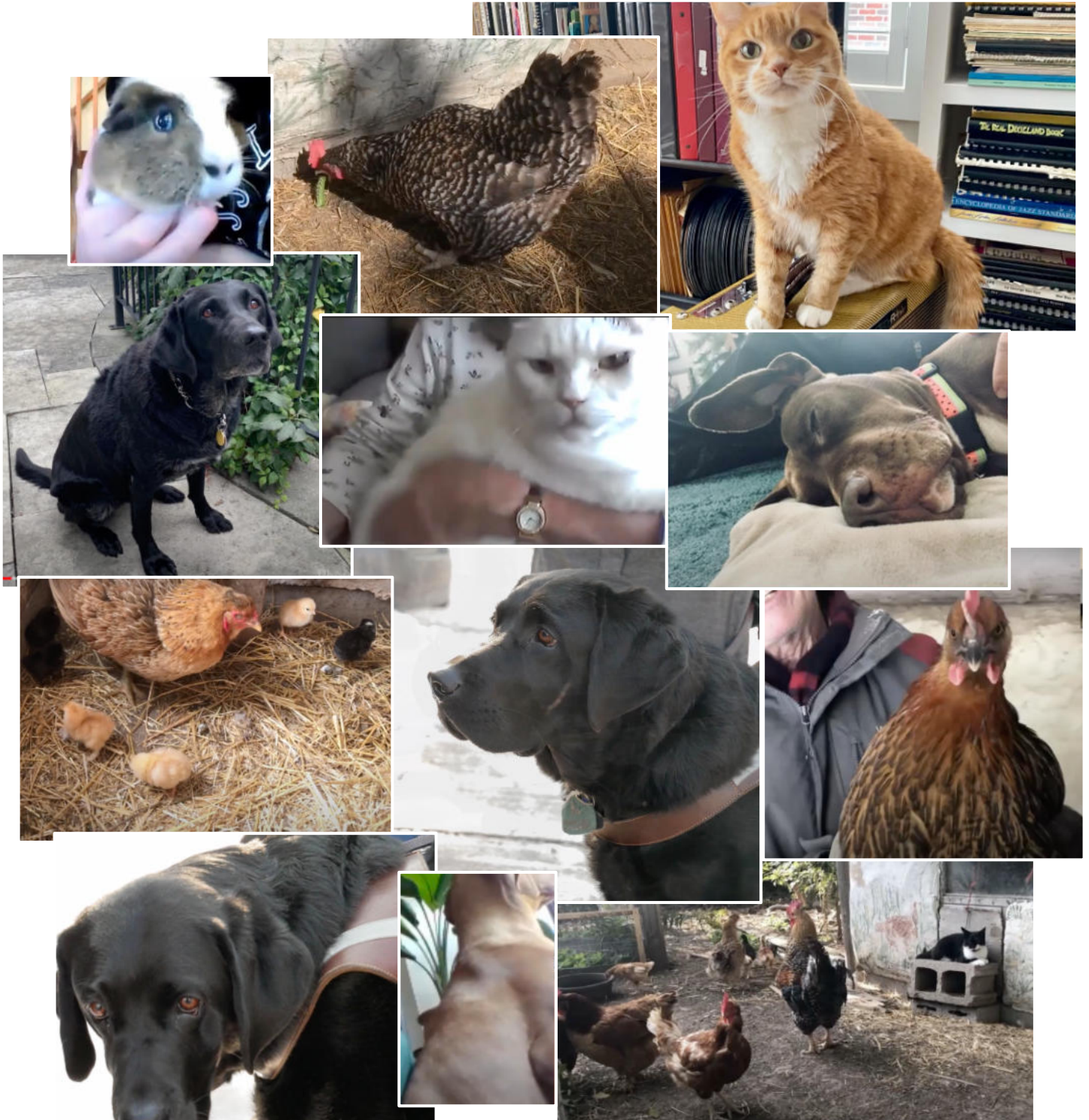




the  
**GATHERING**  
newsletter of the Church of the Redeemer

pentecost 2021





THE  
**REDEEMER**  
TORONTO

The Church of the Redeemer

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## **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 year, an evening service is offered through Zoom with recorded musical offerings.

## **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 is posted on the [website](#) early in the morning

## **Mid-day Prayer – 12.15PM**

Monday through Saturday on Zoom. The link is sent by email on Friday evening.

### ON THE COVER

During Lent, the Pastoral Care Team and Creation Matters combined efforts to create a video series: All Creatures Great and Small. It was put together to keep us connected through the continuing lockdown. Video interviews with members of the community and their non-human companions were compiled and sent out by email with the hope it would deepen our knowledge of one another through our relationships with our beloved creature friends inside and outside our homes. (And who didn't want to know the story behind how Mister came to own Jill and Mike and what it is like to be featured in videos on a regular basis just to name one of the stories!). Thanks to those who prepared the videos on-screen and off and gratitude to the members of the community that opened up their video screen to allow us to meet these special members of their household.

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# “Which Way the Wind is Blowing”

As you read this, we will have just celebrated the Day of Pentecost, signalling the end of the fifty-day Season of Easter, and the beginning of the age of the Holy Spirit; that gift of God's self which makes us One, makes us Church. On Pentecost we believe that, just as God breathed life into humanity and made us a new creation, so God breathes the spirit into the Body, the Church and it is given life. We experience anew the church's first breath in the reading from Acts which we hear every time we celebrate Pentecost.

The story, with a bit of commentary, goes like this: all the Jews are gathered together to celebrate the day of Pentecost. Now, in the first century, the day of Pentecost was just another name for the Festival of Weeks. This was an important and ancient feast which the children of Israel had been celebrating for more than 1200 years. It commemorated two things: first, it was set at fifty days after Passover to celebrate the gathering of the harvest. The people celebrated God's gifts of food, giving thanks for that which nurtured and sustained their bodies. But this feast also came to commemorate the giving of the law to Moses on Sinai. In this, the Israelites celebrated God's gift of the law, of that which nurtured and sustained their spirits.

In both cases, the feast of Pentecost was intimately connected with Passover. It was a continuation of their story, as God's chosen people. The God who had heard their cries of bondage in Egypt and delivered them was the same God who brought them to Sinai and gave them the law. Thus, for over a millennium, the Israelites marked the season from Passover to the Festival of Weeks as their celebration of how God nurtured and sustained them and led them on a journey towards a new life. That's the context for this story.

So in this reading from Acts, we have all of these devout Jews, gathered together from all over the Middle East to celebrate this great feast, to give thanks and to remember that they were a people on a journey. But one wonders whether the disciples were in a mood to

celebrate. Sure, Jesus had been resurrected, he had appeared among them. But then he ascended and while the spirit was promised, as the day of Pentecost dawned, it had not yet arrived. What was to happen next? What was left for them on their journey? They were bereft of their teacher and friend, with no clear sense of direction or of purpose, just a vague notion that they would be clothed with power from on high—as Jesus told them in the last chapter of Luke's Gospel. However, trusting in Jesus' promise, they returned to Jerusalem, cast lots to add Matthias to their number, and awaited the Spirit's arrival. They attended the festival, but with a sense of uncertainty and wonder for what was to come. Then something miraculous happened.

In receiving the Spirit, they, and their fellow believers, experienced God's presence among them and they began to understand one another and the church was born. Peter then spoke the prophesy of Joel, conveying God's inspired vision for God's people, a vision in which “everyone who calls on the name of the Lord shall be saved.”

What is God telling us through Luke's story? Part of the message here is that, in the feast of Pentecost, new life is given to God's people in the form of a new creation: the Church. And this new creation is given a purpose; to lead all people to a more profound understanding of their relationship with God and with one another. This prompts a renewed understanding of the significance of Pentecost and Passover.

In the Passover, Israel celebrated its release from bondage into freedom. However now, in the light of Christ's resurrection, imbued with the discerning power of the Holy Spirit, not only was Israel saved from death and delivered from its oppressors, but; in Christ, all were gathered into God's steadfast embrace. Similarly, the Festival of Weeks also took on a deeper significance. Not only was Israel given the law and the blessings of the Harvest, now all nations, all peoples were meant to experience God's law and God's providence *through* the gift of the Holy Spirit. In both Passover and the Festival of Weeks, God breathed the Spirit, so that all people would enjoy abundant life.

These events of Pentecost described to us in Acts,



**THE REV'D CANON  
STEVEN MACKISON**

are meant to be astounding. Tongues of fire, the mutual understanding of people who speak different languages, that's nothing short of miraculous. But the more profound miracle here is that at Pentecost, a community was formed, people of different tongues, different cultures, and different beliefs, were made one. In other words, Pentecost is about God's deep desire to sanctify diversity, to make us all a holy people who rejoice in our differences, who are able to hear one another despite our diverse voices. Yet, God knows, we seldom celebrate our diversity in the spirit that God intended.

As I write this, tensions between Israel and Palestine have escalated into constant and continued reciprocal violence. Last Sunday, (which in recent tradition has come to be celebrated as Jerusalem Sunday) the irony was not lost on anyone as we sang "Jerusalem the Golden." I know not what joys await us there...indeed! All of this is to say that, as church, if we are to sing that song—not in lamentation, but celebration—then we must heed God's call to help the world celebrate its diversity through finding a common language: the discourse of reconciliation.

Moreover, as in all conflict through which the wind of the spirit blows, peace is achieved—not just through the absence of conflict, but with the presence of justice. I am reminded that—just six days before Pentecost 2020—the world witnessed the murder of George Floyd. Though it sparked immediate indignation and

continued public protest, cynics wonder what, if anything has really changed. Just when the world's shock and outrage seems spent, yet another instance of gross racial injustice and inequality leads to violence and, often, death. What shall set us all free from this? The truth, of course.

In the Pentecost Gospel, Jesus prepares the disciples for the coming of the Advocate, to whom he attaches the appellation: the Spirit of truth. I wonder if they resisted the naïve temptation to assume that at Pentecost, "the truth" would be revealed. I suspect not. For part of the revelation of Pentecost is that "the truth" is not something we acquire, but that which we aspire to: it is not so much an event, as it is a process.

I believe that part of the church's call is to be listening for the voice of God's will, revealed in the Spirit's whispering in every age. Thus, just as we have grappled with issues of conflict and injustice in the past—gender, sexuality, power and authority—the Spirit reveals (or often revisits) that which God is calling us to now. It's not that any of these issues are new or are ever resolved. Rather, the Spirit calls us to confront again and again all that is separating us from God's love and from one another. As the Spirit of unity and truth, God is in the midst of all conflict and discord. Or, put another way, the wind blows wherever diversity is desired or justice required, and the church's call is to hear its whisperings and give them voice, in fervent proclamation and concerted action. ✝

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## A Zoom Meeting that Makes a Connection

Susanna Jacob

If a picture is worth a thousand words, a Zoom call is worth a million.

Late in February a dozen members of the Redeemer refugee settlement committee were thrilled to share an hour-long Zoom meeting with Abdikadir, in Dadaab refugee camp in northeastern Kenya. Despite an eight-hour time difference and initial challenges with



connection, we managed an informative and inspiring call.

Abdikadir and his family have been accepted for refugee status and will be the next group that Church of the Redeemer sponsors. We are hoping that they will be able to arrive in early 2022. Redeemer member Sharon Tiessen and Abdikadir met in 1998, and she has been a driving force in the efforts to bring him and his family here to Canada.

Abdikadir had fled to Dadaab from his native Somalia as a young teenager, when members of his family were killed during the wars in his homeland. He had wanted to get an education and become a human rights lawyer, but circumstances in the refugee camp did not permit this. Instead, he picked up whatever jobs were available in the camp, some of

them with NGOs, learning a wide variety of skills along the way. In every situation, he learned a bit of English, and then began reading books and the news to improve it. He claims, with a grin, "Practice makes perfect!" As a result of this determined effort, his English is fluent and he is well-informed about local conditions and the world.

As a leader within his part of the camp, Abdikadir runs peace workshops. Refugees arrive from many parts of Africa, with widely varying backgrounds, customs, biases, and languages. In the peace workshops, Abdikadir promotes cooperation and understanding among the disparate groups of displaced people. Needless to say, he gives these workshops in English, and so is something of an ESL teacher as well as community diplomat.

When asked about how he thought he would adapt to the Canadian climate (it was, he said, 39 degrees there in the desert), he replied, "I have the ability to adapt to any weather." He again brought up the factor of adaptability when asked about how his wife Asho and the children, five boys, from two to 18, would adjust to life in Canada. Because they are surrounded by so many new people in the camp, people from different countries and cultures, he said that his family would not have problems adjusting to the multiculturalism of Canada, especially cities like Toronto. Given his background of forced change, it is clear that Abdikadir not only values, but enacts, adaptability as a strong life skill.

What Abdikadir is most looking forward to when they settle in Canada sounds familiar. He sees it as a

*In every situation, he learned a bit of English, and then began reading books and the news to improve it. He claims, with a grin, "Practice makes perfect!"*

great opportunity, "a life turning point", with hopes to be able to make a good living and to help others in need, something we have observed in the Muslim immigrants we have worked with from Eritrea. Asho has developed a small-scale business selling clothing material for women. It is not uncommon for women to become entrepreneurs in the camp, and with this background she hopes to be able to own her own business when they come



to Canada. This is not an unusual pattern for recent immigrants, who may find immediate Canadian employment difficult to obtain, so she may be able to pursue this goal. Abdikadir wants to obtain the education he has long been denied, along with his long-time dream of becoming a refugee lawyer. Given his English fluency along with his determined and adaptable outlook on life, he would be a strong advocate for those he served.

Over the past five years, Church of the Redeemer has sponsored three groups of refugees, totalling 11 people. Each sponsorship has provided different learnings and challenges, but all have been rewarding for us as welcoming Canadians, and life-changing for the newcomers who have found safe haven and a new way of life here. Abdikadir's impressions of Canada, his "dream country from childhood" include that it is a welcoming country, the "best at absorbing immigrants", and a land where a fellow Somali, Ahmed Hussen, who also fled their homeland, could become a federal Cabinet Minister.

With such a model and such determination, Abdikadir and his family may well achieve their goals, with support, as in the past, from our dedicated and welcoming church community. Please keep him and his

family in your prayers as we await further news.

As you can see in the photo, life in the camp is very challenging. The background does not show neat houses lined up along clean paved streets, but rudimentary circumstances of living. Abdikadir is pushing a wheelbarrow as he goes for water, a task that must be repeated several times a day, in order to fill the needs of his family of seven. †

Throughout COVID-19, the Redeemer refugee committee continues to meet by Zoom to prepare for the arrival of Abdikadir and his family. You can hear more about the family at the Zoom service on **Sunday, May 30**. If you would like to be part of the committee, **contact** the church office. You can donate to this sponsorship by sending a cheque to the church noting it is for refugee work or **online** selecting ‘Refugee Settlement Committee’ in the pull-down menu.

**Sunday, May 30**, has been designated Refugee Sunday by our diocesan bishop, The Rt Rev’d Andrew Asbil. In addition to this designation, the diocese is launching the Diocesan Refugee Network as part of their commitment to supporting parishes with the sponsorship process. Working with AURA (Anglican United Refugee Alliance), diocesan staff have prepared resources to mark this day and will be hosting an online meeting on **Thursday, June 10 at 5PM** where a moderated discussion of issues and questions will take place. More information about the resources and the network is available on the **Diocese of Toronto website**.

## Canada, Faith Communities, and Bill C-15:

# Add Your Voice!

Heather Bennett

Members of the Indigenous Solidarity Working Group (ISWG) recently participated in an online conversation sponsored by **Faith and the Declaration** on ways Canadian faith communities can support passage of Bill C-15. Over 1,000 Canadians joined the call.

In June 2015, The Truth and Reconciliation Commission ended with “94 Calls to Action” in order to redress the legacy of residential schools and advance the process of Canadian reconciliation. Among these were Action 43 and 44:

43. We call upon federal, provincial, territorial, and municipal governments to fully adopt and implement the United Nations Declaration on the Rights of Indigenous Peoples as the framework for reconciliation.
44. We call upon the Government of Canada to develop a national action plan, strategies, and other concrete measures to achieve the goals of the United Nations Declaration on the Rights of Indigenous Peoples.

In June 2019, the final report of the National Inquiry into Missing and Murdered Indigenous Women and Girls concluded that persistent and deliberate human and Indigenous rights violations and abuses are the root cause behind Canada’s violence against Indigenous women, girls and 2SLGBTQQIA people.

In June 2021, members of Canada’s faith communities\* are standing together to support the passage of Bill C-15.

**Your** voice is needed as this Bill goes to the Senate.

### **What is Bill C-15?**

Bill C-15 is government legislation that recently passed second reading in the House of Commons. It replaces a 2016 private member’s Bill to create a legislative framework for Canada to implement the UN Declaration on the Rights of Indigenous Peoples. The private member’s Bill passed through the House of Commons before but was blocked from becoming legislation by members of the Senate using

undemocratic tactics. During the legislative process, support came from people across Canada. Among the most steadfast supporters were members of faith communities.

Bill C-15 would require the federal government, in consultation with Indigenous peoples, to –

- ◆ take all measures necessary to ensure that federal laws are consistent with the UN Declaration
- ◆ prepare and implement an action plan to achieve the objectives of the UN Declaration
- ◆ report annually to Parliament on progress made in implementing the legislation.

## What is the UN Declaration on the Rights of Indigenous Peoples?

***Often referred to as UNDRIP, this UN declaration*** “establishes a universal framework of minimum standards for the survival, dignity and well-being of the indigenous peoples of the world and it elaborates on existing human rights standards and fundamental freedoms as they apply to the specific situation of indigenous peoples.”

## What do you want us to do?

Join members of Canadian faith communities to do any or all the following:

1. Using the **email** template, or writing your own message, **contact Senator Dan Christmas** indicating your support for Bill C-15 and encouraging its passage in the Senate.
2. Alternately, **write** a hardcopy letter, no stamp needed, to  
  
The Honorable Christmas,  
Chair, Standing Committee, Aboriginal Peoples,  
The Senate of Canada  
Ottawa, Ontario  
Dan  
K1A 0A4
3. Send a **message to your** Member of Parliament indicating your support for the United Nations Declaration on the Rights of Indigenous Peoples as the framework for reconciliation in Canada and encourage ongoing consultation with Indigenous people to address systemic justice issues.
4. Read the **UN Declaration on the Rights of Indigenous Peoples**

5. By using our voices as citizens, and as members of a faith community that has apologized for our involvement in residential schools and the intergenerational spiritual harm inflicted on First Nations, Inuit and Métis peoples, we will join thousands of members of Canadian faith communities to demonstrate what reconciliation in action looks like.

## For Reference

### Truth and Reconciliation Commission's Call to Action 48:

We call upon the church parties to the Settlement Agreement, and all other faith groups and interfaith social justice groups in Canada who have not already done so, to formally adopt and comply with the principles, norms, and standards of the United Nations Declaration on the Rights of Indigenous Peoples as a framework for reconciliation.

\*Ecumenical supporters include: Anglican Church of Canada, Anglican Council of Indigenous People, Christian Reformed Centre for Public Dialogue, Citizens for Public Justice, Evangelical Lutheran Church in Canada, Kairos, Mennonite Central Committee, Mennonite Church Canada, Centre Oblat A Voice for Justice Une voix pour la justice, Presbyterian Church in Canada. ✝



St. Paul's Anglican Church Yorkville, 1848. Drawing by William Arthur Johnson. Courtesy of Toronto Public Library.

# Redeemer's First Home

Nancy Luno

As we mark the Church of the Redeemer's 150th year as a parish, and dream of in-person services, it's perhaps timely to remember that Bloor Street and Avenue Road wasn't our first home.

Yorkville's beginnings as a British settlement date back to 1808, when Daniel Tiers built the Red Lion Inn just north of Yonge Street and the First Concession Line (Bloor Street). By 1853, when the community was incorporated as a village, it boasted breweries, brickworks, residential lots with gardens and orchards, and at least two churches; a Wesleyan Methodist chapel, built in 1841, and St. Paul's, built in 1842 on the south side of Bloor near Jarvis Street.

In 1860, the growing congregation of St. Paul's erected a second building. In March 1861, three months after the move to their new stone church, the vestry of St. Paul's decided to remove the first building from the property. Vestry books and other documents in St. Paul's, and Church of the Redeemer files at the Diocese of Toronto Archives reveal why, and what happened to the building. The old wooden church had become an "obstruction" and a safety hazard, and was "thereby materially increasing the rate of Insurance." The building (minus the steeple) was moved to the north side of Bloor opposite North Street on a rented section of the Toronto General Burial Ground. The six-acre cemetery, established in 1826, stretched from the northwest corner of Bloor and Yonge Streets almost to Avenue Road. Although sometimes called Potter's Field, it was in fact the first non-sectarian burial ground, rather than a place for the poor and unknown. The only other graveyards in York (Toronto) were for Anglican, Roman Catholic or Presbyterian adherents.



By the 1850s, the cemetery was full, and the trustees purchased land overlooking the Don River for The Necropolis. Under pressure from the residents of Yorkville, council authorized the trustees to close the burying ground, move the bodies and sell the land for development. Between 1851 and 1881, the remains were moved to The Necropolis and Mount Pleasant cemetery. Perhaps it was this changing status of the site that prompted the trustees to rent the property to St. Paul's.

In its new location, the frame church was to serve as a Sunday school and chapel-of-ease. "Old St. Paul's" continued under the care of the rector of St. Paul's, and a percentage of income from services held there was to go toward paying off the debt from the new church. By the late 1860s, financial difficulties and "a growing languor and decline in the congregation of Old St. Paul's" indicated a change was needed. So in 1871, the parish was divided at Yonge Street. The new one was named the Church of the Redeemer, after a parish in Philadelphia where the first rector, the Reverend Septimus Jones, had served.

Three hundred people attended the morning service in the building on the cemetery grounds on September 3, 1871, the first entry in the Redeemer service register. The preacher was Alexander Bethune, bishop of Toronto. A special collection was taken "for the debt on the church." At the first vestry meeting, on September 7, the congregation voted to buy a site for a new church nearer the centre of the parish—on the

northwest corner of Bloor Street and Avenue Road.

That deal fell through, and in October 1871, the rector and wardens renewed the cemetery lease for five years at \$96 per year, with an option to purchase until 1876. The church agreed to "repair and keep up fences," and promised to use the property "for quiet enjoyments." At some point, the building was enlarged, with transepts and a chancel added to the north end, almost doubling the seating capacity. The exterior was subsequently roughcast (plastered) and the interior renovated. The issue of a new church was raised again over the next several years, and in 1878, a lot on the northeast corner of Bloor and Avenue Road was purchased, and the present Church of the Redeemer building erected.

The fate of Old St. Paul's is not known. Perhaps it was moved elsewhere, or torn down when North Street was extended north of Bloor, becoming Bay Street. The account of the laying of the cornerstone for our present building that appeared in the Daily Globe on October 17, 1878, noted that a brief service was held at "the present church" and then the "congregation proceeded to the site of the new church." There, Mr. A.H. Campbell, a member of the building committee, read a long document (reprinted in the Globe) describing the history of the parish and plans for the new building. Mr. Campbell's document was enclosed in the cornerstone, along with the church's Easter Report of 1877-8, copies of "the Globe, the Mail, the Evangelical Churchman, and a number of silver coins." Presumably they are still there. ✚



Section of Hart & Rawlinson's "Map of the City of Toronto, with Suburbs of Yorkville, Parkdale, Seaton Village, Brockton & Ben-Lamond", 1878. Courtesy of Toronto Public Library. Photo - N. Luno.  
To see the whole map, visit <https://www.torontopubliclibrary.ca/digital-archive/>



Danny Beaton, Turtle Clan Mohawk (pictured on right)

Born on June 7, 1949 in Saskatchewan to Metis parents, Kenn Richards served as executive director for Native Child and Family Services from 1988 to 2018. Kenn says “Many Canadians want natives/Indigenous people to have homes, but homelessness is about Canada sharing and it’s not happening, so homelessness will never stop.”

In Canada everything has to have a price tag on it, so the Canadian fabric is the same all over, homelessness

is the Canadian fabric. It’s shocking what I have seen in my own country. It’s a nightmare, it’s a reality and I can’t stop thinking about what I know and can’t stop it from happening: people living on the streets, people living in trash, sleeping in trash, in parks, parking lots, alleys, laneways and hot air ventilators during winter months. It’s a Canadian disgrace and I dream about it. Homelessness is a symptom of capitalistic colonialism with multiple relationships. Capitalism is the ones who are privileged and significant numbers of Indigenous people suffer from it. Indian people are suffering from one problem on top of another from the failed attempt to assimilate them all into this capitalistic nightmare. No housing for our people is a trauma, so that means getting housing is healing for our people and alcohol is only a symptom of the Indian problem. Nothing is easy for our people, our women, our children. We are under a police state, we are policed. We never had a police force before first contact, we never had insane asylums or hospitals, we never needed them. We never had the brutality that is everywhere from a society that cannot heal the trauma they created on top of past trauma.

*In Canada everything has to have a price tag on it, so the Canadian fabric is the same all over, homelessness is the Canadian fabric.*

Finland has become the first country to adopt a national housing first approach to homelessness. Finland calls it a principle, a service model or a philosophy. The main thing is treating homeless people like everybody else, people who have the same rights and see housing as a human right. So, the housing first principle means that you give a homeless person a home, a flat, or a rental flat contract, without preconditions: you are not required to solve your problems or get sober, for example, to get a permanent home. And then when you have this home, you can get support to solve your issues. This is a simple basic principle of housing first in Finland. Affordability is a key issue for Finland’s homeless people, the government’s priority to create space for the needy and create programs and treatment for healing. Keeping people homeless all their life is more expensive for governments than creating homes. What is so successful in Finland is all parties agree homelessness is a national problem on the scale of a national disaster and immediate crisis on the scale of being an epidemic.

In 2008, Finland recognized homelessness was such a serious problem it had to be solved by all levels of government. Action had to be taken immediately and the political parties began working together for human rights of their citizens.

Mohawk Elder David Beaver of Six Nations believes Canada can do more. He is asking the interfaith groups of Toronto to speak to Mayor Tory about the needs of homeless people who cannot find food programs at night after dark. There is nothing open for hungry people and we need something in downtown Toronto. There are no available shelters for those who miss curfews set up by shelters. There is no urgent place with beds and a place to get cleaned up. Then the worst thing now is COVID-19 and people need a place to wash and disinfect themselves because all libraries and restaurants are closed. Maybe the city has to put hand

sanitizers on the street with portable toilets in every neighborhood 'til this virus is gone. Most of all, there needs to be a will or spirit of action by politicians and political parties like in Finland to take action now to give homeless people dignity, finally, and human rights. Elder Beaver says "If Canada does not act now or take the necessary steps to avoid a catastrophe, homeless people will be the ones to die first from COVID-19 on a possible large scale, but we who have homes will suffer grave consequences too. We need to act fast and we need politicians to create low income housing now." ✚

*Danny Beaton frequently comes to the Common Table to play his flute while members of the community pick up a meal or clothing. His presence is a wonderful part of our community. More information about him can be found [www.dannybeaton.ca](http://www.dannybeaton.ca). He offers this article in memory of Alicja Rozanska.*

# The Haldimand Proclamation 1784

Carolynn Bett

*This article is part of an on-going series prepared by Carolynn Bett on behalf of the Indigenous Solidarity Working Group. While not pertaining to Toronto lands particularly, The Haldimand Proclamation affects the actions of many Mohawk who appear regularly in Toronto news.*

In May of 1784, Frederick Haldimand, Governor of Quebec and Territories, purchased land from the Mississaugas of the Credit in order to reward the Haudenosaunee Confederacy (commonly referred to as Iroquois or Six Nations) who had assisted the British during the American Revolutionary War. On October 25 of that year, the Haldimand Proclamation granted six miles on either side of the Grand River, from its source to Lake Erie, to the Haudenosaunee Confederacy. The Haudenosaunee were still in their traditional territory south of the Great Lakes and had to leave after the war. Thus, they arrived as United Empire Loyalists.

This treaty has been contested ever since. The British said they purchased the land. The Mississaugas said they agreed to share the land; that they would never give up their fishing and

hunting rights. The British said that land could be sold only to the Crown. This clause is not in the treaty but was understood, by the British, from the Royal Proclamation of 1763. The Haudenosaunee leader, Thayendanega (Joseph Brant), claimed he should be able to sell to whomever he pleased, that he was a freeholder and sovereign in his territory. And so, he did sell off a lot of the land to settlers, although he had to work with the Crown.

Meanwhile Lieutenant Governor Simcoe, of newly created Upper Canada, claimed the original survey had been faulty. The new survey limited the tract in 1793 to 111,000 hectares, down from the original 385,000 hectares acquired from the Mississaugas. This meant the source of the Grand River was outside the Six Nations reserve.

Another go-around in 1847 left the Haudenosaunee saying they did not offer to sell, only to lease the land. By this time, they were left with 4.8 percent of the original Haldimand Tract.

In the 20th and 21st centuries, 29 separate land claims have been made and only one settled. The federal government closed the others in 1995. In 2006, the Caledonia, Douglas Creek Estates (Kanesatake) dispute resurfaced with violence ensuing, and again in 2013. On the surface, this is a land claim dispute; underneath, it is an issue of Indigenous sovereignty, as yet unresolved. ✚



## Common Table Social Media

Did you know that our beloved Common Table drop-in has a splendid new **Facebook** presence? And that they are on **Twitter** and **Instagram**, too?

Regular posts introducing you to the people who make

up this amazing community, and updates about emerging or urgent needs to support the program are all part of the information

shared. You can find them in each of those social media

spots **@commontableto**. Show them some love by finding them online and liking their presence. †



## MID-DAY PRAYER

At the beginning of Lent, our Incumbent, Steven Mackison, invited the community to join him a disciple of daily prayer each day Monday through Saturday at 12.15PM on Zoom. Those who gathered each day—about 25 or so each day—followed a simple order for daily prayer with readings and during the intercessions prayed for members of the community by name. It was so meaningful to set time aside and hold the cares for the world, the local community and each other before God. Toward the end of Holy Week, there was a core group that wanted to see this continue beyond the season and leaders for Eastertide mid-day prayers were scheduled. Now, as Eastertide draws to a close, Zoom mid-day prayers is a regular part of our parish life. Drawing on staff, clergy and lay members, we continue to gather each week (same days and time Lent). The bulletin, readings list and the Zoom link are in eNews each week and all are invited to join as often as you are able.

## 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. Sylvia Keesmaat was the featured speaker in April.

**Registration is now open for the second session on June 16, 2021.** Terry Leblanc will open our imaginations to how peacemakers can assist in reconciliation with Indigenous communities.



# Lent in a Bag and Resurrection Gifts

In this season of pandemic, it sometimes feels like time is standing still and other times things feel so long ago. Lent meets both of those—it doesn't feel like it was that long ago and yet 'remember way back at the beginning of Lent...?' Do you remember way back at the beginning of Lent, when an awesome team coordinated by MJ Wilson put together Lent in a bag for parishioners to pick up or have delivered to their home? Each package contained the ashes we needed for the Ash

Wednesday service, prayer resources and a holding cross, a recipe for pretzels, an origami dove to create and other materials. It was a way for us to mark the days of the season together, even though we had to be apart. MJ and her faithful assistants also put together Resurrection gifts for the pastoral care teams to deliver.

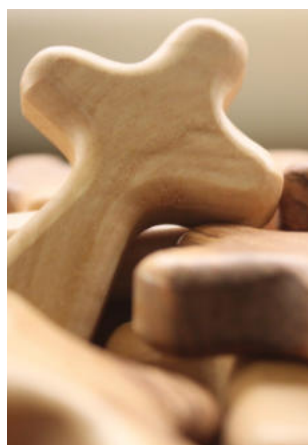
Thank you to all who help make these means of keeping the community connected and cared for. ✝





# BEHIND THE SCENES

We may not have been able to gather for worship in person at the church, but we were able to bring many of the touchstones of our liturgical life to the Zoom services. From a palm procession through Yorkville to the cross we use for Good Friday and our interactive service with the dancer, from lighting the new fire and the paschal candle to Pentecost, our musicians, staff, and priests have invited us to experience as much of the depth of the seasons as is possible—thank you to Dan, Mike, Will, Jill, members of the choir, Morgan, Steven, Susan and Nate in particular for all you do to bring together liturgies that nurture and nourish. ✝



# Introducing Andrew

It was with great joy on Easter Day that Steven Mackison was able to announce the name of our new assistant curate. Andrew Kuhl will be joining us in September and we share this information about him so that you can get to know him a little bit.

Andrew Kuhl (he/him) was born and raised in London, Ontario. He and his wife Emily have considered Toronto home for the past nine years. They have a beautiful 4-month old (as of April) daughter Rebecca, and three wonderful cats. They live in the west-end of Toronto near High Park and love their neighbourhood.

Andrew has served most recently at St. Thomas A Becket, Mississauga as a theological student, and as a spiritual care student at St. John's Rehab this past winter. Previously, Andrew has done work as the coordinator for children, youth, and young adults at St. James Cathedral, and as a Parish Administrator and lay person at St. George the Martyr, Anglican Church.

Andrew has recently finished his Certificate in Anglican Studies from Wycliffe College, has a Master of Arts in theology from Wycliffe College and St Michaels University, and a Bachelor of Theology in Biblical Studies from Huron University College. His area of research in his MA is the theology of the city, and I have taken a breadth of courses in theology, ethics, and culture.

Andrew loves a good cup of coffee, a nice pint of craft

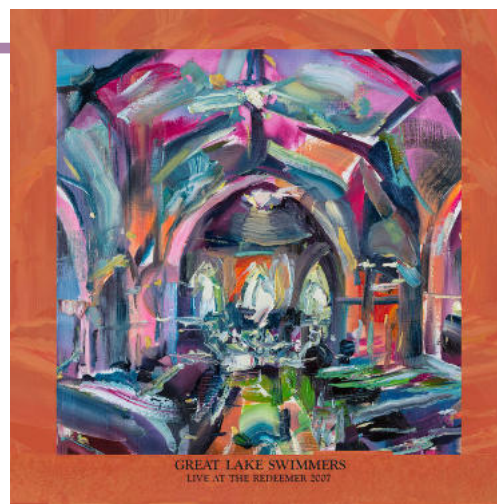


beer, and the company of friends. Prior to COVID, he enjoyed board games with friends, rock climbing, and throwing axes (kind of like darts). He is looking forward to being able to sing together, to be able to enjoy meals together, and to worship together in person, as well as the rest of the joys of ordinary life.

This summer, he is looking forward to some down time with his wife and daughter, time for good books (some fiction, biography, and memoirs), and enjoying as much time outside as possible. He is also looking forward to joining Church of the Redeemer in the fall. God willing, he will be ordained to the diaconate on Sunday, June 27 at 4.30 PM at St James Cathedral, the service will be live streamed by the Diocese of Toronto through their website and Facebook. ✝

## The Redeemer on Vinyl and Streaming

The acoustics and architecture of the church have attracted musicians of many genres to perform in our space. On April 14, 2007 the band **Great Lake Swimmers** performed a show while CBC recorded it live. This May was the full release of the album "**Live From The Redeemer 2007**" which sonically captures the vocals and folk sounds of the band immersed in the warm acoustics of the church. Led by Tony Dekker along with the band's already stellar core lineup, they were joined by vocalist Basia Bulat, violinist Owen Pallet and Bob Egan on pedal steel along with others. The cover is adorned with an expressionistic painting of the nave by Geoff Farnsworth. The album can be streamed with [Spotify](#) or on [Bandcamp](#) where a limited number of LPs are also available.



# SERVICES OF NOTE

## Pentecost

**Sunday, May 23 at 10.30AM on Zoom.** We welcome 'back home' our former Incumbent and now diocesan Bishop, The Rt. Rev'd Andrew Asbil who not only celebrates Pentecost with us but launches our Sesquicentennial celebration.

## Trinity and Refugee Sunday

**Sunday, May 30 at 10.30AM on Zoom.** (see elsewhere in the newsletter for details about Refugee Sunday)

## Corpus Christi and Youth Ministry Sunday

**Sunday, June 6 at 10.30AM on Zoom.** The youth group will be part of the leadership team for our celebration of Corpus Christi as we also mark Youth Ministry Sunday.

## National Indigenous Day of Prayer

**Sunday, June 20 at 10.30AM on Zoom.** It is our joy to welcome The Rev'd Leigh Kern, Right Relations Coordinator with the Diocese of Toronto, as the preacher at this service.

## Pride Sunday

**Sunday, June 27 at 10.30AM on Zoom.** We welcome our area bishop, The Rt. Rev'd Kevin Robertson as our preacher, and we celebrate with our 2SLGBTQ brothers, sisters and siblings.

## Ordination

**Sunday, June 27 at 4.30PM (livestream from St James' Cathedral).** The ordination to the sacred order of deacons will take place at St James' Cathedral and our new assistant curate, Andrew Kuhl will be ordained at this service. Please hold Andrew in your prayers and plan on joining the online congregation for this service. An introduction to Andrew is elsewhere in this newsletter.

## Compline

**Every Sunday evening at 8PM.** The weekend draws to a close. Our day is ending. We pause to let go of the day and the week that was and prepare to welcome the day and week that is to come. For about 30 minutes on Zoom, all are invited to gather for a time of quiet, stillness, and prayer. The link is included in each Friday's eNews. The bulletin is on the website for each Sunday.

# Staying Connected

The next Staying Connected is **Sunday, May 30 at 1PM** on Zoom. Along with some very brief updates, there are exciting opportunities awaiting us as a community and details of that will be shared. Further details and the Zoom link will be shared in eNews.

# Constantine Yorkville Run

The Common Table is one of the charities part of this year's Constantine Yorkville 5K run that takes place on **Sunday, September 12**. Registration is now open and it is a great way to support the program. Details about the run and registration are available online at [yorkvillerun.com](http://yorkvillerun.com).

