

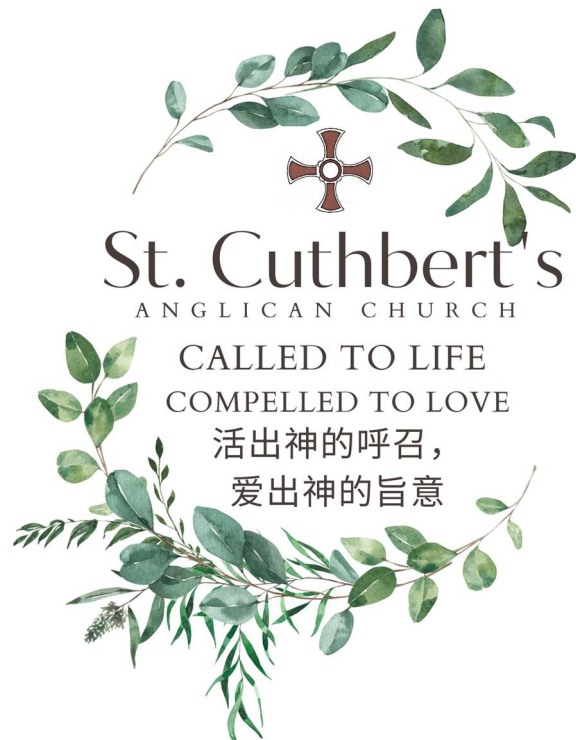


St Cuthbert's Anglican Church

Venerable Jeff Ward: rector.stcuthbert@gmail.com
905-617-9717

e-Messenger

November 2023



Sunday Services

- 8.00 a.m. Traditional Anglican Service (BCP)
- 10.00 a.m. Contemporary Eucharist with Choir
- 10.00 a.m. Bilingual Service (Mandarin/English) in the Parish Hall

- November 5 - All Souls/All Saints Service
- November 12 - Remembrance Service

Friday Service

- 9:00 a.m. Morning Prayer on Zoom (followed by coffee)

On Sunday October 8 we welcomed Jessica and Sunny into the family of the church.

My name is Jessica Wang. I am a pupil from China. I am in the fourth grade this year. The first time I came to church with my mother, I was deeply attracted by the words in the Bible. I sat in the front row and was fascinated by the preacher's sermon. I believe that in heaven, there is a God who has been protecting us and guarding us, so I will be baptized with my mother.

I am very happy, my mother and I are both Christians now !

Submitted by Susan Zeng



Baptisms

My name is Sunny Yu. I am from China. I have been a music teacher for 20 years. I teach vocal music and piano. Ever since I was a child, I have been fascinated by Western music which was influenced by Christian faith and church. Therefore, as soon as I landed in Canada, I couldn't wait to come to the church, it was like coming home. I have attended Bible study and Sunday service every week, and I have learned a lot about God's words and how to live to please God. What touched my heart the most was the moment when I sang the hymn. It was a sound that hit the soul. I knew that I would be a Christian, and I would only sing the hymn. Today, I am already a Christian. I have entered the big family and come to God. I have peace and happiness in my heart. I will use the gift that God has given me and sing to everyone I know and wherever I go to glorify God. Amen!

Harvest Thanksgiving

Again this year the Altar Guild did a fantastic job of decorating the Altar for the Harvest Thanksgiving Service. After the service the produce was donated to the Salvation Army Shelter and Kerr Street Mission. Thanks to our Altar Guild, Dawn Seto, Florence Xie, Sheila Buddell, Susan Zeng and Coco Gao for all their hard work.



SUGGESTED FALL READING

by Booksy

This month we continue our Fall reading feature. As the days grow shorter curl up with a book and a cup of coffee. All of the books highlighted in **bold** are in the St Cuthbert's Library and free to borrow !

Fiction

The Wonder by Emma Donohue.

This gripping, atmospheric novel by award-winning author Emma Donoghue (Room) is set in 1850s rural Ireland. 11-year-old Anna O'Donnell appears to be thriving despite claims that she has had nothing but water for the last four months since receiving her first communion. Pilgrims come in droves to see the devout, fasting "wonder" girl, paying alms, which the poverty-stricken parents insist, go to the local parish. But is it a miracle or a well-played hoax? English Nurse Lib Wright is hired to watch over the girl, but as the mystery develops, Lib's concerns shift from trying to catch Anna out to worrying about her health. Who really stands to gain? The parents? The church? This is a story of contrasts and conflicts: religion and science, Irish and English, belief and disbelief, and ultimately, love over evil.

Dinner with a Perfect Stranger: an invitation worth considering by David Gregory.

Imagine if you received a dinner invitation from Jesus. What would you do? In this fictionalized novella, Nick Cominsky thinks it's a practical joke set up by his work colleagues. When he arrives at the restaurant, however, he finds only a solitary figure waiting for him, someone who seems to know quite a bit about Nick's personal life. As the dinner progresses, much is discussed causing cynical Nick to realise how empty and meaningless his life has been without Jesus.

The sequel, ***A Day with a Perfect Stranger*** follows Nick's wife, Mattie who, exasperated by her husband's new obsession with Jesus, is grateful to get away for a business trip. Guess who's sitting next to her on the plane!



Science/Environment

Silent Spring by Rachel Carson.

Declared one of the greatest science books of all time, this classic is still being published in its sixth decade. Carson was well ahead of her time in trying to alert the public to the environmental harm caused by indiscriminate use of pesticides, especially DDT. She met with fierce opposition from the chemical industry, but managed to engage various agencies in an environmental movement.

Picture Books focusing on Diversity Ages 3-8

Bear for Breakfast (Makwa kidji kijebà wìsiniyàn) by Robert Munsch, illustrated by Jay Odjick, translated by Joan Commanda Tenasco. Dual Language - English/Algonquin.

It's breakfast time and Donovan is hungry for a special kind of breakfast. Not eggs, pancakes, or cereal, but BEAR, just like his grandfather used to eat for breakfast! So, Donovan sets off to bag one of his own, going on an adventurous hunt through the woods, until he comes face to face with a huge bear and suddenly realizes that breakfast without big teeth is a much better idea.

Inspirational

I Have a Dream: the speeches that changed history by Ferdie Addis.

History lovers, especially, will enjoy reading the powerful speeches that had profound effects on people of their respective times. From the classical, pre-Christianity orators to Barack Obama's victory speech, the author concludes each speech with insight on the consequences to which each led.

Mouse in St Cuthbert's Library

There is a mouse in the St Cuthbert's Library. Can you find it ?
A prize will be given to the first child and the first adult to email what book the mouse is reading. Send answers to Malcolm at mlittle5@cogeco.ca



Art in the Library

The library is now exhibiting paintings by two St Cuthbert's artists, John Venner and Doug Shorthouse. Visit the library to check out this artwork.



The Library has become one of the most used areas at the church. Every day, parents wait here for their children and can use their laptops to work while they sit in the comfy armchairs. On Saturday mornings it is full of children. Thank you to Nancy and Sheila for creating this space.



A Thank You from Maple Grove United

Some of the teenagers from St Cuthbert's helped Maple Grove United harvest their tomatoes. Maple Grove sent this thank you

Thank you so much for your help with the tomato harvest. I have included this in our weekly newsletter to let our congregation know more about this initiative and your support. We are looking forward to working together for next harvest!



Garlic Planting at St Cuthberts

Make a note in your diaries - **Saturday November 11th** is the day we will be planting garlic in our garden. Garlic is the most valued crop that we grow, it is in great demand by the food banks - so come along, bring your children and help. We are grateful this year to have received garlic from Halton Environmental Network, which is donating 100 bulbs for us to plant. We are also grateful to Maple Grove United which is also giving us garlic bulbs saved from this years crop.

TIPTOE MUSIC HOLIDAY JINGLE 2023

Did you know that our community partner TipToe Music has been making music at St Cuthberts ever since the pandemic? Every semester they bring hundreds of families with children aged from birth to 8 years old to their classes to make music together, to sing and dance, and to learn together! Community is at the heart of the programme and they are proud to give back and support those in need within our wider community across Halton and Peel throughout the year.

Each year TipToe Music hosts the Annual Holiday Jingle. In fact, this year, the **Jingle won the Platinum Award for best local event in the Oakville Beavers Awards Readers's Choice Awards!**

This December the seventh Annual Holiday Jingle will be taking place across Burlington, Milton, Mississauga, and right here in Oakville at St Cuthberts Church from December 2nd - 9th.



Why are we telling you about this? Because every year 100% of the ticket proceeds are donated to the local charity Safetynet.

There is lots of space and new families are always welcome to come and join the fun and musical merriment to get them into the spirit of the holiday season.

Tickets go on sale on November 1st and can be bought at www.tiptoemusic.net. Book fast they often sell out quickly! Tickets are \$26 for first child, siblings \$15 each, attending parents and caregivers are free.

If you have any questions at all please reach out to E-J Walker, Director of TipToe Music by email at @tiptoemusicfun@gmail.com or call her at 289 218 758

Thank you for your support!

Upcoming Events (See St Cuthbert's Calendar Page 11)

ST. CUTHBERT'S LABYRINTH WALK


First Friday of Each Month

We will be hosting a Labyrinth Walk on the first Friday of each month at 7pm—beginning November 3, 2023.

A labyrinth is used for walking meditation. It is a single winding path from the outer edge in a circuitous way to the center. Labyrinths are used world-wide as a way to quiet the mind, calm anxieties, recover balance in life, enhance creativity and encourage meditation, insight, self-reflection and stress reduction. As a means of meditation, it provides a quiet and stress-free means of connecting with God in prayer as we walk.

Please join the Ven. Jeff Ward every month for this beautiful and peaceful means of renewal and growing in faith!

St. Cuthbert's Church
1541 Oakhill Drive, Oakville 905 844 6200
www.stcuthbertoakville.ca





Book Sale

Jigsaw Puzzle Sale

Christmas Bake - Boxed Puzzles and Book Sale

After buying your tree come inside for our bake, Christmas book and puzzle sale. You can browse around with a free cup of hot apple cider.

November 25 starting at 9.30 a.m.
November 26 starting at 11a.m.
December 2 starting at 9.30 a.m.
December 3 starting at 11 a.m.

St Cuthbert's Anglican Church
1541 Oakhill Drive, Oakville, L6J 1Y6

NEW - WELLNESS HUB NOVEMBER 18 AT 2:00 P.M.



Join us for St. Cuthbert's new Wellness Hub led by Che Marville. We are an inclusive space that invites growth and a strong sense of community to support your health and mindfulness journey. We will be taking a multifaceted approach to address wellness's physical, mental, emotional, and spiritual aspects. We will cover mindfulness, stress management, prayer, meditation, and scripture study. Interactive learning methods, including group discussions, workshops, and practical activities, will be incorporated. Participants will be encouraged to apply what they learn daily, and resources and tools will be provided to support their wellness journey.

ALL ARE WELCOME!

TAIZÉ NIGHT PRAYER

Friday November 17, at 7.30 p.m.

In the stillness of a candlelit hour,
come and pray with us using the songs
and prayers of the TAIZÉ Community.

ALL ARE WELCOME
St Aidan's Church



Maple Grove United Church Presents:

The Gold Rush

Starring Charlie Chaplin
Friday, Nov. 17
at 7:30pm
Maple Grove United
Church Sanctuary
Tickets are \$20.00
Children under 12 are free



Featuring Juno
Award-Winning
Organist Ian Sadler



346 Maple Grove Drive -- mguc@cogeco.net - 905-845-5721

December 9th
*Christmas
tea*
2 p.m. - 4 p.m.



In St Cuthbert's
Church hall

Free will offering

Christmas Tea

The Christmas Tea is being organised by Tina Bodfield. She is looking for volunteers to help. Please call her on 416-527-8117 or see her at Church at the 8 a.m. service.



Tina



Anglican Christianity: A Series by Professor Alan L. Hayes

Chapter 16: The Anglican Communion, 1789-1867 Part One: Overseas churches

The term "Anglican Communion" was first used in an official statement in 1867, when Anglican bishops from all over the world met at Lambeth Palace, the London residence of the archbishop of Canterbury. Today the Anglican Communion has a formally recognized existence as the global family of autonomous churches that are recognized as Anglican by the archbishop of Canterbury.

Before 1789, there was only one autonomous Anglican Church recognized by Canterbury, and that was the Church of England. The Anglican churches in the rest of the world were satellites of the Church of England, or (as in Scotland) in schism.

The American Revolution spawned a second autonomous Anglican church, the Protestant Episcopal Church in the USA (PECUSA). By 1867, several more national Anglican churches were autonomous, and others were on the way.

In Part One this month, we'll continue the story of the overseas Anglican churches that we've already met. Next month, we'll hear stories of some other overseas Anglican churches.

The Episcopal Church

The Episcopal Church in the USA approved its first constitution in 1789, six years after the United States won its War of Independence from the British Empire. With American independence, American Anglicanism lost its British ecclesiastical superstructure, and needed to construct a national institutional framework for the Anglicans of all thirteen US states, just as the United States had joined thirteen separate colonies into a new nation.

Colonial American Anglicans had been divided about the American Revolution that separated the USA from Britain. Tory Anglicans opposed it, since they espoused the divine right of kings. Whig Anglicans supported it, since they championed constitutional government. Of the 56 men who signed the Declaration of Independence, 32 were Whig Anglicans.

After the war, Whig Anglicans and Tory Anglicans disagreed on the next steps. Whig Anglicans wanted a church constitution (a) representing the will of the people whom it would order, and (b) constructing a representative form of government. They also wanted to remain in communion with the Church of England. Tory Anglicans, for their part, didn't need constitutions. All they wanted was a bishop to make whatever decisions were necessary.



Samuel Seabury

The Tory process was quicker. The principal Tory Anglican in the USA was the imperious Samuel Seabury, who comes across unattractively in the musical *Hamilton* (see the picture).

He was about to depart for Canada when someone suggested that he might become a bishop, and he liked that idea.

The rite for consecrating a bishop requires three bishops in the historic succession to lay on hands. Seabury went to England to try to recruit bishops to consecrate him, but was rebuffed. Impatient, he turned to the schismatic Episcopal Church of Scotland. The bishops there were pleased to feel needed. Seabury was consecrated in 1784. Meanwhile the Whig Anglicans were building bridges to the Church of England, where, after much fuss, their two nominees for bishop were consecrated in 1787.

At this juncture, joining Whig and Tory American Anglicans in a new denomination was no easy feat. The Whig "low church" had bishops in communion with Canterbury and a commitment to a constitutional form of governance incorporating lay authority. The Tory "high church" had a schismatically ordained bishop and a commitment to episcopal autocracy. With many compromises on both sides, these groups joined to found the Protestant Episcopal Church in the USA (PECUSA) in 1789.

Chapter 16: The Anglican Communion, 1789-1867

Part One: Overseas churches (Cont.)

(But the great William White of Philadelphia, who became PECUSA's first presiding bishop, didn't think that PECUSA was really a new foundation; he regarded it as simply a new chapter in the history of the church of colonial days.) PECUSA's innovation in governance was to correlate episcopal authority with the democratic principle. It vested the executive authority of each diocese in the bishop, and legislative authority in a body called the "diocesan convention," chaired by the bishop and comprising clergy and elected lay representatives. Similarly, the national church had a presiding bishop and a General Convention comprising a house of bishops and a house of deputies.

The rationale for the name PECUSA was that it described a church that had bishops ("episcopal") and whose Articles of Religion were recognizably Protestant. (The Church dropped the word "Protestant" from its name in 1987.)

The Anglican Province of Canada

The territory that in 1867 would become the dominion of Canada received thousands of Loyalist refugees after the American War of Independence. Its Anglicanism was therefore distinctly Tory until, in the 1820s, Church of Ireland and PECUSA immigrants enriched but complicated it.

The Tories, for their part, favoured an "established" Church of England with special privileges, and an episcopate with considerable authority in church and state. Irish Anglicans in Canada were typically evangelical, Scripturally focused, and bitterly anti-Catholic, and tended to take the reform side in politics rather than the Tory side. PECUSA immigrants had a democratic, constitutionally minded, lay-oriented ethos.

Dioceses.

In 1787 Britain pleased the Tory Loyalists by issuing letters patent (a legal instrument on the King's authority) that created a diocese for British North America (BNA) and appointed a bishop with significant authority. The diocese was called Nova Scotia, but it extended into what's now southern Ontario.

The new bishop, who became the first colonial Anglican bishop in the world, was Charles Inglis, who had been an Anglican priest in New York.

Out of the original diocese of Nova Scotia, new dioceses were later carved out. By 1867, these were Fredericton and Quebec (from Nova Scotia), Montreal and Toronto (from Quebec), and Huron and Ontario (from Toronto).

The diocese of Ontario, created in 1863, was named for the lake; the province of Ontario wasn't named until 1867.

Finance.

Financing the Church was a problem. The English obligation of tithing, it was determined, didn't apply to British North America (BNA). And Anglicans weren't accustomed to making voluntary offerings. So for many years Anglican ministry depended on the SPG, the semi-official Church of England mission society that we've met in previous installments of this series. But the SPG's largesse wasn't secure, since it was unwilling to fund the same churches in perpetuity.

In what's now Ontario a prospectively lavish asset was "clergy reserve lands." These were lands which in 1791 the British Parliament had set aside for the support of Anglican clergy, representing one-seventh of surveyed land. But not much of this land had immediate value either for rental or sale. Non-Anglicans resented Parliament's favouritism, and low-church Anglicans sympathized with them.



John Strachan

John Strachan.

For half a century the most influential figure in BNA Anglicanism was the Scottish immigrant John Strachan. He was appointed a parish priest in York (Toronto) just in time to negotiate a truce with an invading American army in the War of 1812. His leadership in that time of crisis certified him as an important public leader.

He was later made archdeacon of York and then (in 1839) bishop of Toronto. He was more than usually concerned with Indigenous rights; in fact, two Ojibwe lay delegates attended one of his last synods. He died in office in 1867.

Synods.

BNA bishops met in Quebec in 1851 to discuss common pressing problems. SPG grants were soon to end. And since in the previous three years all five BNA provinces had become internally self-governing, the bishops could no longer easily appeal directly to Britain for support. The bishops' solution was to build an independent self-governing Anglican province in BNA.

Despite their Tory misgivings about the democratic spirit south of the border, the bishops thoroughly admired PECUSA's diocesan conventions. They agreed to try to adapt them for BNA (under the name of "synods").

Chapter 16: The Anglican Communion, 1789-1867

Part One: Overseas churches(cont.)

In Toronto, Strachan forged ahead with a self-declared diocesan synod in 1853, the first in the British Empire. Some thought he had acted illegally by convening a synod without the government's consent; Strachan secured the legislature's retrospective permission in 1856. Other dioceses introduced synods in the following years.

In 1857 an Anglican synod in Toronto, following PECUSA's model, held an episcopal election, the first in the British Empire. No longer would Britain decide on Anglican bishops for BNA.



And finally in 1861 the bishops' vision for an Anglican ecclesiastical province of Canada was realized. The dioceses of what we now call Ontario and Quebec were the members, and one of

its bishops was made "metropolitan" (like the archbishops of Canterbury and York). After Confederation in 1867 created the dominion of Canada, the dioceses of Nova Scotia and Fredericton joined as well. (See the map of Canada in 1867, against the outline of its present boundaries.)

Independence from the Crown.

Tory Anglicans in BNA were forced to abandon their vision for an established Anglican Church in the 1850s and 1860s. Bishops lost their seats and influence in their colonial governments, and in 1854 the clergy reserve lands were secularized by an Act of the Canadian legislature whose preamble stated the intention to "remove all semblance of connexion between Church and State."

Moreover, in legal cases in 1863 and 1865 the highest judicial body in the United Kingdom ruled that the Queen had no authority to create dioceses or appoint bishops with "coercive jurisdiction" in self-governing colonies. Just like other denominations in BNA, Anglicans were to make their own decisions about governance and leadership.

Many BNA Anglicans were appalled by this change. They feared that with each national Anglican church free to go its own way, the worldwide unity of Anglicanism would be fractured. The Canadian bishops pressed for the meeting that became the first Lambeth Conference, in the hope that the world's bishops could find ways to preserve Anglican unity.

Rupert's Land

Meanwhile, in the huge territory called Rupert's Land (now largely equivalent to the Canadian prairie provinces),

which was a kind of private estate of the Hudson's Bay Company, an Anglican ministry was finally allowed in 1820. Previously the Company had excluded clergy for fear that they would challenge the Company and disrupt First Nations life.

The missionary, John West, was the first of many in the "North West" to be sponsored by the Church Missionary Society (CMS). This organization, founded in 1799 to sponsor missionaries to "the heathen world," was Anglican in personnel and commitments, but not formally a Church of England organization. Its founders were evangelical clergy and lay people, many of them leaders in the anti-slavery movement. They were unhappy that the Tory-inflected SPG, which was deferential to established interests, did little to preach the gospel to the unconverted.

As Anglicanism took root in Rupert's Land, England created for it a diocese with a bishop in 1849. At this early period the diocese focused on First Nations missions; settler ministries were largely restricted to the area around what's now Winnipeg.

In 1875, after the Hudson's Bay Company territory was added to the dominion of Canada, the Anglican diocese of Rupert's Land became an ecclesiastical province, comprising three dioceses, as the original diocese had been divided.

In 1893, after a trans-continental railway was built and First Nations were moved out of the way by a corrupt treaty process, Anglicans created a national church, "the Church of England in the Dominion of Canada," by the common action of the two ecclesiastical provinces, Canada and Rupert's Land. In 1954 it was renamed the Anglican Church of Canada.

The British West Indies

We've seen that the Church of England was established and publicly funded in the West Indies, and served the notoriously profligate and brutal white plantocracy. Slave-owning clergy supported slavery in their sermons and taught slaves their divinely mandated duty of obedience and submission.

Methodists, Moravians, Baptists, Quakers, and other "dissenters," by contrast, approached slaves as equal with whites in the eyes of God.

The CMS began sending missionaries, schoolmasters, and catechists to the West Indies in 1813. Like the dissenters, they focused their ministry on the slaves. In Jamaica, for example, the CMS opened the only Anglican school for slaves. The CMS was therefore unpopular with the white plantocracy and their purchased clergy.

Chapter 16: The Anglican Communion, 1789-1867

Part One: Overseas churches(cont.)

In 1824 Britain, under pressure to ameliorate the condition of the slaves and prepare them for inevitable emancipation, created two dioceses for the West Indies (under the names Jamaica and Barbados) and appointed a bishop to each of them. The planters were apprehensive that the bishops would challenge their authority, but in fact the bishops identified with the planters. Moreover, both bishops were high-churchmen who disapproved of the evangelical, lay-oriented CMS, and harassed it until it was constrained to phase down its operations.

The bishops did accept their task of preparing the slaves (if their owners approved) for emancipation. Their main goal was to make the slaves more British by suppressing their culture, which the bishops found scandalous. On Sundays, for example, their only day to themselves, slaves preferred to dance and sing, visit friends, work in their gardens, and engaged in trade, not attend church or Sunday school. Their family patterns, the bishops believed, were polygamy and concubinage.

Slaves danced at funerals, indulged in witchcraft, and honoured the cult of the spirit Obi, who had accompanied the first slaves from Africa to the West Indies. They didn't practice frugality. (In truth, their owners were hardly models to follow.) The British Empire ended slavery in 1834, although it required West Indian slaves to enter a transitional period of indentured servitude during which the churches would train them for freedom with the assistance of a Negro Education Grant of £30,000 a year. Emancipation, and the lifting of preferential tariffs on sugar in 1846, ended the prosperity of the West Indies, and the legislatures therefore reduced their funding of the Anglican Church, and in most cases disestablished it. Moreover, the SPG began withdrawing its grants in favour of more recent church plants. West Indian Anglicanism was forced to find fresh means of support. New dioceses were created, and synods were instituted. The ecclesiastical province of the West Indies was formed in 1883.

From A Jumbled Desk

by Malcolm Little

Winter Coat Drive

An item that came across my desk this month is from our friends at St Dominics. Last month they sent us an advertisement for the "Winter Coat Drive" which you will have seen in last months e-Messenger. This is a joint venture between St Dominic's, Church of the Epiphany, Walton United, Oakville Hydro and Halton Fire Service and has been running every year for 10 years.

Oakville Hydro provides storage space in their basement while Halton Fire Service provide drop off points at two of their stations. St Dominic's report: *"Through the generous giving of our many donors, we served 600 people and gave away more than 1300 coats and other much-needed winter apparel items to keep them warm this winter. Once again, thank you, and we look forward to your continued support for our 11th Annual Winter Coat Drive in 2024"*.

What's in a Word

I heard someone on the radio (yes I am of that age that still listens to the radio) talking about the origin of words in the English language and they mentioned the word 'advent'. So I looked it up in the Oxford English Dictionary. According to the Oxford English Dictionary the word Advent means *'the arrival of a notable person and in Christian theology the coming of Christ'* The word came into the English language, or more correctly the Anglo Saxon language, directly from Latin ('adventus' meaning to come) sometime after 450AD.

The word 'Adventure' comes from the same Latin root ('adventurus' meaning about to happen) but came into the English language much later, probably after the Norman invasion (1066). It came from Latin root but via Norman French. The dictionary defines the meaning as *'unusual, exciting, daring'* So Advent will be a time of Adventure, awaiting an unusual exciting event. The first Sunday in Advent is December 3rd, and this is the beginning of an adventure as we wait in anticipation for the greatest event in the world - the coming of the Christ, a daring event when God sent his son Jesus into the world which changed all our lives forever.



St Cuthbert's Calendar November 2023

SUN 29	MON 30	TUE 31	WED Nov 1	THU 2	FRI 3	SAT 4
<ul style="list-style-type: none"> 8am Traditional Service 10am Bilingual Service 10am Contemporary Service 		Halloween <ul style="list-style-type: none"> 7:15pm Bible Study (Zoom) 	<ul style="list-style-type: none"> 10am Bible Study at Church 	<ul style="list-style-type: none"> 10am Mandarin Bible Study 7pm Hymn Sing Along 	<ul style="list-style-type: none"> 9am Morning Prayer -Zoom 10am Seniors Group 7pm Labyrinth Walk 7:30pm Youth Music YMAP 	<ul style="list-style-type: none"> 9am Youth Volunteers
Daylight Saving Time ends <ul style="list-style-type: none"> 8am All Souls/Saints 10am All Souls/Saints 10am Bilingual Service 	<ul style="list-style-type: none"> 7:30pm Home Group 	<ul style="list-style-type: none"> 7:15pm Bible Study (Zoom) 	<ul style="list-style-type: none"> 10am Bible Study at Church 	<ul style="list-style-type: none"> 10am Mandarin Bible Study 7pm Choir Practice 	<ul style="list-style-type: none"> 9am Morning Prayer -Zoom 10am Seniors Group 7:30pm Youth Music YMAP 	Garlic Planting Remembrance Day (regional) <ul style="list-style-type: none"> 9am Youth Volunteers
<ul style="list-style-type: none"> 8am Remembrance Service 10am All Souls/Saints 10am Bilingual Service 		<ul style="list-style-type: none"> 7:15pm Bible Study (Zoom) 	<ul style="list-style-type: none"> 10am Bible Study at Church 	<ul style="list-style-type: none"> 10am Mandarin Bible Study 7pm Choir Practice 	<ul style="list-style-type: none"> 9am Morning Prayer -Zoom 10am Seniors Group 7:30pm Youth Music YMAP 	Christmas Tree Stand Install <ul style="list-style-type: none"> 9am Youth Volunteers 2pm Wellness Hub
<ul style="list-style-type: none"> 8am Traditional Service 10am All Souls/Saints 10am Bilingual Service 		<ul style="list-style-type: none"> 7:15pm Bible Study (Zoom) 	<ul style="list-style-type: none"> 10am Bible Study at Church 	<ul style="list-style-type: none"> 10am Mandarin Bible Study 7pm Choir Practice 	<ul style="list-style-type: none"> 9am Morning Prayer -Zoom 10am Seniors Group 12pm Men's Lunch 6pm Christmas Tree Unload 	<ul style="list-style-type: none"> 8am Christmas Tree Sale 9am Bake/Book/Puzzle Sale 9am Youth Volunteers
<ul style="list-style-type: none"> 8am and 10 a.m. Service 10am Bilingual Service 11am Christmas Tree Sale 11am Bake/Puzzle/Book Sa 	6pm Christmas Tree Sale	<ul style="list-style-type: none"> 7:15pm Bible Study (Zoom) 	<ul style="list-style-type: none"> 10am Bible Study at Church 	<ul style="list-style-type: none"> 10am Mandarin Bible Study 7pm Choir Practice 	<ul style="list-style-type: none"> 9am Morning Prayer -Zoom 10am Seniors Group 7:30pm Youth Music YMAP 	<ul style="list-style-type: none"> 8am Christmas Tree Sale 9am Bake/Book/Puzzle Sale 9am "Kids Holiday Jingle" 9am Youth Baking Event

**HYMN
SING-ALONG**

**1st Thursday of
every month
at 7.p.m.
in Church
All Welcome**



Men's Lunch



The Men's Lunch will be held on the last Friday of the month - November 24 at noon. As usual Dick Alcock will be sending an email giving us the venue nearer the time. **If you have not attended before and would like to join us email Dick at :**

richard.eleanor.alcock@sympatico.ca