

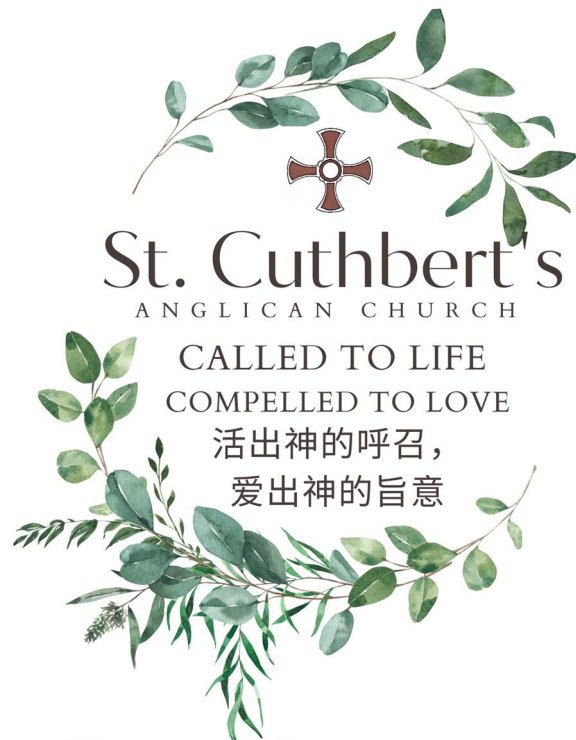


St Cuthbert's Anglican Church

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

e-Messenger

October 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

- October 1st - Blessing of the Animals Service
- October 8th - Harvest Thanksgiving Service

Friday Service

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

Baptisms



Ming Yao



Peng Jiang Gao

On Sunday September 10th we welcomed three people into the family of the church, Ming Yao, Peng Jiang Gao and Aileen Adams(Chen Li)



Aileen Adams



Ms. Ming Yao is a very talented professional singer, conductor and beloved teacher. Her husband Mr. Peng Jiang Gao was a professional basketball player. They both emigrated to Canada in 2017 and have been involved in church activities, such as teaching singing and body shaping since 2018. Ms. Yao said the following:

"My heart was touched when I was invited to lead the bilingual choir since the end of last year. My soul has been more nourished by singing hymns and studying God's words. It is truly a blessing to become a member of God's family and find a home. God's is the source of my joy and God will guide me to be a kind, friendly and forgiving person toward other people. To love for God forever !"

Submitted by Susan Zeng

Aileen Adams(Chen Li) is a high school teacher, a clergy's wife, and a mother with two lovely children. She moved to Canada in 2015, and the Lord led her to this holy baptism after nine years of exploration and discernment in her faith journey. Here is what she said:

"Faith is essential for everyone and this world; the Love of Jesus touched me through many witnesses within the brothers and sisters in our church. I feel blessed to be one of His disciples, to carry the cross and follow Him!"

St Cuthbert's Outreach

Kerr Street Mission Dinner

On Monday August 28th 16 parishioners from St Cuthberts cooked 60 meals at Kerr Street Mission. We split into three teams, Food Preparation, Serving and Washing Up. The menu was put together by Samira and was a traditional Persian meal. The main course was Lubia Polo which was ground beef, green beans, tomatoes and basmati rice accompanied by a lime salad made with ingredients (except the limes) from the gardens of St Cuthberts, Maple Grove United and Clearview Reform Churches. The dessert was apples, Ontario peaches, carrot cake and nanaimo slices.

It was a really fun event as can be seen from the photos.



Parisa and our Music Director Dr. Dan showing his culinary skills !



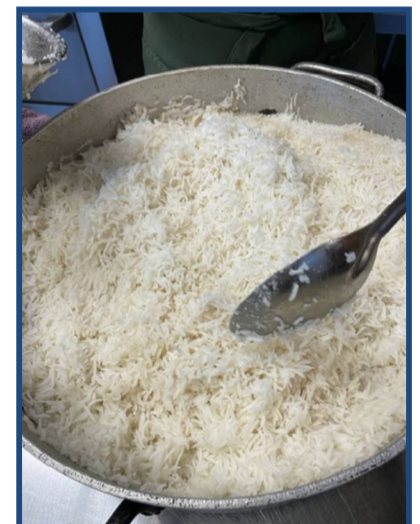
Florence and Samira chopping for the salad.

The Food Preparation Team

(from right to left) Samira, Dan, Parisa, Susan, Florence, Malcolm, Mary Ellen, Devon and Dave



Devon helping with the ground beef



6 Kg of rice cooked perfectly by Parisa

I am reaching out to thank the StCuthberts group for hosting such a lovely dinner last night. The Lubia Polo was such a special treat for the clients! Thank you so much for taking the time to think of a meal that is culturally diverse, it really provides the opportunity for new experiences. We strive to ensure both clients and volunteers enjoy their time here at KSM.

Jenna Cunningham
Meals Coordinator & Volunteer Administrator
Kerr Street Mission



Serving Team
Sammi, Kara, Rick and Wendy (behind the counter)

The Washing up Team
Alan and Kurt. Dawn was also working very hard in the kitchen but escaped the photographer !



SUGGESTED FALL READING

by Booksy

This month we start 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 Five People You Meet in Heaven
by Mitch Albom.

Eddie is an 83-year-old war veteran who has lived his whole life in the same town working the same job as a maintenance man at the Ruby Pier Amusement Park until a tragic accident on a ride claims his life. Having always thought his existence was inconsequential, he is surprised to meet five people in heaven, a couple he knows, a few he doesn't, who play out his life before him to show their shared impactful connections which confirm that every life has a purpose. A film adaptation was made in 2004. Both the book and DVD are available in our collection.

Still Life
by Louise Penny.

This first novel in a mystery series introduces us to Chief Inspector Armand Gamache, of the Sûreté du Québec, and equally noteworthy, the small Eastern Townships village of Three Pines. At Thanksgiving a woman is found dead in the woods from a hunting accident. Or is it? Lacking a police department in the rural area, the investigation is allocated to Montreal detectives. Not only does Gamache encounter eccentric local residents, but as a man of principle and ethics, he's often at odds with his superiors at the Sûreté. Winner of numerous awards, the series was also adapted as a film in 2013 and an Amazon Prime TV series in 2022.

Ages 8 and up and Adults

Mrs. Potts Finds Thanksgiving
by Alice K. Boatwright.

The miserly Mrs. Potts rediscovers the meaning of Thanksgiving with the help of a stray cat. Inspired by Charles Dickens's A Christmas Carol (without the scary ghosts). This is a lovely family story to share together when read to younger children.

Poetry

He Giveth More Grace: 100 poems; God Hath Not Promised: 100 more poems; Grace Sufficient: 100 further poems
by Annie Johnson Flint.

Annie Johnson was born on Christmas Eve, 1866, a joyous occasion, yet she was to endure many tragic events in her lifetime. She and her younger sister were orphaned as young children, but fortunately were adopted by the Flints, a childless Baptist couple, who provided a frugal, but very loving home. A teaching job became difficult when crippling arthritis was diagnosed at an early age to the point where she had to give it up. During this time both adoptive parents died within months of each other. At a low point in her life, she turned earnestly to writing which she had done recreationally all her life, and remarkably two Christian publishers began to publish her work bringing in much-needed income. Rather than blame God for all that she had had to endure, she believed strongly in the boundless store of His grace when confronting pain, trial and suffering. A fourth book in our collection is ***The Blessings that Remain: poems of comfort for times of grief and difficulty.***

Biography

Always Fresh: the untold story of Tim Hortons
by the man who created a Canadian empire
by Ron Joyce with Robert Thompson.

Growing up in rural Nova Scotia, Ron Joyce entered the restaurant business with the purchase of a Dairy Queen franchise after moving to Ontario. In 1964, he invested in the first Tim Hortons in Hamilton and grew the business into one of the most successful restaurant chains in the world. Part autobiography and part business story, the Tim Hortons name and its buzzwords have become part of the Canadian lexicon.

Upcoming Events

September 30 and October 7 - Food Drive
November 24 - Christmas Tree Unloading
November 26 - Bake Sale
December 2 - Youth Baking for the Bake Sale
December 3 - Christmas Bake Sale
December 24 - Christmas Eve Service - Singing the Christmas Hymns
January 6, 2024 - Youth Yoga and Meditation (exam de-stressor)
April 27 and May 4 - Food drive



Anna Tavakoli
Youth Leader

Why our teenagers like St Cuthbert's Church

A recent survey carried out by Anna and Eliza reveals what the teenagers at St Cuthbert's think of their experience with us. It is nice to know that 100% of the respondents said they considered St Cuthberts a safe place to come and hang out and meet friends and make new ones.

Almost 75% said they had made new friends since they started coming to us.

93% said that they preferred meeting their friends face to face rather than on social media which ties in with a report in the Toronto Star. Quoting the Star, 'this is the first generation of people now in our high schools and universities who have grown up fully online'. The Star quotes a teenager from Walkerton Ontario "20 years ago the Internet was an escape from the real world, but now today the real world is an escape from the Internet"

Our teenagers all seem well balanced with 100% saying they felt no pressure at school or from home although 26% said they had experienced discrimination in the community or school because of race or sexual orientation. Their comments about St Cuthberts are heart warming, for example:

- *Its unforgettable*
- *I think people here are really nice and welcoming*
- *Great friends :)*
- *I would describe my experience overall as **EXCITING***
- *Interesting and fun experience every week*

Richard Ge

Richard is the person you never see on the streamed services because he is up in the loft working the audio and video controls. Richard has been working with Jeff Bamford for 3 years, almost from the start of the streaming service and has run the operation when Jeff has been away. He is the son of Jenny who is involved with the Sunday School, bi-lingual choir and Bible Study.

Richard graduated from High School this year and is attending Western University studying Business. We will miss him but wish him well for the future. On August 27th Ven. Jeff presented him with a St Cuthbert's coffee mug, a sign of our appreciation, and Richard said that whenever he comes home he will be attending St Cuthberts.



Youth News

Youth Music and Event Players (YMEP)



The Youth Music and Event Players started a new season on September 15. About 30 teenagers came to register. The photo (left) shows Anna, our Youth Leader, talking to the group. Those parishioners who have attended concerts last year will know what a talented group of teenagers we have. Many of the past performers have now graduated from High School and moved on to University, so this year we have a new intake and we wish them success and look forward to their concerts this coming year.

Kids from Playbox Learn where Tomatoes Really Come From

The kids from Playbox learned that tomatoes don't always come wrapped in plastic from the supermarket. Ali talked to the kids about how tomatoes grow and showed them the plants in our Community Garden. They were really excited when Ali told them they were each allowed to pick a tomato of their choice and take home to their moms.

Ali Talking to the Kids



Family Fun Fair



Face Painting

Spin Art

The weather on Saturday September 16 was good for the annual Family Fun Fair. Everyone had fun at the Face Painting, Golf, Skittles and the Spin Art painting. Judging by the squeals of delight and laughter coming from the Bouncy Castle (supervised by Kurt) it was really enjoyed both by little kids and teenagers. Hot dogs, popcorn and drinks were available at the Food Stand. Again this year Rick manned the BBQ. Thank you Wendy at the First Aid Station and our Youth Leader Anna and Fr. Jeff for organizing it.



Food Stand - Rick cooking Hot Dogs



Bouncy Castle with Kurt



Budding Golfers

Skittles


Upcoming Events

TAIZÉ NIGHT PRAYER

Friday October 20, 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





BRONTE COAT DRIVE

Help keep someone warm next winter!
Donate your gently-used, clean winter wear. Coats, jackets, snowpants, snowsuits –
All sizes welcome – adult and children.

DROP OFF: September 9, 16, 23, 30
Parking Lot of St. Dominic Parish, 2415 Rebecca Street, Oakville, L6L 2B1
10:00 a.m. – 1:00 p.m.

OR: Fire Station at Bronte Road & Rebecca Street
OR: Fire Station at Kerr Street & Rebecca Street
Until October 13, 2023


OR: Call: 905-631-6188

All coats will be distributed during the
10th Annual Coat Event
October 14, 2023
St. Dominic School Gym
2405 Rebecca Street, Oakville. L6L 2B1
9:00 a.m. – 12:00 p.m. by invitation
Open to the public after 12:00 p.m.

Need a Winter Coat?
Bring your invitation and select a
coat, free of charge, during the
Coat Drive event on
Saturday, October 14, 2023.
One winter coat per person in
attendance (depending on size
and availability).

*A joint project of St. Dominic Parish,
Church of the Epiphany, Walton
Memorial United Church, and other
service agencies.*



Proudly
sponsored by
Oakville Hydro.

LET'S GET ON THE ROAD TO RECONCILIATION!

An opportunity to get to know your local Indigenous community, share stories and further your journey on the path towards reconciliation.



DATE: SUNDAY OCT. 15TH
TIME: 1PM- 3PM DOORS OPEN 12:45PM
At Shaarei-Beth El Congregation, 186 Morrison Road, Oakville, Ontario L6J 4J4
Light lunch provided, no charge
but pre-registration for this event is required.

SPEAKERS:

- Grandmother's Voice
- 101 Deweguns (educational art project using drums)
- Mohawk Residential School Survivors

How to pre-register:
sandragorlick@gmail.com

All are welcome!
Crafts, jewellery and orange t-shirts
will be available to purchase.

Sponsored by:



"We did not build this house, but we do inhabit it, and we share a responsibility for its repair." Rabbi Grushcow

HYMN SING-ALONG

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





Anglican Christianity: A Series by Professor Alan L. Hayes

Part 15: Overseas Anglicanism to 1778

The British Empire at its height was the most geographically extensive empire in human history. And wherever the Empire went, the Church of England went as well.

That's largely because British overseas administrators, traders, soldiers, and settlers expected the Church's pastoral ministrations and the familiar patterns of its worship. And it's partly because colonizers and Church leaders sought to bring Christianity to the Indigenous peoples in Britain's colonial territories.

In retrospect, we recognize that imperial Anglicans too seldom distinguished the gospel of Christ from the norms of British civilization. Missionary goals therefore typically included both conversion and acculturation to British norms. That synthesis distorted the gospel.

Nevertheless, faith is a dynamic thing, and new Christians and their descendants usually deconstructed the British packaging of the gospel and adapted it to their own situation.

Ireland

In an earlier installment we left Ireland in 1603. A nation of Roman Catholics, Ireland was being ruled by a small group of Protestants appointed by King James I. From then until 1778 England sought to maintain its power there by repressing Irish culture and religion.

James continued and accelerated Elizabeth's practice of confiscating land from Irish Catholics and giving it to English and Scottish Protestants for "plantations" (colonies) that would keep Ireland under control. The largest plantation was Ulster, which comprised several counties in the northern part of Ireland. The government financially endowed Anglican ("Church of Ireland") churches, which had few willing Irish worshippers.

Repressive policies included imprisoning or expelling Roman Catholic clergy, trying to enforce Irish participation in Anglican worship, and denying Irish Catholic civil rights. These "penal laws" were sometimes relaxed, then renewed.

Two significant Irish rebellions punctuate this period, with brutalities from both sides. The first rebellion, launched in 1641, was put down in 1652 by an English army which was led, at first, by Oliver Cromwell himself. A second rebellion in 1689 took the side of the Roman Catholic King James II of England, who, you'll recall, had been sent packing by Parliament in the "Glorious Revolution." His army of Irish supporters was routed by the British under the new Protestant monarchs, William III and Mary II.

The two decisive British victories in this "Willemite" war, one at the River Boyne in 1690 and one near Aughrim in 1691, quickly came to be celebrated by anti-Catholic Irish Protestants at annual commemorations on July 12. Since King William was also Prince of Orange, a principality in Provence, a later Irish Protestant fraternal lodge was called the Orange Order.

Not just Roman Catholics but also non-Anglican Protestants such as Presbyterians were marginalized. Church of Ireland members, who accounted for about 5% of Ireland's population, exercised control over the Irish Parliament, local government, the judicial system, agriculture, and the economy.

British worries that the Irish might rally to James II's son, "the Old Pretender," largely ended at his death in 1766 (even though a "Young Pretender" was in the wings as well). An extremely slow process of reconciliation began, which still isn't completed, between Irish Catholics and Protestants. Beginning in 1778 some penal laws began to be repealed.

The easing of tensions can be credited partly to Edmund Burke, an Irish Anglican Member of Parliament who is widely called "the father of conservatism." He fought against the penal laws as an "unparalleled code of oppression."

The early British theory of Empire

King Henry VIII's Parliament described England as an empire in 1532. By that it meant that the king, like the Roman Emperor Constantine, was the head of both the state and church in England.

Part 15: Overseas Anglicanism to 1778 (Cont.)

Soon English writers were theorizing a British overseas empire. The greatest early theorist was an Anglican priest of Welsh extraction named Richard Hakluyt, who wrote in the 1580s and 1590s. He promoted overseas colonization as a way of checking the power of Spain, and bringing England riches and honour. And he wanted Anglican missionaries overseas to preach the gospel "for the salvation of those poor people which have sitten so long in darkness."

Britain practiced two main kinds of colonialism. With "exploitation colonialism," as in India, China, and Africa, British administrators, traders, and soldiers were sent, usually temporarily, to work with compliant local authorities to extract resources and grow cash crops for the advantage of the mother country. With "settler colonialism," as in America, Britain sent settlers who would never leave; they would create new British societies by displacing Indigenous peoples.

New lands

From 1497 to 1607, British adventures in the New World were limited to the efforts of explorers, privateers, traders, and fisherfolk, plus some failed colonial experiments, notably in Newfoundland and on Roanoke Island. Britain's energies and finances were constrained by domestic issues and by wars with France and Spain.

An Anglican chaplain with one expedition of exploration is commemorated in our Book of Alternative Services on September 3. Robert Wolfall, in 1578, celebrated the first known Eucharist in what's now Canada.

The first enduring British colony in the New World was settled in 1607 at Jamestown, in what's now Virginia. It was designed by its founding organization, the Virginia Company, to be an Anglican colony, which would evangelize the First Nations.

Christianizing Indigenous peoples was seen as (a) a humanitarian enterprise, (b) a check on Spanish Catholicism, and (c) a way to hasten the second coming of Christ. Christianizing included "civilizing," that is, making First Nations people more like the British. Although some First Nations people were indeed converted, most famously Pocahontas (pictured here), relations between newcomers and Indigenous peoples deteriorated quickly. After 1622 Virginia began using military force to move Indigenous peoples off their land.

Virginia

Virginia was the most Anglican colony in America. It was established and supported by law from 1619 until after the American Revolution. For many years its parish governing bodies (called vestries) doubled as local civil governments, with such responsibilities as maintaining roads.

The peculiarity of colonial Virginia Anglicanism was that it was an episcopal church with no bishops in sight. The bishop of London formally had jurisdiction over England's overseas churches, but not all bishops of London took much interest in that task. As a result local lay leaders largely ran the churches, even if sometimes a royal governor or a bishop's "commissary" (local agent) tried to pull rank. Most notably, vestries chose their own parish clergy, a novelty which has generally continued in place in the Episcopal Church.

Black Africans were brought to Virginia as servants in 1619, but they soon morphed into slaves, and in 1662 the Virginia legislature formally established hereditary race-based chattel slavery. Slavery became essential to Virginia's economy, which was based on tobacco. The church had no problem with slavery, and, indeed, many clergy and parish corporations owned slaves of their own. Occasionally a priest thought of catechizing and baptizing slaves, or spoke out against the brutality of the system, but clergy had very little influence with slave owners.

The Society for the Propagation of the Gospel (SPG)

The SPG, privately founded in 1701, functioned as the semi-official missionary organization of the Church of England. It recruited and supported Anglican clergy in British colonies, and, to a much lesser extent, evangelized First Nations peoples and slaves.

Its chief founder, Thomas Bray, who had been the bishop of London's commissary in Maryland, had been horrified at the dismal state of the Church of England in America.

The SPG sponsored 400 missionaries in the eighteenth century, mainly in what's now the United States. It had to pull out from that country after the American Revolution, and moved to other lands, including Canada.

The SPG had a tory and high-church character; it saw the British monarchy and the Church of England as divinely mandated.



Pocahontas

Part 15: Overseas Anglicanism to 1778 (cont.)

It played a major role, through its operations, mission reports, fund-raising, and anniversary sermons, in creating a public theology of the British Empire and Church as an instrument for realizing God's purposes in the world.

Other American colonies

Southern colonies. The Church of England was established in North and South Carolina, Georgia, and, sometimes, Maryland.

New England. Congregationalism was legally established, and Anglicans were a besieged minority. Here the Church of England was largely tory and high-church, in dramatic contrast to whiggish Virginia.

Middle Colonies. There was no established church in New Jersey, Rhode Island, Pennsylvania, or most of New York. Religious freedom was recognized. Anglicans learned to get along with non-Anglicans. William White, rector of Christ Church, Philadelphia, for 57 years, and later a bishop, was the most notable colonial Anglican.

West Indies. The British islands of Barbados and Jamaica were, from the 1650s, very lucrative sugar "plantocracies" worked by black slaves. The whites there, as one scholar says, "paid lip-service to the church as long as it did not oppose them." Clergy came and went quickly because of low salaries and high prices, and their dismay with dilapidated buildings and tepid faith commitments.

A plantocrat named Christopher Codrington in 1710 left his estate to the SPG to fund a college for slaves, but other plantocrats made sure that the college would enrol whites only. Over the next century the SPG bought, branded, and oversaw hundreds of slaves for the Codrington plantations. Today Codrington College is an Anglican theological school.

Newfoundland mainly served seasonal fishing vessels until French and English settlements were attempted in the late 1600s. An Anglican minister to a British garrison began ministering to settlers in 1697, and received financial support from the SPG once it was organized. St. John's was the first

Anglican church in what is now Canada (1699).

Anglican. Britain received control of this region from France in 1713, but its first major settlement was Halifax in 1749. In 1750 St. Paul's Church, Halifax (pictured here) was founded, and is the oldest continuing Anglican church in what's now Canada.



The Church of England was established there by law.

Quebec. Britain received this colony from France in 1763. Governor James Murray received royal instructions to promote the Church of England, but he was also told not to oppose Roman Catholicism. He gradually found that he

depended on Roman Catholic leaders for the maintenance of peace and security, and he chose not to risk their goodwill by pushing Protestantism too vigorously. Three francophone Anglican clergy were appointed.

Rupert's Land. King Charles II chartered the Hudson Bay Company in 1670, and appointed his nephew, Prince Rupert of the Rhine, as its first governor. Its mandate as a trading company included all the land draining into Hudson's Bay, an immense area of about four million square kilometres (see the map). The Company didn't allow any clergy into the area until the nineteenth century.

India. The East India Company employed chaplains for its British employees and military and civil support personnel. The first Anglican church in India was established at Madras in 1680. The Company was averse to missionaries to the local population.

Mohawks

The SPG found its greatest success in evangelization with the Kanien'kehá:ka or Mohawks, who lived in the Mohawk River Valley west of Albany, New York. The British depended on the Mohawks for trade and military alliances, and treated them respectfully for fear that they might shift allegiance to New France. The Mohawks therefore were in the unusual situation of being conversant with British culture without feeling threatened. The SPG missionaries were generally diligent in learning the Mohawk language, building relationships, making good use of Mohawk lay readers, and finding ways to be of service. By 1740 virtually all Mohawks were Christian, and most of them Anglican, without ceasing to be Mohawks.

The best known missionary team was the Rev. John Stuart and Joseph Brant (Thayendanegea), who collaborated on translations of the Gospel of Mark and parts of the Book of Common Prayer. The Mohawks were forced to flee to Canada during the American Revolution.



St. Paul's Church, Halifax

Part 15: Overseas Anglicanism to 1778 (cont.)

The Great Awakening

A Christian revival swept the Atlantic colonies of America in the 1730s, centred on the emotional preaching of a young Anglican priest named George Whitefield. (The American revival mirrored the English revival connected with another Anglican priest, John Wesley.) Whitefield preached to great crowds both inside churches and outdoors. He was one of the first Christian leaders to preach to African Americans.

The revival had a long-term social impact. It was the first movement that overflowed American colonial borders, laying the ground for American nationhood. It sounded the death knell of the typical preaching style of the day- formal, elegant, dense, relentlessly theological. And the Awakening stimulated a democratic populism that led to the American Revolution.

Next month

I'll try bringing the narratives of British, Irish, and overseas Anglicanism into a single narrative taking us up to the first Lambeth Conference of the Anglican Communion in 1867.

St Cuthbert's Altar Guild



Harvest Thanksgiving Donations

The Altar Guild always make a fantastic job of decorating the Altar for Thanksgiving using your offerings of food and produce. Please help again this year by delivering your donations to the church on **Friday October 6 or on Saturday October 7, before 9 a.m. Donations can be left at the foot of the Altar.** If these times are not convenient please contact Dawn Seto 905-844-4092. All donations are shared with our food bank partners after the service.

Mission to Guatemala

by Dr. Dan Lee

In January 2024, I will be returning on my 12th trip to Guatemala to perform dental services for the poor and indigenous population of this Central American nation. I will be traveling with a charitable organization called Health Outreach. Health Outreach is a non-profit charity dedicated to providing dental services to impoverished people in remote areas of developing countries. I know you are approached by many other very good charities. For Health Outreach, I can attest to this charity, which was started by my good friend, Dr. Tim Lee. The charity is Toronto-based, from Tim's home and dental office, and is completely volunteer driven, so ALL (100%) monies go directly to the dental care of the children. The Charity just celebrated their 20th-year birthday. All mission volunteers pay for their own airfare and accommodations in Guatemala.



Preserving the Smile

This coming mission, I will be going to a region that we worked four years ago called Quesada, and its surrounding villages. This is in the interior region of Guatemala, and believe me when I say that I am still surprised after 11 years of these mission trips, at the dire nature of their mouths.



Preserving the Smile - before - after

I encourage all of you to check out Health Outreach's website at: <https://healthoutreach>

When submitting online please be sure to include my name in the FUND section * as "GUATEMALA- Dr. Daniel Lee" - **or see me at Church**

St Cuthbert's News

Men's Lunch



The Men's Lunch will be held on the last Friday of the month - October 27 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



Food Drive Pickup

Saturday October 7

We need drivers to help with the Youth Food Drive Pickup on October 7. The drivers follow the teenagers and the food bags are loaded into the trunk of their car. The food bags are then taken to Kerr Street Mission. The event will be from 9:30 a.m. until noon.



Fall in the St Cuthbert's Community Garden



In the first week of Fall we welcomed back our volunteers who have been with us from grade 9/10 and are now mostly grade 12. They removed the tomato and zucchini plants from the raised beds and tidied the beds for planting next years crop of garlic. This season we have made regular weekly donations of vegetables to Kerr Street Mission, Fare Share Food bank and the Salvation Army Shelter. We have also sold vegetables to the community to fund the garden and we have raised \$1800 to date. We will make a donation to Clearview Reform Church as they provided the garlic we sold this year and the seed for next years crop.

One of the raised beds cleared for winter sowing



Nicola's Ordination

On Sunday September 24th Nicola was ordained at Christ's Church Cathedral, Hamilton. Rev. Rob Miller was also ordained.



Zhang Nicola



Unfortunately Bishop Susan was ill and could not preside, but our Assistant Bishop, Archbishop Colin Johnson, performed the ceremony. Nicola was supported by several members of the St Cuthbert's congregation. She will continue at Grace Church, Waterdown at present.



Rev. Nicola, Rev. Rob Miller and Archbishop Colin Johnson.