



The "O" Antiphons

O WISDOM, you come forth from the mouth of the Most High, and reach from one end of the earth to the other, mightily and sweetly ordering all things; Come and teach us the way of prudence.

O ADONAI and Leader of the house of Israel, you appeared to Moses in the fire of the burning bush, and on Mount Sinai gave him your law. Come, and with an outstretched arm redeem us!

O ROOT OF JESSE, you stand as an ensign to the peoples; before you kings shall keep silence, and all nations bow in worship: Come and save us; do not delay.

O KEY OF DAVID and Scepter of the house of Israel, you open and no one can shut; you shut and no one can open: Come and bring the captives out of the prison house, those who sit in darkness and the shadow of death.

O RISING DAWN, Brightness of the Light Eternal and Sun of Righteousness: Come and enlighten those who sit in darkness and the shadow of death.

O KING OF NATIONS and their Desire, you are the cornerstone who makes us both one: Come and save the creature whom you have fashioned from clay.

O EMMANUEL, our King and Lawgiver, the desire of all nations and their Salvation: Come and save us, O Lord our God.



A STUDY OF THE "O ANTI-PHONS"
IS TAKING PLACE ON THURSDAY
EVENINGS DURING ADVENT AT
7:30 p.m. IN THE CHURCH

The Color of Advent

THE PRESENT ORDER of colors for the various seasons and celebrations of the liturgical year represents a gradual development which was not complete until the end of the medieval period. In the East, the Churches never developed a color sequence, and even today there is a great variety of colors in use. The Eastern Churches generally make a distinction between bright and dark colors, but allow the priest to choose the actual color that will be used for a particular occasion. The first sequence of colors in the West was apparently based on that which was used in the Latin Church of the Holy Sepulchre at Jerusalem during the twelfth century. However, when the Western Church began to establish color sequences for feasts and seasons, there remained a great deal of variety. Black, violet (purple), and blue were all seen to be various shades of the same color and were often used interchangeably.

The color for the seasons of Advent and Lent is violet. This color, which is often called purple, has a variety of shades ranging from blue-violet to red-violet. The shade that is traditionally known as "Roman purple" is actually a red-purple. Elsewhere in Europe, violet tended to be more blue-purple than the Roman color. This difference is partially attributable to the variations in violet dyes obtained from shellfish in various regions of Europe.

Those who had proposed the use of blue for Advent have done so in order to distinguish between the Advent season and the specifically penitential season of Lent.



WARDENS REPORT

Your Wardens would like to acknowledge and give thanks for the blessings our Parish family has experienced during this transitional time.

The past several months have presented many challenges as we adjusted to the departure of Father Robert Hagler, O.H.C. and Brother William Sibley, O.H.C. and awaited the appointment of our new incumbent. We, as a parish family, have been blessed by the response members of our family made to these challenges. This response, we believe, has enabled us to fully continue the activities of our parish life.

In particular we would like to express our deepest thanks and appreciation to Father Bruce Alton and Father Dick Johns for their priestly ministry to us. Having our sacramental needs met by family members, during this transitional time, has been a great blessing.

Our parish life has been nurtured and strengthened by the many ministries of various committees and individuals. Thank you for your continuing work.

We rejoice in the appointment of Father Christian Swayne, O.H.C. as our new incumbent. Father Swayne brings to our Parish many gifts and vast experience, both in North America and Ghana. We welcome Father Christian into our Parish family and look forward to our life together.

Evelyn Butler, People's Warden
Dennis Richardson, Rector's Warden



GIFTS FOR THE CHRIST CHILD

Some of you know this as "White Gift Sunday". This year, as part of the Christmas pageant, (that's Saturday, December 22, at 4:30 p.m.) EVERYONE is invited to participate in offering their gift to the Christ child. The gifts need to be labelled eg. "gift for 8 yr. old boy", "gift for 2 yr. old girl", etc. and it would also be helpful if the gifts were wrapped. ANYONE WHO CAN NOT COME TO THE PAGEANT IS ASKED TO BRING THEIR GIFT ON SUNDAY, DECEMBER 23. These gifts will then be taken to STOP 103 where they will be added to the Christmas Hampers and given out on Christmas Eve.

Please note that Stop 103 has a pre-natal and neo-natal clinic on Wednesdays. Any gifts of diapers, blankets, clothing and milk-based formulas would be much appreciated.

Also, for those of you who wish to donate the gift of money through St. John's, could we please have your donations by SUNDAY, DECEMBER 16. This will enable us to send out a cheque which will be received in time to assist the many who need help at this time.

BY WAY OF INTRODUCTION

It has been suggested that I write a bit of an introductory biography, so here goes.

I was born August 10, 1933 in Tweed, Ontario, Canada, the son and grandson of Anglican priests. My Mother was of Mennonite stock, although her parents had converted to Anglicanism. I have a lingering admiration of Mennonite simplicity and a firm commitment to the Anglican way.

Somewhere between the ages of 12 and 14 I experienced a call to the monastic life and that invitation never left me, although I was often very perplexed as to how I was to accomplish it. That has left me convinced that we need to take the spiritual experiences of young people very seriously.

Eventually I went to Trinity College to study theology and after ordination was for two years Assistant to the Dean (curate) at St. Georges Cathedral in Kingston. I learned a great deal from Dean Briarly Brown, which together with my experiences as a child in my fathers and grandfathers rectories, makes parish life comfortable to me, although I have in fact not spent much time as a regular parish priest.

I joined Holy Cross in 1960. Holy Cross in those days was very strict - out of a 24 hour day there was only about 45 minutes when we did not have an assigned task, place to perform it, and costume to be worn. Most of the day was spent in silence. I rather enjoyed that life style and still do.

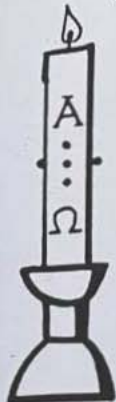
After the formation years I became novice master training the new men, did that for a number of years mostly during the period of the great reform that produced the modern "contemporary" order, and then after a couple of years as Prior of Mt. Calvary Retreat House in Santa Barbara - where I was educated in the Lotus-land life style of Southern California, I went to Africa to oversee the indiginisation of our work there.

I stayed there for about 14 years, doing various things including primary and secondary evangelism, novitiate training, a string as Provost of the Cathedral in Cape Coast, and a bit of farming. My main job was preparing African Holy Cross Brothers to take on the work of Holy Cross in Africa. Africa remains a very important influence on my life, and a major interest.

I returned to North America about 2 years ago, spent a year back at West Park - still our most traditional house getting re-acclimatized to North America and then came to Toronto.

After some 30 years living abroad I am over-joyed to be back in Canada and have no plans for further travels. I look forward to sharing in St. Johns ministry. I hope to help the growth of the monastic life in Canada. I am especially interested in evangelism, inter-cultural affairs, environmental issues and justice (third world and native American issues). All of this resting on a firm faith in Jesus Christ, and a conviction that the Gospel is indeed good news of all humankind.

Fr. Christian Swayne, O.H.C.





A BRIEF HISTORY OF ST. JOHN'S

MISSION

In the year 1878, a few Church of England people, living in the neighbourhood of what was the Town of West Toronto Junction, formed a Mission and held services in a small cottage on what was then Elizabeth Street. The first Vestry Meeting was held on December 19, 1879.

FIRST WOODEN CHURCH

In 1880, the Lord Bishop of the Diocese gave his sanction to the erection of a building for the purpose of Divine Worship, known as St. John's Mission-Runnymede. This Church was erected at a cost of \$700 and opened for worship on November 20, 1881.

In 1887, there was a rapid growth of the town and his Lordship was requested to set apart this district as a separate Parish. This he did under the name of St. John's Parish, West Toronto Junction.

THE SECOND CHURCH

As the building erected in 1880 was too small to accommodate the increasing congregation, it was resolved in the winter of 1888 to erect a larger building. The corner stone of this new building was laid on May 11, 1889 by Rev. J. P. Sheraton, D.D., Principal of Wycliffe College, Toronto, and opened for service on Sunday, January 26, 1890 by the Right Rev. Arthur Sweatman, Bishop of Toronto. The plot of ground on which this Church was situated was given by Messrs. John Fiske and Thomas Wadsworth in 1880. The cost of this first brick Church was \$8,737.

THE THIRD CHURCH

Through the vision and untiring efforts of the Rev. Richard MacNamara and Mrs. MacNamara, the present Church building was planned. The corner stone of the new structure at 288 Humberside Avenue was laid on May 5, 1923 and the Church was opened for worship in November of the same year by the Right Rev. James Fielding Sweeney, D.D., Bishop of Toronto.

The mortgage on this building was cleared on November 19, 1944. Renovation of the Church interior and narthex was completed in December, 1953 at a cost of \$21,000.

A Parish House at the corner of High Park and Humberside Avenues, purchased in 1959, was later sold in 1985. The Rectory was sold in 1986.



ANGLICAN CHURCH WOMEN

The Anglican Church Women, and in particular St. Anne's Group, wish to thank the members of the Parish for their support in making our Holly Tea such a success. So many of you gave your time and/or talent (and we include baking goodies as well as making crafts), and we appreciate your continued help.



Our warmest thanks to the people of St. John's for the lovely wedding reception. Your generous gifts and your hard work were much appreciated.

Wally and I received two lovely gifts without cards, a white comforter and a large crystal vase. Please let us know if they came from you so that we can send you a thank you card.

Wally and Ruth



A RECYCLING OPPORTUNITY!

Used cancelled postage stamps (Canadian or foreign) may be collected and resold. A Multiple Sclerosis group in B.C. has done so and raised \$2,000.00 for research. Help would be appreciated. Please clip stamps from letters or cards that you receive, leaving $\frac{1}{4}$ inch borders around the stamp. Collect and give to Carol Alton, who will send them to B.C. Remember - "little things mean a lot!"



OUR LIBRARY



Advent is one of the times in the year when, despite the busy-ness of the season, people will try to do some reading of a devotional/reflective nature. To assist and promote this endeavour, we invite you to bring in books that you have found stimulating or helpful and would be willing to share with your fellow parishioners. We will have a table set up at coffee time, BEGINNING SUNDAY, DECEMBER 2, where books may be borrowed for a two week period. Children's books will be a welcome addition. Books may be brought into the office during the week or on any Sunday. PLEASE put your name in the books that you are lending. Thank you and happy reading.!



THE CHALLENGE

EVANGELISM! HORRORS! Yes, this word can strike terror into the heart of the most faithful and ardent of Anglicans - and yet, this word (and deed) has been considered so important by the Church that the 1990's have been declared as the "Decade of Evangelism".

At this year's Deanery Dinner, once again hosted by St. Mark's/Calvary, our Bishop issued us a challenge: for every Anglican to invite one person to Church every year for three years. Now why are we being issued this challenge - because there are between 100,000 and 126,000 lapsed Anglicans!

How do we bring them back - this question was addressed at a conference on Urban Ministry, the weekend of November 9 & 10. One suggestion, given to us by the Rt. Rev. Paul Moore, former Bishop of New York, was that we not only invite them to church, but bring them to church. His example was this:

Parishioner of St. John's to friend or relative: "Would you like to come to church with me this Christmas Eve?" Then, assuming that the person has answered in the affirmative, the St. John's parishioner says: "Let me pick you at 9:00 p.m. and I'll give you a ride home after the service."

If you are inviting them out on a Sunday, you may also want to add an invitation to lunch after the service. This time could be used to get feedback on what the person appreciated about the service or what we could add to make it more attractive for people to want to come to church.

Another way of introducing our parish to someone may be through a special interest. For example, if you have a friend who is particularly interested in the topic of AIDS, you may want to invite them to our service on December 16, when we will have Doug Graydon, Chaplain to Casey House, as our guest preacher. If you know of a family who is searching for a place of worship, invite them to our next Intergenerational Service, Sunday, December 30, 1990 or invite them to our Christmas Pageant.

"So it is with faith: if it is alone and includes no actions, then it is dead." (James 2:17) So let us, this Christmas season, show our faith and include the action of reaching out to our neighbour. Invite and bring them to church! Believe it or not, this is how some people get evangelized!

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Matthew 5:16)

Lynda Woolrich





OUTREACH COMMITTEE
PROGRESS REPORT

- A summer hiatus in addition to the confusion created by the loss of Robert & William produced a void in our programs these past 4 to 5 months however, the Committee did meet again in October and I am pleased to say with renewed vigour. I appreciate the enthusiastic assistance of Bruce Alton and Dick Johns during our transition.
- Our ongoing discussion of those with special needs and specifically transportation assistance, it was decided that we would attempt to recruit help from our teenagers, to assist with Angie & John on Sundays.
- Also, we would investigate a more active role for our teenagers as sidespersons and review the possibility of a debate.
- The importance of the Daycare to its members & to the finances of the parish was reiterated and we intend to reach out and offer our assistance in this important endeavor.
- We intend to take more responsibilities in the communication area; particularly for the monthly focus. As a reminder we will have Russ Halton, Principal Huron College London, Ontario on January 20, 1991 so mark that date in your calendar.
- February being the anniversary of the Trust Fund we would like to work with that group on highlighting its activities and ongoing assistance required by this special group.
- The plight of the refugee was discussed especially in light of severe problems in transitioning within our government. Also, we are investigating the adoption of a refugee family.
- Bruce & Carol have successfully launched the film night. Please check with the Altons if you are interested in joining in the fun.
- We have discussed again the need for providing the Eucharist to shut-ins & we agree that we should pursue this objective.
- Welcoming new people to St. John's is an important function and it was agreed that we look at ways of improving on our outreach to newcomers. Your ideas would be appreciated.

Finally, Christmas is upon us and we are co-ordinating programs for a "White Gift Sunday", as well as helping with the Christmas Pageant.

God Bless,

ME
Mel Element
Chairman
Outreach Program



REPORT ON CONFERENCE "WE ARE STAYING": URBAN MINISTRY
EVANGELISM, AND
CHURCH GROWTH

On Friday evening, November 9, and Saturday, November 10, my wife and I had the enormous privilege of attending a most stimulating conference on urban ministry, evangelism, and church growth, entitled simply "We Are Staying", which was sponsored by Parkdale deanery and held at St. Thomas's Church, Huron Street. An invitation was extended to all members of Parish Advisory Boards of the deaneries of West Toronto, St. James, and East York. In all, we were about 150 people.

The Rt. Rev. Paul Moore, retired bishop of New York, was the keynote speaker. His apostolic vision, clarity of thought, breadth of experience, and forthright challenge to the urban parishes of this diocese was invigorating and full of hope. Bishop Moore spoke about the move from a predominantly rural to a predominantly urban society, and consequently from a rural to an urban Church. He directed our attention to the idea of parochialism and the need to redefine it in the context of an urban environment, retaining what is relevant and useful, and discarding what hinders us in our mission and ministry.

In addition to Bishop Moore, there were three theme speakers. Cheryl Bradbee, an urban worker with St. George-the-Martyr, addressed the need for evangelization of the local secular community, i.e. our own neighbourhood. She stressed the necessity of getting involved with our neighbours and their concerns. Her message was basically that we are specifically a Church with a mission, and without that mission, can we really consider ourselves the Church. In the group discussions that followed, a St. George-the-Martyr parishioner explained a very effective way in which they have attempted to evangelize Alexandra Park during the last couple of years. Cheryl also offered the idea that our purpose as the Body of Christ is that we are here to minister, not to be ministered to.

Rev. Maylanne Whittal, a deacon with the CORE group, covered ministry and the stewardship of property. She spoke very imaginatively about the creative use of church buildings and property, and the need for ministering to the people of the neighbourhood. She also promoted the idea of lay ministry vis a vis the local community. We cannot discharge our responsibility by hiring a professional to do the job for us.

Rev. Al Roxborough of Baptist Urban Involvement and Leadership talked about church growth. He outlined very concisely, the need to research the neighbourhood; by which he meant that we all need to get to know our neighbours. A demographical analysis of statistics, while helpful, is not sufficient. He spoke also about the optimum size of a parish and the danger of growing beyond a point at which the atmosphere of a parish family starts to break down and megalithic bureaucratic structures begin to take over.

Bishop Terence Finlay took an active part in the conference and chaired a panel discussion and question period at the end. He also presided at the closing Eucharist at which Bishop Paul Moore preached an eloquent and moving sermon about the Sacrament as the Body of Christ and about us, that as we feed on His Body, we become His Body in the world, an increasingly urban world.

The whole tone of the conference was positive and hopeful despite some of the very difficult issues that were raised. That was due in part to the honesty and candor with which answers were given to those sticky questions.

As a follow up, the executives of the deanery councils have been invited to convene and to discuss strategy for moving forward from the conference. We hope to be hearing from them in the near future.

Respectfully Submitted
Richard Woolrich



SYNOD 1990

Synod, on November 3, was the continuation of the 138th Synod held in Trent, May 1990. Although this Synod primarily dealt with financial and business concerns, Bishop Finlay did give a mini charge. Excerpts of this charge are given below:

"There are a number of issues which concern us: First, the Long Range Planning Process ... an enormous number of action plans and suggestions have come forward.

In the budget for 1991, we have begun to relate the goals (from the Long Range Planning Process) to our financial expenditures. It is a process that needs to continue so that we can evaluate programs and set priorities. Over the next two or three years we must carefully make choices and strike our budgets to reflect those decisions. ... I can not over emphasize that hard choices lie ahead.

... The Long Range Planning Process ... has pointed us in the direction to which I believe God is calling us.

... much of our financial difficulty lies not in controlling expenditure, but in raising the income needed to do the work of the Church.

The guiding principle in our Diocese ... has been "decentralization". ... the time has come to take a serious look at decentralization in all aspects. I intend to appoint a group to do an official review of all aspects of decentralization. Areas of study to be included are - the estimated costs of fulfilling priorities and a complete and thorough review of our major budget items.

More and more we ought to be focusing our attention on the worship life of the parish and community. I ask each parish to examine the quality of its worship life, so that people will come, praise God, be nurtured and strengthened, and equipped to go out and live their ministry.

As many of you know, the 1990's was declared the "Decade of Evangelism" in the Anglican Communion throughout the world. ... there is a distinctive Anglican understanding (of evangelism) best summed up in D.T. Niles definition, "one beggar helping another beggar to find bread". ... it is my intention to call together a representative body from the Diocese to plan our own particular thrust.

Difficult questions concerning financial management lie ahead but I see them as challenges and opportunities. ... Our Diocesan family can be a place where communities of faith and individuals are empowered and equipped to live where they find themselves. It can be a place where those who are poor, both materially and spiritually, will find nourishment and where justice and compassion become incarnate."

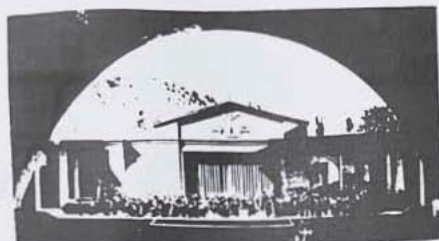
If any of you would like to read the complete charge and the convening circular, I will be happy to share that information. Synod Reports are maintained by Irene Munroe, our Archivist.

Thank you for the opportunity of being your delegate to the 1990 Synod.

Respectfully Submitted
Evelyn Butler



Oberammergau 1990



Nestled in the beautiful Bavarian Alps is the tiny, picturesque village of Oberammergau. For nine years of every decade, it is a charming village of "painted houses" (religious, historical and fairy-tale scenes on the outside walls), wood-carvers and a few tourists. Once every ten years, however, Oberammergau becomes a bustling hive of activity as many thousands of tourists flood into the town to attend an impressive re-enactment of the Passion of Christ which is presented by the inhabitants of the village and surrounding area. Originally presented in 1634 as a thank-offering for delivery from the ravages of the Black Plague, the play is a day-long production of gigantic proportions and tremendous impact.

It was a cool, crisp alpine morning when we left our hotel on the banks of the river Ammer to walk to the theatre, a huge structure with a large open-air stage and 4700 covered seats. The play, which is performed in German, begins with the entrance of a large chorus in flowing robes, whose musical enhancement of the play was very beautiful. The music was specially composed for the play, and was reminiscent of a Handel oratorio.

The action begins with Christ's entry into Jerusalem (Palm Sunday) and proceeds through the last days of His life to the Resurrection. The cast members are very well-chosen, and really seem to be the characters they portray! No wigs or false beards are allowed, so many of the men of the region grow beards and long hair for the year that the play is performed, and one is likely to find oneself being waited on in a shop by one of the "apostles" or a "high priest".

Between the scenes of the Passion there are tableaux which portray scenes from the Old Testament which relate to the action. Some of

these include: the giving of Manna to the people in the wilderness, related to the Last Supper; the selling of Joseph into slavery, related to Judas' betrayal of Jesus for 30 pieces of silver; Isaac carrying the wood up Mount Moriah, related to Jesus carrying the cross to Calvary.

On the day we were there, even the weather played a part in creating a suitable atmosphere for the action. In the morning and early afternoon, the sun was shining and the sky was clear. Just before the Crucifixion scene, dark clouds obscured the sun and created a sombre chilling atmosphere for a portrayal which was almost too graphic! Then, during the Resurrection scene, the sun broke through the clouds as if 'on cue'. It was a very moving experience, and one we will never forget!



Cy and Nan Weston

Pool of Silence

by Jan Gilchrist

In listening, one loves. In being attentive and opening one's heart in silence, one gives the Water of Life; this water soothes and cleanses the hurts and worries, softens the distress, yields the other's soul to Love.

Your soul, where Christ lives, is a deep well where another may drink. Simply to ask how the day went ... "How are you? Come, sit down. Let's have a cup of tea" ... and your silence and listening to the other person's need will be balm to that person's spirit and bring forth words that will propel you both towards God.

There is much chatter, but there is need for deep listening. We must make time to listen, and as we listen we listen for Jesus, his silent

Presence with us. Often, when with another and listening for Jesus, one serves his Presence there as Silence itself, a deep honoring of his being there. And this is felt, if one is open to becoming aware.

Just as one takes time to pray, as you listen, let your prayer be as the rain on a pool. Bathe in the pool of the Lord and listen to the raindrops of words upon your soul — the pain, the need, the confusion; and be immersed in Jesus.

Do not immediately come to a conclusion, offering a solution. Proffer your silence — immerse yourself in God's silence — and offer your time (an hour or two.)

The Lord of Love, of silence and of listening will send you a person. It could be anyone, at any time. Wear on your heart, your person: *Open To Listen*.

Once in a while, you may

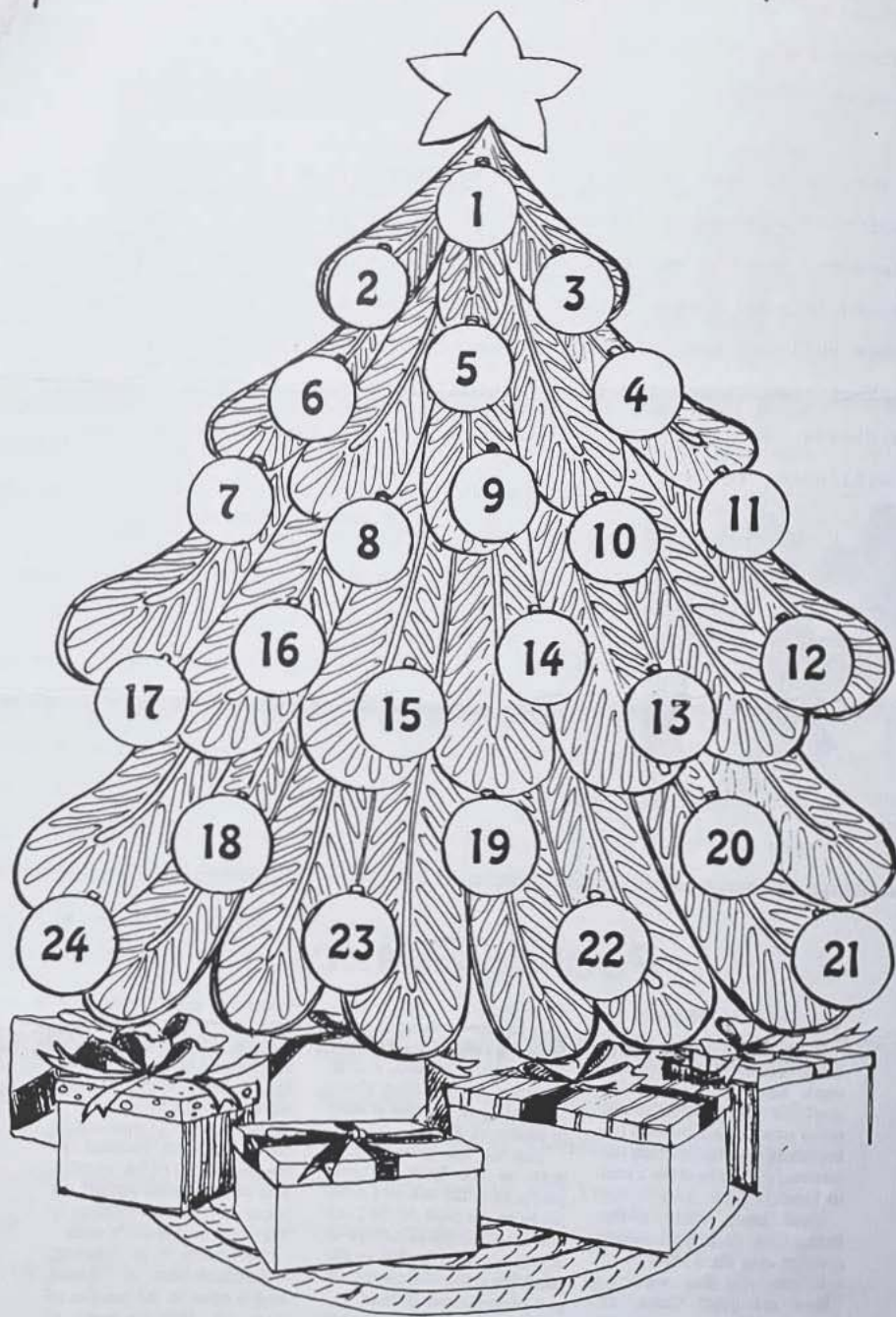
hear a soul speak in the grace of a moment. Always, one hears a person. That person may wear a wounded dignity, but by being listened to, his dignity shall be restored.

Listening is a vocation, a high and loving vocation. In the noisy chaos of our world, a soul carries within himself the silence of awe after listening to the music of another's soul.

Tenderness is in listening, compassion also. A listening soul is open to the mercies of God and offers the mercy of God. Even if there is not comprehension, there is love and peace, a moment of stillness. As you listen to God, so listen to the movement of soul in another.

Be aware and provide the time. In the loving, most Sacred Heart of the Lord Jesus Christ, both of you will find rest.

KIDS' KÖRNER



STARTING ON DECEMBER 1st, COLOUR ONE DECORATION
EACH DAY UNTIL CHRISTMAS EVE, THEN COLOUR THE
TREE AND PRESENTS.



Season's Greetings!

*That your family, and friends
All those you hold dear*

*Enjoy friendship and love
at this time of the year*

*Kind words and caring
in all that you do*

*Is a heartfelt wish
for your loved ones and you.*

BEYOND BELIEF™



© 1987 Roger Jubb

SYNOD 1990

Synod, on November 3, was the continuation of the 138th Synod held in Trent, May 1990. Although this Synod primarily dealt with financial and business concerns, Bishop Finlay did give a mini charge. Excerpts of this charge are given below:

"There are a number of issues which concern us: First, the Long Range Planning Process ... an enormous number of action plans and suggestions have come forward.

In the budget for 1991, we have begun to relate the goals (from the Long Range Planning Process) to our financial expenditures. It is a process that needs to continue so that we can evaluate programs and set priorities. Over the next two or three years we must carefully make choices and strike our budgets to reflect those decisions. ... I can not over emphasize that hard choices lie ahead.

... The Long Range Planning Process ... has pointed us in the direction to which I believe God is calling us.

... much of our financial difficulty lies not in controlling expenditure, but in raising the income needed to do the work of the Church.

The guiding principle in our Diocese ... has been "decentralization". ... the time has come to take a serious look at decentralization in all aspects. I intend to appoint a group to do an official review of all aspects of decentralization. Areas of study to be included are - the estimated costs of fulfilling priorities and a complete and thorough review of our major budget items.

More and more we ought to be focusing our attention on the worship life of the parish and community. I ask each parish to examine the quality of its worship life, so that people will come, praise God, be nurtured and strengthened, and equipped to go out and live their ministry.

As many of you know, the 1990's was declared the "Decade of Evangelism" in the Anglican Communion throughout the world. ... there is a distinctive Anglican understanding (of evangelism) best summed up in D.T. Niles definition, "one beggar helping another beggar to find bread". ... it is my intention to call together a representative body from the Diocese to plan our own particular thrust.

Difficult questions concerning financial management lie ahead but I see them as challenges and opportunities. ... Our Diocesan family can be a place where communities of faith and individuals are empowered and equipped to live where they find themselves. It can be a place where those who are poor, both materially and spiritually, will find nourishment and where justice and compassion become incarnate."

If any of you would like to read the complete charge and the convening circular, I will be happy to share that information. Synod Reports are maintained by Irene Munroe, our Archivist.

Thank you for the opportunity of being your delegate to the 1990 Synod.

Respectfully Submitted
Evelyn Butler

