

Advent Journey

This is the world into which Jesus is born. Come quickly, Lord Jesus.



Egyptian army soldiers arrest a female protester during clashes at Tahrir Square in Cairo on Dec. 17, 2011.

*For the yoke of their burden,
and the bar across their shoulders,
the rod of their oppressor,
you have broken as on the day of Midian.*

*For all the boots of the tramping warriors
and all the garments rolled in blood
shall be burned as fuel for the fire.*

*For a child has been born for us,
a son given to us.*

- Isaiah 9:5-6

FROM THE EDITOR

I've risked being ostracized in placing what I have on the front page of this edition of Advent's Journey. I wanted to find a way of expressing "Christ's coming" in a way that did not "sugarcoat" the event. It would serve us well to remember just how forlorn and miserable the experience of this world truly is, doesn't matter if we have a billion dollars or just a couple. I would suggest it is this way because we don't leave room big enough in our hearts for those other than ourselves. That is perfectly normal though in a world that is all about survival. In the history of "that" world though, an event has taken place which has turned "that" world, the world of survival, upside down. It is only an event that could do this. Yes, we have the Bible which tells of this event and will forever do so. But it is only in action that real learning, transformational learning, takes place. In our telling, God had tried earlier to preach his message of love, justice and compassion for all living beings. We have the Ten Commandments and His extensive instructions in acts of Law to thank for that. But low and behold that was found wanting. The downfall of the scribes and Pharisees was their hypocrisy after all. They made even God's Law bend to their wishes. God really wanted us to get it. To get that he made us in His image and we had lost sight of that fact. For that reason God came into the world. For that reason He was made human. For that reason Jesus was called into action for our salvation and for the salvation of the world. For that reason we are called into action.

Christ is coming!

Christ is coming!

Christ is coming!

Hallelujah! Hallelujah! Hallelujah!

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DEAR ADVENTURER'S

In a recent email, Peter Reble posed the essential question of Advent – the liturgical season, as well as our wonderfully gifted, uniquely blessed, and marvelously diverse congregation: “How does one prepare for the unexpected?”

Culturally, we seem to know what to expect. Our expectation is made clear in one of the most popular songs of the season: “You better watch out, you better not cry! You better not pout – I’m telling you why: Santa Claus is comin’ to town!” The song even includes advice on how to prepare: “He knows if you’ve been bad or good – so be good for goodness’ sake!”

As Christians, and as a congregation, we also know what to expect: the Christmas celebration of a baby born in Bethlehem long ago. And our preparation for Jesus’ birth has much in common with our community’s preparation for Santa’s arrival: partying, shopping, feasting, carding and gifting! And I’m no Scrooge. I enjoy the secular busyness of December as much as the sacred traditions of the Advent season. “Merry Christmas”, I say. “Pass the egg nog!” But if indulging in personal affluence and celebrating “the comforts of home” is all we are prepare for, then – as the Apostle Paul says in First Corinthians 15:19 – “We are of all people most to be pitied.”

But thanks be to God, Advent – the season and congregation – expects more than “visions of sugar plums” dancing in our heads. God’s Advent promise, and our Advent vision, call us to expect the coming of God into the world. That, too, is something we know to expect. But perhaps our familiar expectation of **WHO** is coming blinds us to **HOW** God comes to us in human form – “in the flesh”, as Martin Luther liked to say.

So, how *does* one prepare for God’s unexpected coming – not just historically in the distant past, or eventually in a yet undetermined future, but God’s daily and continual coming – into our lives, “in the flesh”? The best way is to gather in, with and among the holy communion of God’s people in worship, in companionship, and in service. For the God who comes to us in the fullness of Word and Sacrament, prepares us to recognize his presence in those who are most unfamiliar to us – the needy, the fearful, the lonely – all neighbours and strangers who need the love of God in Jesus Christ you and I celebrate together, and are now sent to share in his name.

Rosarie and I pray, and promise, that God will wreath you in the hope, peace, joy and love of this holy Advent season and congregation. And we thank you for the blessing of sharing life and faith with you all.

Merry Christmas and Happy New Year!

Pastor Peter, Rosarie and Family

ADVENT OCCASIONS

Dec 8 (Saturday) 6:30 pm – GWA Christmas Fellowship
Dec 11 (Tuesday) 12:00 am – Senior's Christmas Lunch & Gathering
Dec 15 (Saturday) 7:00 pm – Christmas Concert: Lester McLean Band

Advent Worship

Dec 16 (Sunday) 10:00 am – This Christmas invite your friends and family to join Advent's own Lester and Mark McLean for a Sunday morning concert of hymns and jazz music. Once again this year Lester will be welcoming Paul Neufeld (www.paulneufeld.ca) of Rhythm and Truth. Open to everyone, this concert within our worship service is a wonderful way to enter the Spirit Of Christmas!

Dec 23 (Sunday) 10:00 am Service. Flowers can be brought to decorate the church for Christmas Eve the following day.

Dec 24 (Monday) 7:30 pm & 11:00 pm – Christmas Candlelight Liturgy for the whole family.

Dec 25 (Tuesday) 10:00 am – Christmas Day Service w/Holy Communion
Dec 30 (Sunday) 10:00 am – Sunday Worship with Celebration of the New Year

ALL ABOUT OUR HOUSE

Early Holiday Greetings to All:

I would assume that you all would have to agree that our new parking lot is a sight to behold. All of the aggravation, dirt, etc. etc. was well worth it. The lining will be done in the Spring after all has settled. A huge thank you to Bob Schickedanz and his colleagues for a job well done!

You have heard me, over the past few months, complaining about water in the basement. While the parking lot was under construction a drainage swale was installed and and hopefully that will be the answer to our dilemma.

He said let there be light and there was light!!! Have you checked out the new fixtures in the Fellowship Hall, the old Narthex and the hallway adjacent to the Sanctuary. We are fortunate to have an "in house" electrician in the person of Siamak Fadavi and I thank him for his handiwork

This article is short and sweet but the contents are surely something to be proud of.

Thanks for reading and a Happy, Blessed Holiday Season to all.

Fran

Sunday School during service hours is held on alternative Sunday's (Dec. 2, 16, 30, Jan. 13, 27, Mar. 10). Pastor Lisinski will be leading a catechism course targeting newcomers to Christianity starting in the New Year, class times and start date still to be determined. A special Bible Study takes place every Sunday morning at 8:30 to 9:30 for newcomers to the Body of Christ (another name for the Church, the community of faith that comes together in Christ). It is exploring the Apostle Paul and the work of the Holy Spirit in the elementary stages of the church to which he committed himself.

Advent's Choir is open to all. Practice is at 9 am every Sunday. Our music director, Trevor Hicks, has started classes for children between the ages of 6 and 15 interested in participating in our **Children's Choir**. Practices start at 12 on Sunday's.

The **English Circle** Sunday mornings at 8:30 is a joy to behold. Come and join newcomers in our neighbourhood in their determination to be part of the conversation in their new home of Canada. Michaela would love to find people in the congregation who would be willing to serve as "mentors" for our regular visitors to the English Circle. This would entail a couple hours a week of being in one on one conversation. It is a truly rewarding experience for all who participate. Please be in contact with Michaela at michaela.ehring@gmail.com or before service on Sunday's.

Men's Group meets first Saturday of every month for breakfast and fellowship at the Rosemary and Thyme Restaurant located at 2798 Victoria Park Avenue and the corner of Van Horne.

Twins **Kaylin Grace** and **Sara Malini Thomas**, daughters of John Thomas and Harpreet Thind, were Baptized on November 25.

Inclusive Ministry Task Force Update

In the September issue of the Advent Journey, information was provided on the Inclusive Ministry Task Force and its work on preparing a possible vision for mission for Advent Lutheran Church. The following is an edited version of that vision written in answer to the criteria of the Creative Mission Initiatives of the Evangelical Lutheran Church in Canada. The hope of the Task Force in presenting it here is to give seed to a wider conversation on what God is making possible at Advent Lutheran Church.

Project Description: The fostering and facilitation of intercultural community within and without a Lutheran congregation in Toronto.

Project Name: Inclusive Ministry Initiative at Advent Lutheran Church

Provide a description of your proposed project.

Advent Lutheran Church in the northern suburbs of Toronto will build on the rich potential of our diverse and multicultural neighbourhood as well as our deep Christian roots and our burgeoning connections to the "strangers" in our environment. This work will reveal new pathways to following our sacred direction: "Love your neighbour as yourself."

Over three years we will build a hunger in our congregation – a hunger to be intercultural. As we are building we will also be creating a variety of ways to satisfy that hunger. This is to say we will foster projects and learning events to bring out the gifts that diverse cultures can bring to each other in a shared, energized and responsive long term conversation. At the same time we will foster being inclusive, which is to say we will learn and create ways to practically and faithfully value the multitude of diversities God is bringing to us in each other's abilities and frailties, genders and orientations, spiritual expressions and so much more.

We will begin with what we have: strong faithful hearts, an eager but naïve Task Force, many from outside our congregation using our indoor and outdoor spaces, and the availability of training events and experienced coaching in building from diverse and multicultural assets. We will move toward a full and God renewed expression of church as Jesus' living body in the modern city, as is our authentic mission.

Identify the objectives or expected results of your proposed project and identify how it meets the stated criteria of the Creative Mission Initiatives.

- **Work in cooperation or partnership with other non-profit organizations, ecumenical groups and/or businesses, particularly if they are locally based.** We will begin with a neighbourhood scan and asset maps (see below) so that we overcome reluctance to know and be known to each other, discover project ideas and leadership, and build practical long term opportunities to work across all boundaries in social, faithful, helpful and enlivening ways.
- **Offer a meaningful service to neighbourhood.** Beginning with English classes, community gardens and after school opportunities - all already asked for and begun - we will reach out and reach in based on where leadership, dialogue and exploration takes us.
- **Connect with those who are relatively less church or faith involved.** Our formal membership is dwindling and nearly everyone who comes to us, or to whom we reach out, has a different understanding and expression of spirituality. This is a major aspect of our renewed calling – to see God's work done in diverse expressions.
- **Utilize a substantial volunteer component.** Every project already started or soon to be envisioned, including the congregation-based leadership behind this proposal is enlivened by volunteers. As this initiative grows hundreds of volunteers will be involved.
- **Plan to maintain a sense of community connectedness.** This is essentially the foundation of this initiative. We are building from the relationships made possible by the cultural, individual, spiritual and creative diversity available in our vibrant multicultural neighbourhood.
- **Plan to be in relationship with the wider church.** The Evangelical Lutheran Church in Canada has been and will continue to be in dialogue with Advent at

every stage of this exploration and development. Advent will also formally report annually. We anticipate that some of the activity fostered through this initiative will include expressions such as plays or videos that arise from the energy of participants.

The Task Force is open to all and welcomes inquiries from anyone who wants to participate in its work of inclusion at Advent Lutheran Church. The expanded version of the proposal is also available. You can forward your inquiries and interest to the attention of Peter Reble at info@adventlutheranchurch.ca.

THE END IS IN THE BEGINNING

Always insightful, Judith Snow, a regular columnist for the Advent Journey, reflects on what the Bible reveals on what it takes to be a participant in the Holy Spirit in the “new” Jerusalem we are building at Advent Lutheran Church today.



A year ago I wrote: “The genuine Christmas story is that God is transforming us moment by moment, not by solving our problems or fixing our messes but by in fact by loving and being with us in our vulnerability. To find God we need be nothing more nor less than willing to face our brokenness and allow God to transform it with us.”

This year I have been witness to and part of dialogue at Advent Lutheran that is calling forth curiosity and questioning about Multicultural and Inclusive Christianity in the “Peanut” neighbourhood. I believe this question asking and answering will continue for many years. A sort of Christmas story – a story of transformation rooted in love and vulnerability – is taking form in our midst.

I am not a member of Advent Lutheran. I have my home in South Etobicoke and my roots in the Anglican congregation. I am a friend of Peter Reble’s. I have been on a journey to discover and create Inclusion since I was six, and I am now sixty-three.

I have long avoided giving this quest a spiritual – especially Christian – face. I would say that Inclusion was a matter of better understanding “disability” and the socioeconomic contributions that vulnerable people already make. I would emphasize relationships and community building, person centred supports and the use of culturally familiar and prevalent places and strategies. I would say that Inclusion is more effective at supporting vulnerable people and tends to generate rather than exhaust resources. I have been professionally knowledgeable but personally disconnected from what moves me to say: “We all are contributing. We only need to give value to the contributions we are already making, and God’s abundant love will be manifested among us.”

I became less afraid to name God’s role in 2009 during a time when I was living near Savannah, Georgia on Tybee Island. I went there to look at how others “do” Inclusion, and to clear myself of ways that I already know don’t work. I sold my home, spend my money and body, endured cold, accidents and illness, risked my support funding, and strained my family, friends and assistants.

Was it only to see pelicans? It turns out, I went to reclaim my own truth – God called me to answer: “How can we value each other?”

There are people in the world who are labeled “developmentally delayed” – they still are often called “severely retarded” privately. As a child, I was frequently put with them because my physical support requirements are similar. Even now, I still experience a great kinship and communication with people who do not speak. Some of my greatest gifts are from this side of my nature. At the same time I have a great kinship with people who do speak – the so called “normal”. I know that some of my greatest gifts are from this side of my nature.

My drive to build Inclusion is rooted in my personal desire to live in a world where I would not have to pretend to be either one or the other. What sort of world would permit me to be both a partner in a number of relationships with deeply caring and skilled assistants – to live the publicly intimate and vulnerable life my body holds me in – and still be an intelligent, articulate, passionate, spiritually and emotionally strong woman?

I came to Tybee after decades of groping toward a better way to both ask and answer the question. Everything I have tried until that summer had led me to dead ends. In a world where either one is disabled or one is normal, to have any measure of public freedom and safety I found it better play to my normal side.

Of course I’m stating it too baldly. I have always found ways to live fully. But just the same, the barriers still snap back into place every time. I could get a job, buy a house, start and lead groups and projects. But the “me” doing this did not openly also get to be the “me” who lives in the intimate space occupied by those who don’t speak and who live through the will and care of others, contributing a spiritual and emotional connectedness.

In 1955 I became aware of my spiritual commission to create a world where the silent and fragile could be appreciated for their gifts, contributions and being. In the year of 2007 it became unbearable to me to exist in a world of jobs, private homes and private lives. That summer, at my work place two other people – also labeled and working in a service agency – suffered heart attacks, and one died. I took notice and quickly retired.

After more than 50 years of living to create inclusive society I was discouraged with my lack of success. Much had changed and some is even attributed to me. But my aim was neither to be famous nor to have a movement of change based on my thinking. I both wanted to be “we” and I wanted for quiet, unusual people to be appreciated and supported to contribute as full citizens in a real world of community – just as they are – not having to pretend to be as normal as possible.

That summer I met a new crew of personal assistants – people who are paid to help me with the things my body doesn’t do. In their own family networks they were struggling with the exclusion that school creates when their children learned in ways not considered “normal” by their teachers. They understood both my frustration and my deep intuition that genuine Inclusion brings peace to our personal lives and our communities.

That year the World Peace through Inclusion Tour was born. We left to tour parts of US and Canada in late October 2008. Immediately, the recession hit, our promises of work dried up and the entire adventure turned out to be much harder than I could have imagined. The details are in the blog www.peaceforinclusion.blogspot.com. This tenuous journey gave me a vision of

Inclusion that can succeed. It gave me the eyes to see God's presence not in some eternal plan, but in a deep personal partnership where each of us together gets to create the world with God that we are willing to risk having.

I continue to be looking for pathways for those of us with capacities unrecognized in the world to achieve our full human stature. I find this quest to be lined up perfectly with the quest of the Baby Jesus and his family to have peace on earth fully manifest.

Happy Christmas, all!

ADVENT'S FINANCIAL POSITION

At 30th November, 2012

Our Revenues

The January to November, 2012 totals for Advent's Giving are summarized below:

Commitments	ADVENT'S GIVING TO 30/11/12		Difference
	Received to 30/11/2012	Received to 30/11/2011	
Current, Festival & Loose	\$68,334.39	\$67,230.58	\$1,103.81
Mortgage	\$5,570.89	\$4,067.00	\$1,503.89
Sunday School	\$0.00	\$0.00	\$0.00
Sub-total	<u>\$73,905.28</u>	<u>\$71,297.58</u>	<u>\$2,607.70</u>
Facilities	\$68,727.60	\$68,287.75	\$439.85
Regular			
Benevolence	<u>\$8,557.00</u>	<u>\$8,596.50</u>	<u>-\$39.50</u>
Total Received	\$151,189.88	\$148,181.83	\$3,008.05
Other Giving			
Global Hunger	\$3,547.70	\$3,474.00	\$73.70
Parking Lot Fund	\$15,235.01	\$0.00	N/A

Current, Festival and Loose Giving

Current giving corresponds with the "Current Budget" line of your offering envelopes, Festival donations are those from the pink envelopes at Easter, Christmas, etc., and loose are miscellaneous funds not specifically indicated from a specific member or envelope. Our total for these items for January – November was \$68,334.39, an increase of \$1,103.81.

Facilities

Facilities revenue for January - November was \$68,727.60, comprised of revenue from extra hours, in addition to revenue from our regular users. The revenues show an increase of \$439.85. Bear in mind that Facilities revenue fluctuates considerably as

rental payments are received. Considerable rental revenue was deposited in the first week of December.

Benevolence Giving

Regular Benevolence giving for January-November, 2012 decreased slightly by \$39.50 from 2011. Global Hunger giving is forwarded directly to Synod, and does not affect Advent's financial position. The amounts are included for information only.

New Parking Lot Fund

To the end of November, 2012, total receipts for the New Parking Lot Fund totalled \$15,235.01.

Advent's Income and Expense

To the end of November, the Income and Expense situation is as follows:

ADVENT INCOME AND EXPENSE - TO NOVEMBER 30, 2012

Category	1-1-12 to 30/11/201 2	1-1-11 to 30/11/201 1	Variance
Income			
Current, Festival, Loose	\$68,334	\$67,231	\$1,104
Mortgage	\$5,571	\$4,067	\$1,504
Expense Recoveries	\$804	\$1,998	-\$1,194
Facilities	\$68,728	\$68,288	\$440
Total Received	\$143,437	\$141,584	\$1,853
Expenses			
Administration	\$6,068	\$7,972	-\$1,904
Building	\$39,777	\$36,137	\$3,640
ESO	\$321	\$0	\$321
Music	\$8,060	\$8,294	-\$234
Pastoral Services	\$80,877	\$75,374	\$5,503
Stewardship & Finance	-\$188	\$207	-\$395
Sunday School	\$0	\$0	\$0
Total Expenses	\$134,914	\$127,983	\$6,931
Net Position	\$8,523	\$13,600	-\$5,078

2012 ESO costs include the travel, photography and honorarium for Judith Snow in February. Parish Administration costs includes travel and Synod Convention costs for 2012. Worship and Music costs have increased somewhat this year, with the purchase of Choir Music and Cranberry Books.

Fred Roth
Treasurer

ADVENT'S 2013 BUDGET

	31-Oct-12 Actual \$	(unaudited 2013 Submitted \$
Contributions		
Envelopes		
Regular benevolence	10,149	10,500
Festival services	3,547	4,500
Remaining envelopes	71,664	73,860
Total Envelopes	85,359	88,860
Loose	3,364	3,500
	88,723	92,360
User Fees	75,663	81,074
Income from Other Sources	804	800
	165,190	174,234
Operating expenses		
General expenditures (Schedule 1)	(142,930)	(154,994)
Current Fund appropriations net of revenues (Schedule 1)	(534)	(1,590)
	(143,464)	(156,584)
Distributions		
Regular Benevolence	(10,149)	(10,500)
Excess (deficiency) of revenues over expenses		
	11,577	7,150
Interfund transfers		
Interfund transfers from Current Fund		
Reserve Fund	(7,000)	(7,000)
Youth Fund	(150)	(150)

(7,150) (7,150)

Surplus/Deficiency after Interfund Transfers

4,427 0



SYNOD ASSEMBLY 2012

Report by Peter Buckley

The Eastern Synod of the ELCIC held its 14th assembly at Wilfred Laurier University in Waterloo earlier this year, from Thursday, July 5th to Saturday July 7th. 141 clergy delegates and 121 lay delegates were registered. It was a most inspirational occasion and a great opportunity to visit with old and new friends.

The assembly opened just after lunch on the Thursday with a communion service with Bishop Michael Pryce presiding and National Bishop Susan Johnson preaching. During the service we were welcomed by two representatives of the people of the Six Nations who informed us that we were meeting on a portion of their hereditary lands.

After the service, a few routine business items were taken care of, such as the establishment of the quorum, and the approval of the agenda. Then the real business of the Assembly started with the report of Bishop Michael Pryce. By now, I imagine that many of you have read his report, but for those of you who have not, I will give a brief summary. He gave us his view, on a scale of 1 to 10, of the synods score on each of the synod's five priorities.

- 1 We will practice spirited discipleship – score 6. Many of our congregations are suffering a decline in average weekly attendance, and we are not doing enough about it.
- 2 We will welcome diversity – score 3. Many of our congregations are growing less diverse, not more, although I don't think that our congregation has that problem.
- 3 We will demonstrate compassionate justice – score 6. We could be doing more for the environment and to help those on the margins of society.
- 4 We will establish a focused framework (for church renewal) – score for the wider church 7.5, but for our local congregations only 2. Many people have put a lot of effort into organizational renewal at the national, synodical and conference levels, but about 20% of our congregations are slowly declining by expending every last resource in a fruitless attempt to replicate the past rather than reorganizing themselves to face the future.
- 5 We will develop effective partnerships – score, a well earned 8. This refers to collaborations with other congregations and with ecumenical, multi-faith and community organizations.

The report of the Synod Treasurer came next. Benevolence remittances to the synod during 2010 were the lowest in the 25 year history of the synod. 2011 was a little better, but not much. Probably the best summary of the income situation was given by Jeff Pym and quoted by Michael Pryce in his report.

There is no crisis in congregational income. Total giving has increased just a tick slower than the rate of inflation. Congregations have virtually the same purchasing power they had 25 years ago.

There is no crisis in congregational wealth. Whether caused by additions to property and facilities or merely re-valuation, growth in the assets of congregations has been greater than the rate of inflation.

There is no crisis in per capita giving to congregations. It has increased 35% faster than the rate of inflation. Members are giving more than ever – although there are 29% fewer of them. As Loren Mead said a long time ago, "The problem isn't per capita giving – it's not enough capitas."

There is a severe crisis in the synodical and national expressions of our church. The Eastern Synod is working with just over half of the purchasing power it had 25 years ago, and the ELCIC is struggling with an even smaller proportion. The financial crisis in the ELCIC results from congregations sharing less with the wider church. If congregations had given to benevolence as generously in 2011 as they did in 1997, the Eastern Synod would have received \$860,000 more than it actually did.

So, what that actually means is that, due to the reduced size of our congregations, almost all of our congregational income is needed to support our local churches, and very little is left over to support our synods and our national church.

Susan Johnson, our National Bishop gave her report next. She spoke on the effective partnerships that the ELCIC has with other organizations, on the letters sent urging the Federal Government to be more compassionate in some areas and on the structural renewal that the church is undergoing. As you're probably aware, a major part of the structural renewal is the proposal to reduce the number of synods in the ELCIC from five to three by combining the BC and the Alberta synods into one synod and the Saskatchewan and Manitoba synods into another. While she did not give us much detail about this, I gathered that these four synods had flatly refused to disband themselves in this way, even though two synods would spend much less than four and they have no prospects of achieving any significant increase in revenue. It is a mystery as to how they expect to support themselves in the future. Bishop Johnson must have invested a lot of emotional energy into this plan because she broke down at this point in her report and was unable to continue. Bishop Pryce had to take over from her and read out the remainder of her report himself.

The real crisis in the ELCIC is in the declining numbers of members in many of our congregations and this in fact turned out to be the major thrust of the entire assembly. Many ways for the synod to save money were debated over the following two days, such as having a Synod Assembly every three years instead of every two years, and reducing the number of attendees who don't pay the majority of their own expenses. This mostly affects the retired pastors who were quite indignant, and felt, probably correctly, that they are the principle repository of the accumulated wisdom and experience in the church and are very much needed when policy changes are being debated.

On other topics, there had been a plan to change the name of the Eastern Synod to the Atlantic Great Lakes Synod but this plan has been put on hold due to its cost. I was surprised to hear that this would have required an Act of Parliament to achieve!

Also, a special guest by the name of Michael Harvey was introduced to us by Michael Pryce during the Thursday evening session. He is a Church of England layperson from Manchester, England who is the initiator of the "Back to Church Sunday" movement that has now become global. He spoke to us for up to an hour each time, every day of the assembly, on the subject of how to get over our fear of inviting people to come to church with us on Sunday. I have a book and two DVD's that he has produced on the subject, and will be happy to lend them to anyone who is interested.

On the Friday evening, an ordination service was held in which four new pastors were ordained. I always think that these services are the most outstanding services which

our synod holds. Our own Silke Force took part in the service, and preceded our bishop, carrying the crucifix.

On the Saturday evening, the Synod Banquet was held during which several people were honoured for their service to the synod, including our own pastor, Peter Lisinski, whose 25 years since ordination was celebrated.

Altogether, the attending of our synod assembly is a great way to become more familiar with our church organization and its people, and I highly recommend it to any of you who would like to expand your church horizons. Observers are always welcome. While I was Advent's delegate, Adele accompanied me as an observer.

There was much other business in the way of motions, debates and votes, but I think that I have covered the main highlights and you probably don't want to hear much more from me. So . . . that is my report.

Sunday Worship Roles at Advent Lutheran Church

Please contact the appropriate person's listed after the table below if you are interested in participating in Sunday worship roles.

Date	Greeters	Assisting	Ushers	Communion Assistants	Counters	Coffee Hosts
Dec 9	Prihan DeSilva	Peter Buckley	Joe Hunt	Judy Baribeau	Carol and Nalini	Sophie Lui, Qi Chen, Joyce Gao
Dec 16	Indira Beekie	Erika Schurr	Bernd Brandt	Nalini Beekie	Walter and Bob	Claus and Fran Brandes, Gladys Ammatil
Dec 23	Mona Marcobelli	Lester McLean	Peter & Elyas	Indira Beekie	Erika and Judy	The Gangadeen Family
Dec 24 7:30 pm		Nalini Beekie		Sonita Dillon-Rhodus	Carol and Brit	
Dec 24 11:00 pm		Peter Reble		Mona Marcobelli	Carol and Brit	
Dec 25		Gabi		Mona Marcobelli	Carol and Brit	
Dec 30	Cynthia Stewart	Fred Roth		TBA	Nalini and Bob	Heinz and Hildegard Weltner

Greeters: Mona Marcobelli (416) 773-1168 or marcobelli@rogers.com **Readers:** Olga Cosburn (416) 429-3826 **Altar Care:** Brit Missilarin (416) 447-6895 or brit-m@rogers.com **Assisting:** Lester McLean (416) 335-5035 or flash04@sympatico.ca **Ushers:** Joan McLean (416) 499-0470 or funce@sympatico.ca **Coffee Hosts:** Fran Brandes (416) 445-4810 or schnuffy@rogers.com
