Anglican–Lutheran connections

Bishops Don Phillips and Elaine Sauer meet for breakfast to discuss joint projects of Rupert's Land Anglican Diocese and the Manitoba/Northwestern Ontario Lutheran Synod.

Central Buganda
Archbishop Orombi teaches on prayer

St Thomas, Weston
Hunger for change – change for hunger

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CELEBRATE FEAST OF THE EPIPHANY – JAN 6
Journey of faith – life together in full communion

BY THE VERY REV. PAUL N. JOHNSON, ELCIC PASTOR, DEAN OF RUPERT'S LAND AND RECTOR OF ST. JOHN'S ANGLICAN CATHEDRAL

It was July of 2001, and I was hanging out at Wilfrid Laurier University in Waterloo, Ontario for a few days. Of course, there were several hundred other Lutherans there with me, as I was a delegate to the National Convention of the Evangelical Lutheran Church in Canada (ELCIC). Just up the street hundreds of Anglicans jammed the University of Waterloo for General Synod. Was this an amazing coincidence? No, what happened in Waterloo that day in July was the result of vision, prayer, and commitment to a journey of dialogue in faith by many people who sought ‘to hear what the Spirit’ was saying to them, to us, in both churches. +Michael Peers was Primate of the Anglican Church of Canada (ACC) during this whole period, and +Telmor Sartison was National Bishop of the ELCIC in the eight years leading up to Waterloo. Their leadership, their partnership, was key in bringing the Full Communion relationship to fruition, but many others participated, especially the members of the Joint Working Group which had been doing the nitty-gritty theological and ecclesiological homework for years.

In 1989 both churches agreed to Interim Sharing of the Eucharist; ++Michael Peers was Primate and +Donald Sjoberg was National Bishop of the ELCIC. The Agreement was renewed for six years by both churches in 1995, both agreeing to work toward a date for Full Communion: 2003.

Along the way both churches were encouraged to work intentionally at strengthening existing relationships and building new ones. At this time our two churches were already using the following definition of full communion which remains part of The Waterloo Declaration (TWD):

Full communion is understood as a relationship between two distinct churches or congregations in which each maintains its own autonomy while recognizing the catholicity and apostolicity of the other, and believing the other to hold the essentials of the Christian faith.” (Introduction, TWD 2001)

Also from the Introduction to TWD:

8 In 1997, the House of Bishops of the Anglican Church of Canada and the Council of General Synod each agreed that they were prepared to view the historic episcopate in the context of apostolicity articulated in Baptism, Eucharist and Ministry (paras. 29, 34-38, 51-53), The Niagara Report (paras. 53, 94), and The Porvoo Common Statement (paras. 34-57).”

9 In that same year, the National Convention of the Evangelical Lutheran Church in Canada agreed that it was ‘prepared to take the constitutional steps necessary to understand the installation of bishops as ordination’. These were key compromises in each church body, and moved the ELCIC and the ACC toward Full Communion in 2001 in what is perhaps the closest Full Communion agreement of any Anglican/Lutheran Full Communion agreement extant in the world.

The ELCIC in National Convention voted unanimously to approve The Waterloo Accord. The ACC in General Synod came very close to unanimity; one bishop voted against.

In both gatherings, as the results of the votes were announced, the joy was overwhelming. The next day, on Sunday, 8 July 2001, everyone gathered in the Waterloo Recreation Complex (Yes, the hockey arena!), about 3,000 of us with local congregations, for a celebratory, one might even dare to say festive, Eucharist. The Accord was signed by the National Bishop of the ELCIC and by the Primate of the Anglican Church of Canada. At the end of that wonderful worship service, the two leaders began to dance together to the African music we were all singing, and before too long many others joined, as we danced our way out into Full Communion.

According to the Joint Anglican Lutheran Commission, there are, as of 2012, 49 ‘Waterloo Ministers’ across Canada, with both churches working more closely all the time at every level. Later this year, July in Ottawa, both churches will meet together for National Convention and General Synod. This time everything that can be done jointly will be done jointly, over the course of five days.

Where we go next? Well, that depends on us, doesn’t it, as we hear what the Spirit is saying to the church. Oh, yes, and I will be going as a delegate to General Synod, the Lutheran Dean of the Anglican Diocese of Rupert’s Land. Thanks be to God!

Lutherans and Anglicans in conversation

BY TERENCE MOORE AND RICK SCHERGER

This issue of the Rupert’s Land News concentrates on stories of interest to both Anglicans and Lutherans in this neck of the woods. We intend this issue as a part of the developing conversation among members of the Anglican Church of Canada and the Evangelical Lutheran Church in Canada. This conversation has been developing since the two churches declared their full communion partnership in 2001. It is intensifying with the approach of the July 2013 Ottawa meeting of the two governing bodies, which will be a joint assembly.

Rupert’s Land Anglicans have found that the monthly newspaper, along with the Anglican Journal, is a good way for Anglicans to get to know each other. Bishop Donald Phillips and the rest of the Rupert’s Land News advisory committee agreed that the paper might also be a good way for the Anglicans and the Lutherans here to become better acquainted. Bishop Elaine Sauer and Communications Co-ordinator Rick Scherger of the Manitoba/Northwest Ontario Lutheran Synod quickly agreed when the idea was put to them.

We agreed to produce one joint Anglo-Lutheran issue of the paper. We are distributing it by mail to our usual Anglican readers and by hand to members of each of the 39 Lutheran congregations that are found within the territorial limits of Rupert’s Land – covering south-central Manitoba, Winnipeg and the southern Keewatin/Thibaudeau region. The Lutheran MNO Synod is much wider, covering all of Manitoba and as far east as Thunder Bay, Ontario. We agreed to invite contributions from some Anglican writers and some Lutherans and ask them to keep in mind that they are addressing readers of both denominations.

The newspaper before you, therefore, is an experiment. We can’t do this all the time because we have not organized a regular distribution system to serve both Anglicans and Lutherans and because we don’t know if readers are interested. But if readers – both Lutheran and Anglican – like the idea, we might do it again as the occasion arises.

So please let us know what you think. Should we do this again? Should we go out looking for stories that could interest both Anglicans and Lutherans of this place and approach writers from both denominations who can tell those stories?

READER RESPONSE

Would you like to see another Anglican-Lutheran joint issue of the Rupert’s Land News?

○ Yes ○ No

What is your denomination? ○ Anglican ○ Lutheran

What is your parish or congregation?

Call to Full Communion: The Waterloo Declaration (with commentary) is available on the Anglican website at http://www.anglican.ca/faith/er/watertown and on the ELCIC website (sans commentary) at http://elcic.ca/What-We-Believe/Waterloo-Declaration.cfm
Our light is brighter together

By DONALD PHILLIPS, BISHOP OF RUPERT’S LAND
and ELAINE SAUER, BISHOP OF MANITOBA/NORTHWESTERN ONTARIO

Even though the temperatures outside continue to slide lower, and the piles of snow outside our doors continue to climb higher, this is the season of “the coming light” – in part because we do experience ever-lengthening days but also because we are celebrating the Epiphany of our Lord Jesus Christ – the revelation of the coming of God’s One who is the Light of the world. Each of our two Churches sees this time as one of growing in our discipleship in Christ and being sources of his illuminating grace in our world.

What began as a visitation by Bishop Don to the 2003 Lutheran World Federation held in Winnipeg, a global experience, has led to a more common sense of call to this particular area of the world and to a more ecumenical experience in the participation of the 10th Anniversary “Statement on Justification” between the Lutheran and Roman Catholic churches. Since the 1990’s and before the signing of the Waterloo Declaration signifying our full-communion partnership, our two Churches have been exploring ministry and mission together.

In the winter of 2006 Bishop Don facilitated a MNO Synod conversation around “How to Elect a Bishop”, so it feels like he was an early participant in this unique birthing of a partnership in the ministry of the gospel of Jesus Christ to this area, particularly in the last six years. While the Waterloo Declaration gave official status to this work, we have engaged in this partnership, and particularly the two bishops have worked together, because we are responding to what we discern to be the Spirit at work in our midst. Simply put – our “light” shines brighter together!

The most obvious area of joint-work has been in our two shared-ministry congregations – Grace-St John’s, Carman, and St Stephen and St Bede, Winnipeg. We have enjoyed working together on the challenges of these two communities as we have worked with local leadership in pioneering new understandings, processes and structures. We have been faced with interesting questions: “If someone is baptized or confirmed in a shared-ministry congregation, and then moves to a new place – are they Anglican or are they Lutheran?” While the present membership of these two congregations largely prefers to be known simply as “members” of the one congregation – are they Lutheran or Anglican or both? (We’ve decided that for ecclesiological as well as practical reasons, it makes sense for them to see themselves as members of both denominations.) What happens when the congregation is seeking new ordained ministry? Do we use the “Lutheran process”, or the “Anglican process”? (As it turns out, we have built a hybrid model which honours the particularities of both processes.) We have also happily encouraged ordained ministers of each of our Synods to accept appointments in the others’ Synod. At present we have a Lutheran pastor serving in Carman, an Anglican priest serving in St Stephen and St Bede, and a Lutheran pastor serving the (Anglican) parish of St. Mary, Charleswood.

Growing out of the initial work between two shared-ministry sites has been a sense of “What can we do next?” Professional development opportunities for both lay and clergy have been the most recent creative partnering: Back to Church Sunday training and the Professional Leaders Study Conference/Clergy Residential Study Conference, ways to grow leadership to meet the changing needs of the church.

Perhaps most importantly, we are “episcopal colleagues” – regularly meeting for lunch, offering each other an empathetic “ear”, whatever wisdom we can muster, and lots of unconditional support. This foundation of friendship and partnership in the Gospel is moving into a new chapter as the MNO Synod Office “packs up and moves” into 935 Nesbitt Bay as of June, 2013. In the meantime, the Nesbitt Bay location is being renovated to accommodate the double-offices. Plans are also being developed to fund and implement a building project to make the lower level accessible. This will greatly enhance the usefulness of the Boardroom. Not only will this be an excellent act of stewardship of resources, it will also help us continue to offer ourselves to one another in ministry and mission throughout the areas of the province in which we jointly serve.

We hope that the good work that God has begun in and through us will also bear fruit throughout our Synod and Diocese, encouraging other Lutheran and Anglican disciples to bring their “light” together that we might more brightly shine the light of the Gospel of Jesus Christ in each of our communities.

Back
Witnesses and cheerleaders in Cameroon

By CAROL JANKE

Have you noticed that often the big things in life start in the smallest of ways? Three years ago my daughter phoned and said, “I’m thinking of applying for the Young Adult Mission Experience Trip with our partner church in Cameroon, Africa. Any chance you would too?” My answer was immediate. “Do you remember how old I am? Of course God doesn’t worry about little things like age limits and apparently the MNO Synod doesn’t either. So I was blessed to be one of ten chosen to partner with our sister church. My area was women’s ministry, and I had the immense privilege of meeting with women preparing for ordination; learning of their hopes, dreams and plans as they answered God’s call. Because of the relationships made, when it was announced that the Evangelical Lutheran Church of Cameroon would ordain their first women pastors in May 2012, Bishop Elaine Sauer and I made plans to attend. We wanted to be witnesses and cheerleaders. We wanted to celebrate and give thanks.

We had plenty of time to do all those things, for the ordination service was seven hours long. There were nine ordinands – three women and six men – one man from the Fulani tribe (the Fulani are predominately Muslim.) It began at 8:30 am and the rite of ordination happened at noon. Before that there were greetings, announcement, choirs, liturgy, and congregational singing. And after there were more choirs, the sermon (preached in French and English), Holy Communion (Bishop Elaine presided), more greetings, prayers, blessing and dismissal. It was now 3:45 pm.

Of course you know that the road will be difficult for these women, not only because they are breaking new ground, but because it is hard work being a woman in Cameroon. Men do not share in chores or see the children as their responsibility. Husbands do not cook, they simply wait for their wives to return home. So women get up early to prepare food before they leave for work. They often have only one burner, or a cooking fire outside their home. No microwaves either. And no car, just a motorcycle taxi, that seems unsafe at any speed. Then they work late at night at the church, teaching confirmation, supporting youth groups, leading bible study.

Yes, a difficult and challenging path but one they follow with visible joy in their faces, knowing that it is God who has brought them thus far, and trusting for God’s continued presence and blessing.

Carol Janke is pastor at Messiah Lutheran Church, Winnipeg.
Central Buganda

Archbishop Orombi, taking leave, teaches on prayer

By LP MULONDO

Through the fall months, Archbishop Henry Luke Orombi and his wife Phoebe visited the different dioceses of Uganda bidding fare well to their flock ahead of the archbishop’s Dec 16 retirement. On Sept 25, a mammoth gathering of Christians congregated on the hill of Kasaka, the headquarters of Central Buganda Diocese, to bid farewell to the archbishop.

By the Constitution of the Anglican Church of Uganda the archbishop retires after either clocking 65 years of age or completing ten years in the post; whichever comes first. But Archbishop Orombi has not waited for either of the two conditions. He told the people at Kasaka that he decided to retire a year earlier when he still had some energies left in him and get time free from office work to be able to evangelize to the people of God. He added that he strongly believed that evangelization is what God called him for and this is what he had been yearning for all this time; to get enough time to answer this call fully.

Among the outstanding things the church of Uganda will be remembering him for is the rehabilitation he made on the Provincial office block and the 16 storied Church House building he has left nearly completed in the heart of the Capital City of Kampala, planned since the 1970s.

The function at Kasaka was attended among others by very many school children whom he said he had much passion for because he believed these were the future church and it is through them that he saw the God’s future creation of man kind.

He thanked the parents of the area for taking their children to school explaining that education is the only guarantee of investment a parent leaves to his/her children.

The Archbishop’s Bible message was from the Gospel of St Luke 11:13. Basing on this text, he went ahead to explain the meaning and the values of praying. He said that prayer is the conversation between an individual soul with God and so whenever you want to talk with God you have to pray. And this is what Jesus Christ did teach to his disciples.

He told the people that the prayer Jesus taught to his disciples (Mat 6:5-15) has the basics why a person should pray and he went on to describe these basics as they are explicated in our Lord’s Prayer:

• Glorifying God – “hallowed be your name”
• Requesting God for his salvation – “Your Kingdom come”
• Asking for God’s providences – “Give us our food.” – Here he said it doesn’t mean that you ask God for only food but for every other requirement you need God to provide for you.
• Asking for God’s forgiveness and teaching us to forgive fully – “Forgive us our wrong doings as we forgive those who wrong us.”
• Requesting God to help you out of your temptations – “And don’t let us be tempted.”

He went on that Jesus prayed when he was in trouble or not. Therefore as Christians we should pray in season and out of season, adding that Jesus prayed for His father’s guidance whenever he had something to do. So, he went on, “we people need to emulate Jesus’ example as regards to praying.”

He explained that being tempted is not a sin. A temptation is a mere test to a person but it becomes a sin when you yield to it. He added that Jesus too was tempted in the desert but he didn’t give in to satan and as a result he came out of the desert victorious over satan. Orombi went on to say that our God is very merciful, therefore he will provide you with an exit out of temptations and will provide you with all the necessities of life including the luxuries: Luke 11:12-13 because you are his child.

He further said it is important that we should pray continuously, not only when we are in problems or are having needs; Luke 11:9-10, for in doing so, we shall be reminding God of our requirements and pledge our obedience to Him.

Finally, his Grace Orombi talked about forgiveness reflected in the Lord’s prayer. He said that Jesus teaches us to forgive people who wrong us so that God too may have pardon upon us. He cited the story of the unforgiving servant (Mat 18:21-35).

After the service, Bishop Matovu led the Archbishop to the new diocesan offices to unveil a plaque commemorating his farewell visit to the diocese.
Anglicans have archdeacons – Luthers have deans. What's the difference?

Each conference of about ten to 20 congregations in the Manitoba/Northwestern Ontario Lutheran Synod holds a conference gathering each year. Every second year the gathering elects a dean of the conference from among the clergy.

Each archdeaconry in the Anglican Diocese of Rupert’s Land contains about 20 parishes. The Bishop of Rupert’s Land appoints one of the priests in each of the three archdeaconries to be the archdeacon.

We asked Archdeacon James Bardsley and Dean Cathy Giroux what they do.

Sharing of thoughts and ideas
By CATHY GIROUX

T he Dean of Brokenhead, whoever it happens to be, does everything in consultation with the rest of the clergy and lay leaders. I am in my second term as Dean and so appreciate the sharing of thoughts and ideas as we all work together. The conference consists of 11 congregations – 10 in Eastern Manitoba plus Kenora.

I was at a silent retreat just before my ordination to the diaconate. I was wondering if I really could do all the work that seemed to come with ordination. I came to understand that the whole job was not mine and that was very reassuring. After my ordination in the Anglican church, I was put in charge of St James parish in Keewatin and, at the time was working full-time in nursing. I told the congregation that I could not do everything and they needed to use their gifts and they did.

After a few years, I began working in the Anglican Synod office in Kenora as Executive Assistant to the Bishop. This also required teamwork with everyone sharing their gifts and expertise to make sure everything got done. The church cannot function without collaboration.

After my retirement from the Synod office, I was interim at a Lutheran congregation during which time I transferred my orders to the ELCIC. During my term at Bethesda, Kenora, lay leaders were encouraged to share their talents and gifts, which they did with great enthusiasm and love.

A Steering Committee has been formed in Brokenhead formed of lay leaders from all the churches in the Conference. Their task is to find ways of working together since clergy are retiring and few are available to replace them. We will continue to minister together to share Word and sacrament.

The dean is one of the parish clergy and chairs the monthly clergy gatherings which are held in Beausejour, MB. The dean also chairs the Conference Council which plans the yearly gathering. The Steering Committee is a separate entity comprised of one lay person from each of the 11 congregations. Synod appoints the Steering Committee facilitator.

Most of the gathering of information from each congregation happens at the monthly meetings of clergy and lay leaders and by email. The dean is elected at the Conference Gathering held in different congregations each year. The dean is elected one year and the secretary and treasurer are elected the other year. Each conference has a dean and the deans gather at the bishop’s invitation, usually once a year and report on the work of their conference.

The dean chairs clergy meetings in the conference; examines parochial records of pastors as they vacate a congregation; organizes conferences in consultation with Conference Council. When requested by the bishop, the dean can also preside at the installation of new pastors; preside at congregational call meetings; acknowledge the departure of clergy from the conference; and at other functions when the bishop requests it.

Aid to the Bishop
By JAMES BARDLEY

T he Diocese of Rupert’s Land is divided up into three geographic regions, each with an archdeacon appointed by the Bishop and inducted in the Cathedral. These are:

Archdeacon
Portage-St James

The Archdeacon of Winnipeg-St John

The Archdeacon of Selkirk-St Andrew

As set out in Canon 4 of the Diocese of Rupert’s Land the duties of an Archdeacon shall be to aid the Bishop in the superintendence of the Diocese, and the promotion of the glory of God and the interests of the Church.

Specifically the Archdeacons:

1 call meetings of the District Deans within the Archdeaconry for consultation and also, on receiving the approval of the Bishop, a meeting of the clergy and laity within the Archdeaconry.

2 assist the Bishop in any enquiry the Bishop may make; to aid each District Dean in the Archdeaconry by advice; to visit any parish or congregation or Deanery if the Archdeacon thinks it necessary or helpful in the interests of the Church.

3 make a report to the Bishop upon the general condition and work of the Church within the Archdeaconry.

4 if requested by the churchwardens of a parish, to endeavour to make available to assist them in any inspection of Church property being made by them, a person of appropriate skills.

5 carry out such other duties and responsibilities as may from time to time be assigned by the Bishop.
I’ve never found it that useful to make New Year’s resolutions. There always seemed to be a large gap between what I would like to achieve in a year, or change about myself, and what was realistically doable. The idea of making a fresh start at the beginning of January was enticing, but somehow also daunting.

I am now beginning to see that making New Year’s resolutions requires a process of reflection and this process is not unlike the process we may engage in along the way in our walk with God that leads to the transformation of our soul. When we are intentional about this reflective process, when we are open to the calling of our souls to be continuously engaged in the journey towards being more whole, we are transformed – not just at the beginning of the year, but whenever we take the time to reflect.

I recently came across a book entitled, "Sleeping with Bread: Holding What Gives you Life" by Dennis, Sheila and Matthew Linn. This book describes how to use the process that St Ignatius developed of an Examen (or a reflective review) to clarify your life’s purpose and goals and to bring healing and wholeness. Why “Sleeping with Bread”? Well, the explanation is provided that during the bombing raids of World War II, many children were orphaned and left to starve. Some were placed in refugee camps but many children were so scarred by their experience of being homeless and without food that they could not sleep. Eventually, they began to give the children a piece of bread to hold at bedtime. These children began to sleep because during the night they were reminded that “Today I ate and I will eat again tomorrow.”

The process of using an Examen helps us to uncover what are the sources of our nourishment and how we can allow that spiritual nourishment to strengthen and direct us. The Examen is a simple way of being intentional about listening to our life’s story and God’s call to us to live our lives as a gift from God and an expression of love to those around us. The Linn’s tell us that using the Examen makes us aware of moments that at first we might easily pass by as insignificant but that ultimately can give direction for our lives. Insignificant moments become significant because they form a pattern that often points the way to how God wants to give us more life. The Examen can also help us answer questions such as “should I change my job?”, “should I take on this volunteer work?”, or “what can help me with my depression?” They point out that the will of God is always that we give and receive more love and life.

Agnes Sanford uses the expression “finding our sealed orders” to describe the process of uncovering the special purpose of our life that each of us talked over with God before we were born. When we are in touch with the process of carrying out our sealed orders, we will experience a feeling of profound consolation or rightness. We may experience this consolation physically in a sense of feeling relaxed about a decision or life direction. Experiences of desolation can also be instructive. These may be moments of feeling drained or unhappy. St. Ignatius referred to consolation and desolation as the interior movements through which divine revelation unfolds.

To engage in the Examen process, you can begin by lighting a candle. The candle symbolizes the light of divine revelation in our everyday experience. Then take some time to relax and breathe. Do whatever helps you to experience unconditional love. You may imagine yourself in a favourite place with someone you trust, such as a friend, Jesus or God. Then place your hand on your heart and ask God to bring to your heart the moment today for which you are most grateful. If you could relive one moment, what would it be? When were you most able to give and receive love today? Ask yourself what was said and done in that moment that made it so special. Breathe in the gratitude you felt and receive life again from that moment.

Ask God to bring to your heart the moment for which you are least grateful. When were you least able to give and receive love? Ask yourself what was said and done in that moment that made it so difficult. Be with whatever you feel without trying to change or fix it in any way. You may wish to take deep breaths and let God’s love fill you just as you are. Then give thanks for whatever you have experienced.

If possible, share as much as you wish of these moments with a friend.

At the beginning of this New Year, may you find peace in holding that which brings you life.

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Observer

The Rupert’s Land News welcomes spontaneous expressions from readers relating to our church, our diocese and our common life together. If you hear someone in your parish tell a story or describe a feeling that you think should be heard across the diocese, encourage them to write it down and send it to the Rupert’s Land News. Observations received before the end of January may be used in the March paper.
St Thomas, Weston
Hunger for change – change for hunger
BY KAREN TERLINSKI

It began on Ascension Sunday. After hearing the Gospel of the Great Commission our parish pledged to recommit to the challenge of mission. After seeing an article in the Winnipeg Free Press we decided to partner with Winnipeg Harvest in their mission to help reduce hunger in Manitoba. For every dollar collected, Winnipeg Harvest would distribute $20 worth of food. Our hunger for change fueled a change for hunger campaign.

When the Canadian Government announced the campaign, I wondered how much pennies we could collect before they disappeared. I began to dream about a mile of pennies. But; how much was that worth? According to Google, if you lay pennies side by side in a row it would take 84,480 pennies to reach one mile. That became our goal; $844 in pennies. That is a lot of copper! Pennies began to come in; a steady trickle of them. Parishioners donated penny collections from their youth, from work coffee funds and spare change collections. Coins arrived one by one and in rolls. The mound of copper began to grow.

On November 25 we presented Donald Benham, Director of Public Education at Winnipeg Harvest with $1,344.70 in coin which translates into $26,894 of food for the hungry.

We are a small parish of 33 people but we hungered to make a difference. By partnering with Winnipeg Harvest on a common goal we will make a difference in the community in which we serve. We exceeded our goal and collected 1.59 miles of pennies.

St George’s, Transcona
Movie nights resume
BY PAT ALLAN

Our Adult Ed ‘Movie nights’ resume in January at 6:30 pm on alternate Fridays – contact office to confirm address and which Fridays. A.C.W. meets the 3rd Wednesday of each month in the church; January’s meeting will be on the 16th. Men’s Fellowship: Usually held the last Saturday each month (usually downstairs at the church) – breakfast at 9:00 am, January’s is on 26th.

St George’s Crescentwood
Ethiopian/Somali dinner

The Crossed Hands Refugee Committee, sponsored by St Matthew’s and St Paul’s Fort Garry Churches, and St George’s Crescentwood Refugee Committee, are organizing a fund raising dinner for Saturday, January 26, 2013 at 6 pm in support of two recent Crossed Hands sponsorships. A total experience of African food and entertainment is planned along with an auction of special desserts. Tickets at $30 will be available on January 18, 2013 through the office at St George’s Crescentwood, 204-433-5642.

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St George’s Transcona gathers for BAS Eucharist service Sundays at 10:30 am, including Children’s Sunday School & also on Mondays at 7 pm for our unique Contemplative Eucharistic Service. Home communion, hospital visitors and prayers for healing are always available as requested; we also provide a monthly service (2nd Wednesday, 9:45 am) for residents of Park Manor PCH – more volunteers welcome.

To help or for more information about our (scent-free) church or any activities, please visit us at www.stgeorgesanglican-transcona.ca or call our church office 204-222-1942. Links on our website for our Facebook page, Centennial Booklet & The Bellringer (newsletter – includes archives).

St Stephen’s
Anniversary celebration
By SANDRA DOBSON

St Stephen’s Church will offer a four-course dinner with musical entertainment to launch its year of anniversary celebrations. The gala dinner will be held on Saturday evening, Jan 26. Cocktails at 5 pm, dinner at 6 pm. Adults $25, children 12 and under $12.50.

Bishop Donald Phillips will preach at the 10 am service the following day, Sunday, Jan 27.

Through the rest of the year, our parish will hold a spaghetti dinner March 16, an Elvis Presley concert May 11, a garage sale and family fun day June 1, a confirmation service June 2, a golf tournament June 15 and a pancake breakfast Sept 28 – all in celebration of the 100-year point since establishment of the parish in 1913. These events will culminate in a celebration weekend of feasting, entertainment and worship Oct 18 to 20.

Pembina Hills & St Thomas Weston Collaborative workshop

The local collaborative ministry teams of our two parishes met at Portage la Prairie for a retreat and workshop Nov 16 to 18 facilitated by the Centre for Christian Studies. People from both areas who are joining the teams also took part in the program, which was organized with the help of the diocese and its local collaborative ministry group. Ted Dodd and Maylanne Maybee facilitated the sessions on leadership, conflict resolution, self-care and other topics. They were wonderful leaders and gave us many things to think about. Both teams led us in worship and a closing Eucharist. It was a wonderful learning experience and bonding time for the two teams.

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