



December 2016

The **ELM LEAF**

St. Peter's Parish Newsletter

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St. Peter's 3rd Annual Emerging Artists Exhibition and Sale continues to attract beautiful art and the community – more photos on page 7



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Christian Time – Holy Time

In the first story of creation in the Book of Genesis, God blesses the seventh day, and declares it holy. In essence, here, God is identifying time as holy. And so, with this in mind, as Christians who live our faith within the context of a liturgical church, we actually have a particularly holy (sacred) way of telling time. I am referring here to the liturgical calendar, where the rhythm of the seasons is governed by and

through the story of God made known in Jesus.

Advent is about *anticipation*. We imagine ourselves as the people of Israel, hoping and longing for the coming Messiah. In Advent we also remember that his Kingdom has not yet fully come, so we also anticipate Christ's coming again to restore all things. There are four Sundays in Advent, and at St. Peter's the colour for this season is blue.

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Sponsorship Update, p. 15

Christian Time (cont.)

Christmas is about *incarnation*.

We recall the extraordinary mystery that the Immortal became mortal, that the One beyond us came among us. There are twelve days of Christmas (typically 2 or 3 Sundays), and the colour of this season is white.

Epiphany is about *revelation*.

Epiphany celebrates the coming of the Magi to honour Jesus, representing Jesus' mission to bring his good news to all nations under heaven. In Epiphany, we remember Jesus' earthly life and mission to bring God's Kingdom among us and to reclaim the world and make it whole again. There are typically 7 or 8 Sundays in Epiphany, and the colour of this season is white.

Lent is about *crucifixion*. The long season of Lent reminds us of Jesus' suffering and atoning death for us, and calls us to renewed repentance. Lent begins on Ash Wednesday and runs for 40 days or 6 Sundays, and the colour is purple.

Easter is about *resurrection*. We celebrate Jesus' rising from

the dead and his triumph over sin and death. Easter runs for 50 days or 6 Sundays, and the colour of Easter is white.

Pentecost is about *ascension* and the gift of the Holy Spirit. Jesus now sits at the right hand of God and animates the church through his life-giving Spirit. This celebration begins the Season of Pentecost which is the longest season on the liturgical calendar...

The Catechesis of the Good Shepherd identifies everything up to and including the Celebration of Pentecost as God's eternal story and gifts through Advent, Christmas, Epiphany, Lent, Easter, and Pentecost... The whole rest of the liturgical year is known as the Season of Pentecost, during which the colour is green because it is the sacred season in which we recall the ways in which God's gifts during the first half of the year are now growing and flourishing within us. The first half of the year focuses on the story of Jesus, while the second half focuses on the story of God's

people throughout the history of salvation. We are reminded year after liturgical year, that we are the continuation of that story; we are part of the great community of believers throughout time and history, called together to worship and witness to Jesus Christ.

So, while the society in which we live is following one calendar which conforms to the dominant, consumer driver culture, offering a countdown of shopping days until Christmas... our liturgical calendar offers opportunities to focus on lamenting the state of the world, and anticipating the coming of the Messiah in our hearts, our church, our families, and the world in which we live.

Indeed, as Christians, we tell time differently. Throughout this Season of Advent, and the whole coming of this new liturgical year, may we join in the story of Jesus, allowing that story to find its home within the very fabric of our beings, empowering us to live according to the sacred time that is God's gift.



Rev. Canon Donna Joy

No trees were harmed in the making of this newsletter!

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Greetings from Down Under - From June 2016

Greetings friends at St Peter's. We read of events with interest – now Linda's departure with sadness and gratitude for all she has given, then the imminent welcome for the refugee family from Iraq. We celebrate with you from here in Australia.

For those who do not know, Ray and I are here for just over a year, now living for six months on the Far South Coast of New South Wales. We are following a dream for this time in our lives, Ray working on a doctorate out of Sydney College of Divinity, while I explore what I would name creative, contemplative and conservation pathways.

To make all this happen practically, we are house sitting homes which always involve looking after at least one dog. It is rare to get a six-month sit, but here we are gifted with such a home now, close to the ocean which means the beauty and life of the ocean and the rhythm of crashing waves 24/7!

Here is a snapshot of parish life in Australia from each of us; we find ourselves increasingly grateful for all that surrounds us, all that is in us. Perhaps I can sum it up in the verse of a hymn sung a couple of weeks ago:

*Where red gum and creek cross hillsides and plain,
Where cool tree-ferns rise to welcome the rain,
Let bushland, farm, mountaintop, all of their days
Delight in the Spirit who formed them for praise.*

from "Where Wide Sky Rolls Down" by
Elizabeth J. Smith

Fenella writes:

We have just returned from Merimbula, a town some 5K from Tura and our local source of very necessary items – dog bones from the local butcher, the post office, doctor, dentist and our two local parishes. It is also the pickup point for the Sydney coach which takes Ray to university, an 8 hour journey each way every month, \$5.00 for seniors so there are no complaints! It leaves at 3 am so he can meet with the prof who is

supervising his PhD in the afternoon having slept and read the greater part of the way.

This weekend is Merimbula's Jazz Festival; 450 musicians descend on the town from Melbourne, Canberra and Sydney, bringing their fans with them. The town is buzzing. Hard funk to Big Band, trad to Dixie and blues to bop is what the programme promises, so there is much to discover for these two semi-illiterate jazz followers.

Yes, we continue to be part of both Catholic and Anglican parishes on alternating Sundays. To be honest, sometimes it is also about convenience: Bega Bushwalkers have their walks on Sundays. Those are perfect times to go to Eden, a short drive down the coast, to Mass on the Saturday night, then join the Bushwalkers on the Sunday. Today, however, was different altogether.

Today was the Ecumenical Jazz Festival Service where Anglican, Catholic and Uniting Church folk pile into the Catholic Church, an annual tradition started by the Anglicans in the early 80s and continuing today, involving all the churches together.



Performers entertain in the church sanctuary as part of the Ecumenical Jazz Festival

Today, we worshipped, swayed, clapped and sang with the group "Rhythm Syndicate", and Pippa Wilson sang "On Revival Day" and Leonard Cohen's "Hallelujah".

It was upbeat and reverent, filled with joyous sound. Together, we sang "Oh, when the saints" with substituted words –

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Greetings from Down Under (cont.)

When the air is pure and clean...

When we all have food to eat...

When our leaders learn to cry...

We want to be in that number...

On the face of it, Merimbula and Tura are prosperous seaside communities, with many second homes. An industry based on oyster fishing flourishes in the estuaries, tourism in the towns, farming and forestry on the land between coast and mountains. It attracts artistic communities, people who love the land and the sea. The surrounding areas are forested, State, Provincial and National Parkland; the rugged coast is a drama of light and movement. Daily we are grateful to be here. We would seem to have everything in our "house- and Laddie-(Border Collie)" sitting job at Tura.

Compared to St Peter's, St Clements Anglican is a smaller, but faith-filled community with active lay leadership; no catechism of the Good Shepherd, labyrinth nor meditation. Music is ad hoc, mostly wind instruments, depending on who is around. Bible study groups meet in homes. Alas, no Shelagh. St Clements is one of a 9-point parish with the addition of several nursing homes. This means there nine rural parishes up and down the coast. Lou Oakes was recently inducted as parish priest. She and Anthony, a deacon, are kept more than busy.

It was the Anglican Church that first alerted me to another side of life here, on our first Sunday. The previous week they had opened a local shelter situated between the church



St. Clements Anglican Parish and Rectory

and the rectory, a little home to accommodate one person or a family for a night. Crisis accommodation. At that stage I wondered why it was needed and later heard there is nowhere else in town. Then I discovered more. The church had worked with Social Services and the Town Council after finding increasing numbers of people sleeping rough, people often leaving the cities to seek their future by the ocean and then finding no work and no money to return. There are many social situations that lead to homelessness. Poverty and drugs are a problem often unseen along the coast.



Crisis shelter accommodates one person or a family for a night

Frequent knocks at the door of the rectory, frequent requests for help had happened over time. A woman found sleeping in a car with her three children was the specific prompt for this small church community to take action on their doorstep. They built the shelter on their grounds, a joint project with the town. It is a courageous act of compassion by people of faith, a testament to God's love for those who do not have the needed resources at this time in their lives.

Ray writes:

At a recent service at St Clement's Anglican church in Merimbula, the children were invited to take one of the shoeboxes (produced by the Franklin Graham Organization) and fill it with things poor children could use. Like similar projects in Canada, these boxes would then be sent off as Christmas gifts.

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Greetings from Down Under (cont.)

After reflecting about this for a while, I asked Lou, the Anglican priest, if instead of sending the shoeboxes to the Franklin Graham Organization for distribution, they might instead be sent to the children in the refugee camps on Manus Island and Nauru. Refugees seeking life in Australia have been put on these islands in abominable conditions for years by the Australian government, their numbers being added to with little or no publicity; they are far out of sight. She said it likely wasn't possible to change the destination of the shoeboxes at this stage, but the idea was good, given that the children in those camps are in a crisis situation created in large part by the Australian government. This would give much needed publicity to this severally unjust situation.

"How could we make this happen?" I asked her, as she had said the Australian government likely would not give permission. I said I thought it might be in order to write a letter of request to the government, and that I would be willing to do that. She welcomed the idea, suggesting I get in touch with [Social Justice Advocates](#), a justice advocacy group in the area who were, as she said, "passionate about justice". She noted that the SJA were having a stall at the upcoming Jazz Festival in Merimbula.

I contacted Mick Brosnan of SJA, to talk about the idea. He was enthusiastic, saying he would also love to have shoeboxes as well for two organizations he volunteered with in Papua New Guinea, one being the [Lasallians](#) (a project of the De La Salle Brothers), the other [We Care](#), a project which, as it turns out, was founded about 10 years



Children are always welcome to share at service

ago by a Sydney seminary classmate of mine from Ireland, Fr John Glynn!

Mick and I had a very good conversation, which ended with him promising to get me contact information for a lawyer, Rebecca, in Canberra, who has actually had access to these refugee children. Mick is actively involved with the Catholic parish of [St Joseph's](#)

in Merimbula.

It looks like the work of writing letters of request to the government may well become a joint project of the Catholic and Anglican parishes in the community.



Ray & Fenella
Temmerman

PWRDF Update - From October 2016

Due to the continuing effects of Hurricane Matthew, PWRDF has increased its aid for relief work in Haiti to \$40,000 and has also sent \$20,000 to Cuba. The money will be used to provide shelter, clean water, improve sanitation and hygiene and food. It will also be used to provide help children and youth to recover from the trauma caused by the hurricane.

Please go to [Primate's World Relief and Development Fund](#) for details.

Bruce Gunderson
St. Peter's Parish PWRDF Representative



Journeying the Labyrinth - From November 2016

This article originally appeared in the [November 2016 edition](#) of the [Rupert's Land News](#).

Earlier this year, I was stopped by a neighbour. I didn't have time to visit because I was running late for the labyrinth. "Ah," he called after me, "a mathematical trick." I replied, "No, not a maze -- a labyrinth, more of a meditative walk."

The labyrinth that I walk is a monthly event. It is an indoor canvas labyrinth, with soft background music and candles. There are labyrinth keepers who lead the opening and closing of the space. Usually, during a labyrinth that celebrates the change of seasons, they guide us in short readings.

Once the evening's labyrinth has been opened, my habit is to collect my thoughts. Sitting quietly, the most pressing things going on in my life come to mind. As I begin my walk, I bring these thoughts to God. More often than not, these thoughts are of a concern that I have for someone in my immediate circle.

While carrying this concern, often made physical by carrying a small shell or pebble, I begin to pray about it. Presenting this issue and asking for guidance is a newer way of praying for me. I was reared on "earnestly imploring" God in prayer, but this time is in my own words.



Often just the process of talking it out in my head helps me reason through an issue that has been weighing on me. The path is easily walked because there are no barriers or dead ends, so concentrating on my prayer is not difficult. Once I reach the centre, I have usually also reached a point where I'm ready to leave my concern and my thanks with God. By placing the physical object I carry in the centre, I consciously decide to "trust God with this one."

On my walk out of the labyrinth, I recite prayers that come easily. They run a loop in my brain like a piece of music on repeat. If I find my mind drifting, it can be brought back to these prayers. When the walk out is complete, there is time again to sit and be grateful.

When all participants have completed the labyrinth, we

meet in the centre to close the space. We give thanks for the labyrinth itself, for all that was brought there, all that was left, and all that was taken away. We also remember those who would have walked but couldn't. This is a prayer community.

Whatever our intention or meditation during our personal walk, we are not alone. This demonstrates that everyone is walking a path, looking for guidance, seeking solace. Hope is inspired when so many people do so in a prayerful way.

As I prepare each month to walk the path, I reflect on the desires and thanksgivings that I hold for the world, my family and friends, and my- self. The act of leaving those meditations in the labyrinth's centre to offer them to God -- that is prayer.



Andrea Jackson
Labyrinth Keeper

St. Peter's in Pictures: April to September 2016



3rd Annual Emerging Artists Exhibition and Sale (April)



Linda Fearn's Retirement Celebration (June)



The Ever-Popular Soup Lunch (September)

Christmas in Pangnirtung, Nunavut

In Pangnirtung, the week of Christmas games begins on the morning of December 26, after the feasting has ended. During the previous 24 hours, about 300 people will have crowded into each of the 2 services at St Luke's Anglican Church. The sign at the door informs us that the capacity of the building is 264.

People linger outside the porch, quietly talking, occasionally laughing as they share in the contemporary and most universal of rituals, the last cigarette. Later in a tongue borne by a people accustomed to ice and tundra and rock, songs of shepherds, cattle and stable assume a poignancy by their very unfamiliarity.

But the birth of a child and the breaking of bread are actions that transcend all human languages. We drop to our knees, we raise our empty hands, we accept the love of God. Much of human activity in the Arctic is lived on land, sea and ice, so there is an appropriateness to beginning the five days of games (five



Roy ice fishes with his daughter in Pangnirtung

only, for there are none on Sunday) on Pangnirtung Fiord under the open sky.

The air is -25°C , similar to many places in southern Canada at this time, and between 10 a.m. and 1 p.m. there are three

hours of dawn-dusk twilight. The combination of light and temperature add a briskness to the pace, and an energy to the contestants.

To warm up the youth, the games master begins with a seal race. "All in a line, prone position on the ice, face down - elbows at right angles to the body - no using feet or legs - drag yourself like a seal to that 25-metre mark ... Go!" Puff! Gasp! Laugh! Collapse! "And now for the mechanically inclined, a skidoo race..." All the speedsters gun their engines, but the directions continue: "... balancing an empty five-gallon drum on your back!" This demands a different skill, speed being only a part.

Earlier, some contestants had gone off to the lower slopes of the mountains with hopes of bringing back the first fresh ptarmigan. Now, everyone is chopping holes in the ice. The children are going to jig for kanayuk, a local lungfish whose spiky body and "ugly" face probably keep it safe from most predators. Maybe not enough time to catch one - the light's



The Pangnirtung Fjord, where the games take place

going - we'll start with that tomorrow.

In the evening at the hamlet centre or the school gym, there are games less physically demanding, though still requiring skill. A larger crowd than on the ice. A much more leisurely pace. Some games involve 50 or 60 people and are resolved only after 40 minutes or so.

The men are shown an exquisitely embroidered flower. Then they are given thread and material, and work carefully to replicate the original. The prize goes not to the first who completes, but to the man who most accurately reproduces it. All are allowed to finish.

Women have to make fishnets out of string! A small panel of judges adjudicates these kind of games, so that there will be no dispute or disappointment. And all of this activity is accompanied by "coaching", talk, laughter.

There is delight in celebrating the birth of the child of Bethlehem through play and games.



St. Peter's Neighbourhood Ministries

Neighbourhood ministries begin with getting acquainted with your neighbourhood, leading to the development of relationships with others in your community. We believe that this foundational work is essential as we live into a missional model of church.

Although already engaged in ministries that could be defined as missional, one year ago we began the journey into a more strategic and intentional way of living into this model of church. This journey has included the following steps:

We began by defining St. Peter's geographical boundaries. We then identified organizations that we should visit. The purpose of these visits was to begin the process of developing relationships with specific people and organizations. Then identifying, assessing, and analyzing neighbourhood needs.

We visited Schools, other churches, a local synagogue, community centre, senior organizations, newcomer and refugee organizations and child focused organizations. These visits were consistently life giving, positive, and encouraging in ways that we had not anticipated. People were excited that we were initiating contact with them, and taking the time to discuss their place and purpose in the neighbourhood and assessing opportunities to partner with them. They were warmly and

enthusiastically hospitable. We have since heard that some of them have told others how excited they were by these visits, and the relationships that have begun.

Once we had gathered the information from each of these organizations we sorted it into three categories in order to discern specific neighbourhood needs. The categories were: (1) Seniors; (2) Refugees and Immigrants; and (3) Families.

We then matched St. Peter's available resources and gifts with our newly discovered understanding of neighbourhood needs. Using this data we developed recommendations, some of which are already being implemented and others are under active consideration by parish leadership, our mission and outreach committee as well as the wider parish.

These recommendations include: (1) Advertising neighbor events on our Parish Bulletin Board Displays; (2) A three-way collaboration with organizations related to refugee and immigrant families; (3) Engaging with the families of children attending K.I.D.S. Inc., which is a before and after school program which is hosted in St. Peter's building; (4) Activities with immigrant students attending Grant Park High School; and finally, (5) expanding our ministry to seniors by hosting a regular coffee

house in cooperation with the community center.

We are confident that our foundational groundwork in defining our neighbourhood, identifying particular organizations and individuals with whom we needed to meet, and matching neighbourhood needs with parish resources has prepared St. Peter's for a long and fruitful ministry within a missional context. This is an exciting new beginning.

Many resources read and reflected upon over the years have informed/inspired this work. Two books, in particular, that have proven to be helpful within the context of this project are:

- Michael W. Goheen: 'A Light to the Nations: The Missional Church and the Biblical Story'
- Christopher J.H. Wright: 'The Mission of God's People: A Biblical Theology of the Church's Mission'

One other resource, closer to home, is Reynold Friesen who serves as the community ministry with Bethel Mennonite Church. Reynold served as an astute mentor during the early stages of this project.

"It is not so much the case that God has a mission for his church in the world, as that God has a church for his mission in the world. Mission was not made for the church; the church was made for mission – God's mission."
(Christopher Wright)



Susan Sprange
Rev. Canon Donna Joy

Musical Notes

To help introduce our Director of Music Ministries, we invited her to answer a few questions about herself.

Q. What attracted you to the opportunity to work at St. Peter's?

A. For some reason, out of all the churches I pass by on a daily basis (My primary set of 'wheels' is Winnipeg Transit, and I work different jobs each day) I would often pass by St. Peter's heading home and think "I wonder what it would be like to work there?". I'd also heard good things about the music program so when the chance to apply came up I was on it!

Q. What is something unique that you bring to the position of Music Director?

A. I'm trained in organ, piano and flute, and am a full-time musician. Many organists and music directors keep 'day jobs' while playing for their churches on the weekends, and others are full time keyboardists and choir folk. I have a concert series, perform regularly on all three instruments, and teach music

across the city and in rural schools.

Q. Do you have any family information that you'd like to share?

A. My Mom was the church pianist for many years, until I was old enough to take over.



Q. Where were you born?

A. In a very small Manitoba town. If you guess right I'll let you know!

Q. Do you have any pets?

Sadly, no. I tried fish once. They didn't like me. I found out that betta fish aren't very

fond of the flute, they go into their 'fight or flight' mode when there's a shiny piece of metal being waved about.

Q. What is your passion?

A. Music, and helping people overcome fears and stigma. I think that teaching music is a pretty good combo!

Q. What are some of the things that are important to you?

A. Figuring stuff out (although I need help when it comes to lego) and getting better at what I do, every day.

Q. Where have you travelled? Do you have a favourite place?

A. I've been to Europe a few times, the States many times and to most major Canadian cities. My favourite place is north Toronto, where some of my best friends live.

Q. What is your favourite movie or book?

A. The Hobbit is up there. I love stories where wonderful characters learn about themselves and experience all sorts of unforeseen obstacles, and you can't possibly guess what's next.



Charmaine Bacon
Music Director

Photo Credits

"Down Under" photos on pages 3-5 courtesy of Ray and Fenella Temmerman.

Haiti image on p. 5 courtesy of FCA via PWRDF.org

Pangnirtung photos on p. 8 courtesy of Roy Bowkett.

Musical Notes photo on p. 10 courtesy of Charmaine Bacon.

Sekt Family photo on p. 16 courtesy of Colin Dorrian.

Labyrinth and "St. Peter's in Pictures" photos on pp. 6-7 courtesy of Ian Chalmers.

Library Books for the Taking

To make room for the new additions to our collection, we have placed some books on the sharing table. Help yourself if there is a title that interests you. If the book has a white spine label – about the size of a stamp – then it is still part of our collection, which you are more than welcome to borrow.

To borrow a book from our collection, please follow the easy instructions in the black clip board marked “Sign Out Sheet”, found in one of the boxes on the third shelf.

1. If you are on the parish list; in the “Borrower” column, write either your last name or your phone number. If you are not a member of St. Peter’s, please write both your full name and your telephone number.
2. In the “Books” column record the accession number, this is a four digit number found on the first page of the book, top right hand

corner. The call number on the spine is the book’s address, it is not needed on the sign out sheet. Jot the date in the date column - where else.

3. On returning the book(s) place them in the box marked “Returns”. Also found on the third shelf. Please do not put them back on any shelf.

To help you select by topic - on the top shelf there is a list of popular topics by call numbers these numbers are on the white spine label of the book(s). For examples:

Death and Dying 155
 Jesus Christ and His Family 232
 Christian Marriage 248

Thank you for using the library - and happy reading!



Liz Green and Rosemarie Bushuk
 Library Co-ordinators

Collaborative Leadership Model - From November 2016

On Sunday, November 6th, St. Peter’s held a parish meeting, during which we presented a proposal to endorse and implement a new (collaborative) style of parish leadership, and allowed time to discuss, discern, and decide if God is, indeed, calling us into this new model of leadership. This proposal received overwhelming support and affirmation, and the following is a detailed explanation of what this new direction might look like once it is put in place.

The Purpose

- Allow St. Peter’s to explore more fully a collaborative leadership model, facilitating a wider range of

skills, expertise, and talents to be shared and celebrated.

- Create a reasonable and realistic financial plan, matching expenses with anticipated revenue.
- In the midst of continued church decline, this could perhaps serve as a way forward that may offer the diocese one model of alternative leadership.

The Plan

A more intentional plan for shared leadership:

Incumbent, The Rev. Canon Donna Joy: Leading, overseeing, and coordinating: the larger operation along with maintaining cohesiveness

throughout; worship; children’s Christian education; congregational development; nurturing relationships among new parishioners; discerning gifts for ministry, etc.

The Rev. Canon Mary Holmen
 Pastor of Parish Caring Ministries

The Rev. Dr. Lissa Wray Beal
 Pastor of Adult Christian Education

The Rev. Rod Sprange
 Pastor of Stewardship
 Theological Advisor for Finances

The Rev. Deacon Diane Panting
 Pastor of Mission and Outreach

(continued next page)

Collaborative (cont.)

Pastors will continue with additional ministries such as worship responsibilities, etc.

A primary goal for this model is to enhance, enrich, and continue to grow St. Peter's vital lay ministries and leadership. A succession plan includes the training of lay leaders to step in to some of the roles initially filled by clergy (pastors).

Financial Impact

The current Incumbent would formally retire at the end of December, 2016 and commence receiving pension payments in 2017, thus saving the parish the cost of the annual pension contribution and certain employer benefits (approximate current annual cost to the parish of \$15,000). For the first year (at a minimum), she would continue full-time leadership duties as Incumbent, focussing particularly on preparing the parish for this new parish leadership model. This would involve creating a strategy for a more fully developed 'Team Leadership Model' and associated plan with Honorary Assistants offering leadership in specific areas of ministry. When the parish is ready, she will move to roughly a 3/4 time position as Incumbent. This new model would include an

annual honorarium for each of the Honorary Assistants.

With St. Peter's extraordinary lay and ordained leadership, this plan has great potential for success. Because of the strong circle of leadership currently in place, along with more people stepping into significant ministry and leadership roles, this plan has the potential to deepen and expand St. Peter's overall vibrancy, energy, and vision.

It must be understood that this new model requires a significant change in terms of being church. It is a big step toward greater and broader participation of St. Peter's disciples which, of course, will lead to an increased sense of mutual accountability.

Donna was planning to retire in 2021, allowing her pension to continue to build over the next 4 ½ years, so this decision significantly impacts her overall, long term pension. When asked why she is prepared to make this decision, and David is prepared to support it, Donna says, "There are two primary reasons: (1) Many people make significant sacrifices in order to support the ministries and leadership that occur in and through St Peter's, and I wish to stand in solidarity with the many who

do, and (2) I hope this gesture offers a message which affirms my confidence in St. Peter's potential.

Moving forward, there is much work to be done in order to set this plan up for success. Donna, along with many St. Peter's leaders, is prepared to offer guidance and leadership, and the true mark of success will require an ever expanding team of disciples actively engaged in ministries and leadership.

We will be keeping you, our parish family, informed each step of the way as this plan becomes more fully developed and implemented, and of course we continually welcome your feedback along the way. In the meantime, if you have any questions regarding this exciting new direction, please feel free to contact Donna along with other members of corporation (Colin, Ellen, Laurie), and/or members of the soon-to-be new pastors (Mary, Rod, Lissa, Diane).

May God's love and wisdom guide us into this new way of being church.



Corporation
(The Rev. Canon Donna Joy,
Rector's Warden Colin Dorrian,
People's Warden Ellen Gould,
Deputy People's Warden,
Laurie Thompson)

Fall Book Study - Reflection #1

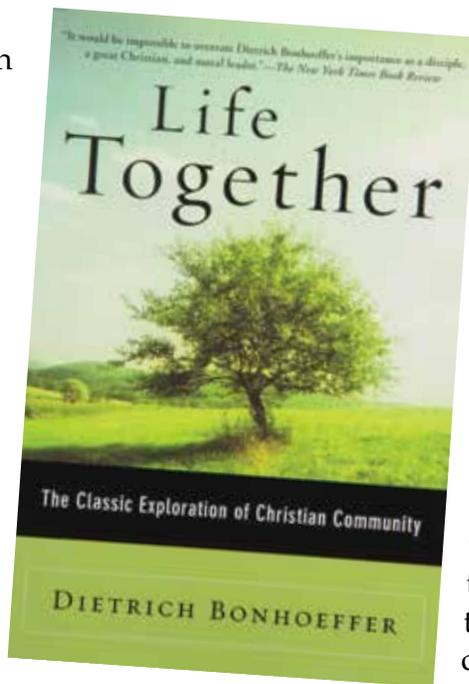
The theme for this year's adult education studies at St. Peter's is Life Together and what better way to kick off the year than with Dietrich Bonhoeffer's book *Life Together!*

A group of us met to discuss this interesting and important book on Saturday, September 24. Bonhoeffer was a renowned Christian minister who was

executed by the Nazis. This book is considered a devotional classic, based on his teachings at an underground seminary.

Over coffee and breakfast treats, Lissa Wray Beal led us through the topics in the book. While most in the group confessed that this book was not easy to read through, all were engaged in the conversations and added value to some lively discussions. We talked about Christian life as a community, morning prayer, solitude and silence, and meditation ("there is no occasion here for spiritual experiments").

The group was particularly engaged in the discussion on the Ministry section of the book, which included the Ministry of Holding One's Tongue, the Ministry of Meekness and The Ministry of Listening. Good lessons for anyone. We ended the morning discussing Confession and Communion, where "in confession occurs the break through to the Cross". All in all, it was, for me, an eye opening and uplifting morning, and definitely left me with some food for thought going forward. Thanks Lissa, for leading us through this book (and for the treats!), and thanks to the other participants for a meaningful morning of sharing, learning and insightfulness!



Next up on the Adult Education calendar was a seminar held over three evenings in October, going through the New York Times Business Bestseller book, *Difficult Conversations – How to Discuss What Matters Most*.

How many times have you had a conversation with someone where you came away thinking "boy, I wish that had gone better"? Or where you think of a few things much later on that you wish you had said? Or wish you hadn't said? Of course, we've all had those occasions.

This book and the seminar led by Donna Joy were invaluable tools on how to deal with the difficult and stressful conversations that occur in life. During our first evening together, we learned how to look at a conversation that has not gone well, and to break it down into three parts:

- 1) the What Happened conversation
- 2) the Feelings conversation
- and 3) the Identity conversation.

The book is full of excellent examples of problem conversations and how to identify where things went wrong. We had a great time role playing and sympathizing with Jack and Michael! On the second evening, building on our knowledge about the three conversations, we learned how to create a "learning conversation", where we can work towards mutual understanding (not to be confused with mutual agreement). There were three goals to a learning conversation:

- 1) learning their story
- 2) expressing your views and feelings and
- 3) problem solving together.

We learned the importance of beginning from the third story and thinking like a mediator. We went back to the Jack and Michael conversation and walked through their initial conversation again, using our new techniques and thought processes. It was not easy applying the new techniques; it was at times frustrating and exhausting! In fact, the whole group conceded

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Reflection #1 (cont.)

that, even knowing what to do, it takes much practice to break old rules and become comfortable incorporating the new rules. But we now had the material to tackle a difficult conversation instead of avoiding it.

I know that I have personally thought of these techniques and practices on many occasions over the past month, thinking of how I can say something better or gain more insight into the other person's situation, aiming for a learning conversation, rather than ending up at a wall.

Finally, on our last seminar evening, we went through

Ten Questions People Ask About Difficult Conversations, the last section in the book. This presented us with great examples on specific situations, even dealing with some questions that we ourselves had brought up. This seminar was again a tremendous learning experience, not only for Christian life, but everyday life.

At the beginning of each session Donna read to us from Mathew 18: 15 – 17. We have a duty as Christians to promote helpful and respectful conversations. This seminar definitely helps us to accomplish that. Thank you

Donna for your leadership and insight in guiding us through this very worthwhile seminar!

In closing, I would just like to encourage all parishioners to take advantage of the great opportunities that we have for adult Christian education here at St. Peter's – whether you invest a couple of hours or a day or so, I guarantee you will come away with something new to reflect upon. We are so fortunate to have a leadership team that so willingly invest their own time and energy into our spiritual well-being!

 Laurie Thompson

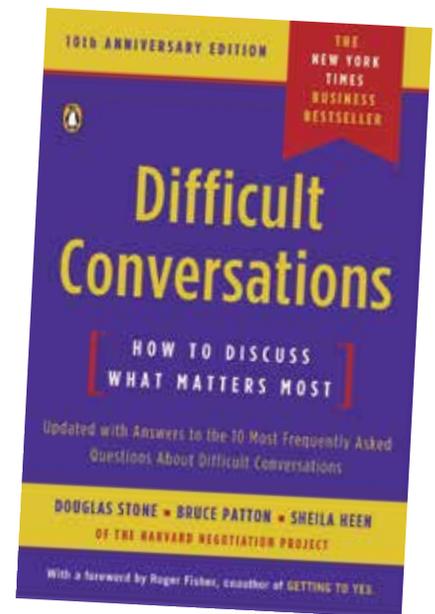
Fall Book Study - Reflection #2

For three weeks in October, a group from St. Peter's gathered to talk about difficult conversations. You know the kind – the ones that end badly because you and the other person can't see eye to eye and feel like you're just butting heads. Or the conversations you don't even want to start because you know someone will be angry or feelings will be hurt. At work or home or church, in all aspects of our daily life, difficult conversations arise. Whether we would rather avoid them or want to tackle them head on, we often feel ill-equipped to manage them constructively.

Fortunately, there are effective tools available. The book

Difficult Conversations: How to Discuss What Matters Most, provides a clear, concrete plan for assessing and managing those conversation we find so challenging. It was this book that our group met to discuss and learn from.

The authors of the book tell us that any conversation is more than it seems. Instead of one conversation, there are actually three: the "what happened" conversation, the feelings conversation, and the identity conversation. As you take a closer look at a situation gone bad, using these three conversations as a guide, you may discover a lot beneath the surface you weren't aware of. That closer look may show that



you and the other person have very different ideas about what was going on. You may have had different emotional reactions and different perceptions of

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Reflection #2 (cont.)

what the conversation says about each of you as a person. In short, you may have such different perspectives that you weren't really even having the same conversation.

The core strategy offered in *Difficult Conversations* is what the authors call a learning conversation. In a learning conversation, you come ready to hear about the other person and their three conversations, open to learning something you didn't know before. *Difficult Conversations* offers ways for each participant to step outside their own perspective to a more neutral "third story", which seeks to understand the situation without judging, blaming, or ascribing motives. In this way,

it becomes possible to find common ground and shared solutions.

For the final element in resolving difficult conversations our group looked beyond the book. That element is forgiveness and it is critical to us as Christians. We are a forgiven people. We pray regularly that our sins be forgiven "as we forgive those who sin against us". We recognize our ongoing need to "repent and return to the Lord", a good antidote to being judgemental about the errors of others.

Further, an attitude of forgiveness is essential to healing relationships. With this in mind, in the last session, Donna Joy introduced the

group to the book *Becoming Human* by Jean Vanier. Vanier recognizes the brokenness in all human beings and regards forgiveness as essential to free us from its effects, especially as we relate to others. Added to the strategies in *Difficult Conversations*, his process for forgiveness becomes an important final step to move us past difficult conversations into healthy relationships.

Both books, *Difficult Conversations* and *Becoming Human*, are valuable resources for responding to challenging conversations in ways that lead to healing. Each is available from St. Peter's library. I encourage you to make them part of your winter reading.



Shelagh Balfour

Sekt Family Update

It is hard to believe that almost 4 months have passed since our refugee family from Iraq arrived in Canada. So much has happened over this short period of time, I can hardly believe it!

I can say with great pleasure and happiness that Albert, Yasameen, Dana and Frans are adjusting to their new lives in Canada.

The children are nicely setting into school at JB Mitchell. Dana (age 8) is in grade 3 and Frans (age 6) is in grade 1. I had the privilege to sit in with the parents and children and

their teachers at recent parent/teacher interviews. Overall feedback from both teachers are that the kids are doing very well. When you consider that neither had ever been in school before and both spoke very little English, it is a truly amazing accomplishment. The children are both learning English. Dana is doing very well and as even made a friend. Frans is an active 6-year-old boy; his biggest accomplishment is just learning how to be a student, and he is doing very well.

Albert and Yasameen have both started conversational

English classes and continue to make great strides both in understanding and speaking in English. I sometimes have to give my head a shake when I realize that less than 4 months ago they came here and spoke little or no English.

It is remarkable to see how independent they are becoming. They take the bus on their own to do things like shopping and go to the Pam Am pool, although they are still confused a bit by the weekend schedules of our transit system ... but aren't we all?

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Sekt Family (cont.)

As winter and snow finally arrived, the fear and trepidation they were experiencing about winter has begun to lessen somewhat. The kids were thrilled to see their first snow ever, and were a bit disappointed that it melted. Albert is still trying to get his head around -30°C; he just can't understand what that will be like. I keep telling him it will be fine. He just smiles and shakes his head and says, "OK!"

I would really like to thank all of those who have provided support to help ensure this family gets off to a great start in Canada, whether it be financial contributions, helping drive them to various appointments or reading to the kids. It is all worthwhile and believe me the family is very appreciative. A special thanks to Rosemarie Bushuk and her family for getting Frans signed up and playing soccer with her son and taking Albert and Frans to all the games. I know it is has been very rewarding for all involved.

As we continue to move forward on this journey, I encourage people to sign up on the sheets in the hallway either to provide driving support (I know some who have signed up haven't had the chance yet ... be patient as there will be lots of opportunities) or look for things to do with the family. Taking the family to Children's Museum over the holidays might be a fun thing to do. At a seminar I attended this past fall on successfully integrating refugees into Canada, one key thing they said was that to increase their scope and interaction with people. Doing family things with them is a great opportunity.



The family was so excited when we put up the Christmas tree that the church got for them. Albert said to me, "I know I do not speak English very well yet, but I am so very, very happy and thankful."

Once again thanks for all your help and support in our journey. I will do my best to keep everyone updated as best I can, and if anyone has any questions, thoughts or ideas, please do not hesitate to call me.



Colin Dorian

Are You on PAR?

A number of years ago, St. Peter's introduced the Pre-Authorized Remittance program or PAR as it is affectionately referred to in the Parish. The program is currently used by about one half of St. Peter's parishioners. In recent times, we have seen the number of PAR subscribers

increase slightly but we still have room to add more! PAR is of significant benefit to St. Peter's and allows us to better manage financially in these challenging times.

WHAT IS PAR? PAR is an automated bank debit program which allows St. Peter's, once

a month (usually around the 20th), to automatically withdraw a parishioner's authorized givings amount from their bank account.

WHY SHOULD I CONSIDER PAR?

With PAR, St. Peter's is better able to manage its financial

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PAR (cont.)

affairs as monthly cash flows are predictable and consistent. Further, PAR requires far less administration and volunteer sidespeople/treasurers' time and efforts to record and account for givings.

HOW DO I SIGN UP FOR PAR? PAR is signed up for by filling in a simple form and returning it to Shelagh Balfour. We can assist with the form's completion and it usually takes less than five minutes!

WHAT IF I WANT TO CHANGE MY GIVINGS AMOUNT? Your givings amount can be changed **immediately** by either a phone call or email to St. Peter's.

PAR is easy to enroll in, easy to change and a real benefit to St. Peter's in many ways! We encourage all parishioners not signed up for PAR to consider doing so now. If you have any questions, please see David Thompson or Shelagh Balfour. We would love to talk to you about PAR. With the new year rapidly approaching, think about converting to PAR as one of your New Year's resolutions!



David Thompson
St. Peter's Finance Committee

Liturgical Visual Arts

In her book, *Worship for the Whole People of God: Vital Worship for the 21st Century*, Ruth Duck wrote that varied forms of artistic expression enable people of all ages to worship with their whole selves. She added that music, dance, and the visual arts express insights and feelings that words alone cannot express. As well as conveying doctrine or telling stories, the visual arts have been used in the Christian tradition to create an inviting context for worship. During the past year, the Worship Planning Team has considered the use of Liturgical Visual Arts in the sanctuary. A subcommittee of the Worship Planning Team was given the task of arranging visual displays at the front of the worship space in front of the altar.

The article, *A Congregation deepens worship with collaborative visual displays*, drew our attention to the benefit of having a theme for visual art displays over each church season, with some change each week. This integrates the liturgical images into the life of the worship community. For example, the colors of the church season could be represented in various textures of drapery.

Beginning in June, visual art displays were arranged on small tables covered with drapery representing the church season. The visual displays included figures

"The use of art in worship serves to illuminate the mystery of God"
(Ruth C. Duck, 2013)

representing the church community at worship, an image of an early mosaic of the image of Christ, candles, flowers, a Bible, and an image of a summer landscape. A number of themes were explored including the Aboriginal Day of Prayer, Thanksgiving, ethnically varied images of Christ, and community life. Some of the objects used were borrowed from members of the congregation. The images of Christ and other liturgical images were located on the internet.

These displays will continue to be changed to reflect not only the church seasons but also special concerns or events pertaining to the life of our congregation. If anyone has objects that they think could be used in the development of these displays, these would be warmly welcomed by the committee.



Lynda Wolf
and Shelagh Balfour
Worship Planning Team

Report on Diocesan Synod

Diocesan Synod is held every two years, and this year the 113th Session of the Synod occurred from October 20-22. The opening sitting was held at St. John's Cathedral, and the remainder of the sittings at Douglas Mennonite Church in North Kildonan. St. Peter's was represented by lay delegates Shelagh Balfour, Colin Dorrian, and Terry Hidichuk, and clergy delegates Donna Joy, Rod Sprange and Mary Holmen. Each parish sends clergy delegates equal to the number of lay delegates, determined by the number of communicant members in the parish and ranging from two to four. St. Peter's has three lay delegates so our clergy "take turns" attending each time.

The theme of the Synod was "Embracing the World with Christ". In his Address to the Synod during the opening Eucharist, Bishop Donald Phillips presented a circular model in which we gather around Christ as disciples, as missional communities, and as stewards of God's grace. The sittings were punctuated by "Missional Moments", during which we heard presentations and reflections about missional activities happening in various parts of the diocese. Of particular interest were the presentation by our own Donna Joy and Susan Sprange about St. Peter's engagement with our neighbourhood, and the presentation from St.

Alban's Cathedral in Kenora, which featured a video of parish children interviewing participants at their drop-in about what Christmas means to them. Another very significant presentation came from Gail Schnabl, our Diocesan Refugee Coordinator, about Rupert's Land's refugee ministry. Our Sekt family was included! The Executive Director of the Anglican Foundation made a presentation about the work of that group. Membership is only \$50 per year, and you will soon see information about the Foundation so St. Peter's can consider becoming a parish member. Individuals can join too! And final, the Synod was graced and enlivened by a delegation from our companion diocese of Central Buganda.

A significant portion of a Synod's agenda is dealing with various resolutions, arising out of the Bishop's address, reports and presentations, and the work of diocesan boards, committees, and working groups. Some of the resolutions this year dealt with Canonical housekeeping – never terribly exciting but important nonetheless, as our Canons govern our life together as a diocesan community. A second important group of resolutions were developed in the light of initiatives within our church and country toward Truth and Reconciliation. Some of the significant resolutions passed included:

- A call for all Diocesan and parish meetings to acknowledge that we meet on Treaty land and in the homeland of the Metis people. The fact that this motion carried with no votes in the negative suggests that St. Peter's should take this call seriously.
- A call for every recognized gathering in our Diocese – Vestries, Bible studies, mission groups, Diocesan Council, etc. – to spend time developing a culture of grace, exploring what that means, and taking steps to make it a reality
- That the foundational themes of discipleship, missional community, and stewardship guide our discernment and decisions for the ministry and mission of our congregations
- That the month of June each year be declared as Indigenous Awareness month in the Diocese
- That the Synod call on the Premier and Government of Manitoba to proceed immediately with the construction of the Freedom Road to the Shoal Lake 40 Reserve. St. Peter's delegates were proud to endorse this resolution, moved and seconded by Mary Holmen and Donna Joy.

This was Colin Dorrian's first time attending Synod, and he shares his thoughts as follows:

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Diocesan Synod (cont.)

“Overall, it was just good to see the workings of the church ‘big picture’ – lots of people doing lots of things. It was very evident that St Peter’s is well thought of within the diocese. Lots of people knew who we were and were impressed by what we had going on in our little parish – Refugee Sponsorship, Community activism and ministry, openness and energy. I was very proud of St Peter’s. I was impressed and surprised by the amount of thought and energy for the Truth and Reconciliation Initiatives. I look forward to the special “month” next

year and how we recognize it at St Peter’s. I realized that although we have issues at St Peter’s we are in way better shape than most other parishes and that we have a plan that we have developed on our own. Lots of people just don’t know what to do. I really appreciated the discussion on the Anglican Foundation. I think it is something we should make people aware of at St Peter’s. Although my social style tends to lead to faster decision making, I was impressed by the thought and discussion with a number of the resolutions presented at Synod. Many discussions

were meaningful and lead to better understanding and discussions.”

With this in mind, I encourage you to consider letting your name stand if you are approached for nomination as a Synod delegate at one of our Annual General Meetings! If you have any questions about the Synod, please feel free to speak to any of the delegates. You can also find information on the diocesan website at www.rupertsland.ca/about/synod-faith-horizons/.

 Mary Holmen
St. Peter Clergy Delegate

St. Peter’s 60th Anniversary Faith Forward Capital Campaign Update

In 2015, St. Peter’s launched a capital campaign in support of four priority Parish initiatives—purchase a new organ, finance a new roof, generate a fund to support a refugee family in Canada and establish a fund to provide financial stability to the Parish. The campaign was launched mid-year and was formally concluded in early 2016. In total, 54 pledges were received and we raised almost \$140,000! THANK YOU ST. PETER’S PARISHIONERS! The campaign is still able to receive pledges and we encourage those who were not aware of the campaign or want further details to see a member of the campaign committee: David Thompson, Colin Dorrian, Mary DeGrow, or Donna Joy.

We would be pleased to discuss the campaign with you.

To date, over \$85,000 of the campaign pledges have been paid and have enabled us to commence much of the good work for which they were intended. Many pledges were made over a three-year period commencing in 2016. We have received almost all of the 2016 portion of these pledges to date. We had hoped that pledges for a given year would be received early in that year and would ask, if possible, donors make their 2017 and 2018 payments as early as they are able in each of those years.



Again, if you have questions, please see a member of the capital campaign committee.

In closing, this campaign served as a reminder of the generosity and community of the St. Peter’s parishioners. It provided an opportunity for fellowship as well as the resources to advance a variety of key Parish initiatives. It was a positive event in many ways. Thank you again to all St. Peter’s parishioners who generously contributed to this campaign.

 David Thompson
Campaign Chair

Worship times through Advent and Christmas

St. Peter's Anglican Church, 755 Elm Street

Tuesday, December 13, 7:30 p.m.

A Light in the Darkness: Searching for Hope When Christmas Hurts

Sunday, December 18, 2016 at 7:00 p.m.

Service of Lessons and Carols



Music by St. Peter's Choir and guests, with congregational carol singing
Followed by a Sherry and Shortbread Reception
(Refreshments available for children)

Saturday, December 24

4:30 p.m. Family Eucharist with Pageant

10:00 p.m. Holy Eucharist

Sunday, December 25

10:30 a.m. Said Eucharist