



April 2016

# The **ELM LEAF**

## St. Peter's Parish Newsletter

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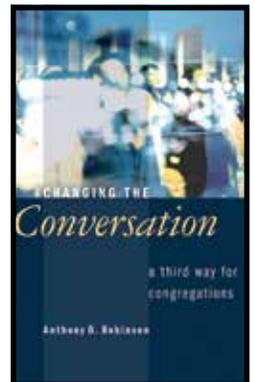
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### **Pentecost - General Commissioning**

Did you know that every person at St. Peter's is involved in ministry? And by ministry, I'm not specifically referring to ministries connected to the church, such as liturgical ministries, and/or committee participation. In this particular context I am referring to the ministries each and every one of you is involved in within the context of your own daily lives. Parents. Grandparents.

Teachers. Nurses. Child care providers. Doctors. Lawyers. Administrators. People working in Human Resources. Greenhouse workers. Physiotherapists. Occupational therapists. Food and Health Inspectors. Chaplains. Plumbers. Electricians. Railroad workers. People who work in marketing. Peacekeepers. Search and Rescue Technicians and all the support people who make their work possible, etc.

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*Faith Forward Campaign, p. 13*

## Commissioning (cont.)

Maria Montessori, in a lecture in 1946 told the gathered crowd, *"People do not work to fulfill their own needs but to fulfill the needs of others. Let us consider the baker, for example. While others sleep, he stays up to bake bread that will be ready when the others awaken. Does he bake the bread for himself? Neither he nor his family will eat all of it. The baker works and sacrifices for others. Does he do so just one night or two? No; this self-sacrifice lasts all his life."*

Regarding all careers, vocations, and work people commit to Maria Montessori goes on to say, *"It will be objected that these people do not work for the good of others; they labour only to earn their livelihoods in order to live as enjoyable lives as possible. That is true; that is the conscious part of it. But unconsciously they are carrying out the work of creation. They are obeying an unconscious command that rules events and preserves life everywhere in the universe."* In other words, all good work is a calling from God, to serve and help sustain God's world.

So, with all this in mind, let us always remember that every

baptized person is called to Christian ministry in the world; as baptized Christians, everything we commit to is required to be something that helps build, sustain, and nurture God's world. And it is important that the church recognize and uphold these ministries to which each of you is called. Everything we do can be considered an offering to God. No matter where we go, we are always serving as Jesus' disciples.

At St. Peter's, our Worship Planning Team (with some very effective prodding from Rod Sprange) has decided that it is important acknowledge these many and varied ministries within the context of worship. So, on Pentecost, May 15th, at our Sunday morning service there will be an opportunity for your everyday ministries to be commissioned. Please come, and embrace this opportunity for God to bless the important work you do.

 Rev. Canon Donna Joy

(Maria Montessori, Rome lecture in 1946 quoted in footnote of "Educate for Peace," in Education and Peace (Chicago: Henry Regnery, 1972): pp. 138-140.)

## St. Peter's in Pictures



St. Peter's Gift Tree helped to support St. Matthew's Maryland Community Ministry's Christmas Store



## No trees were harmed in the making of this newsletter!

This newsletter was printed on Envirographic 100 paper, which is comprised of 100% Post-Consumer Waste. It's also 100% Processed Chlorine Free and acid-free as well.

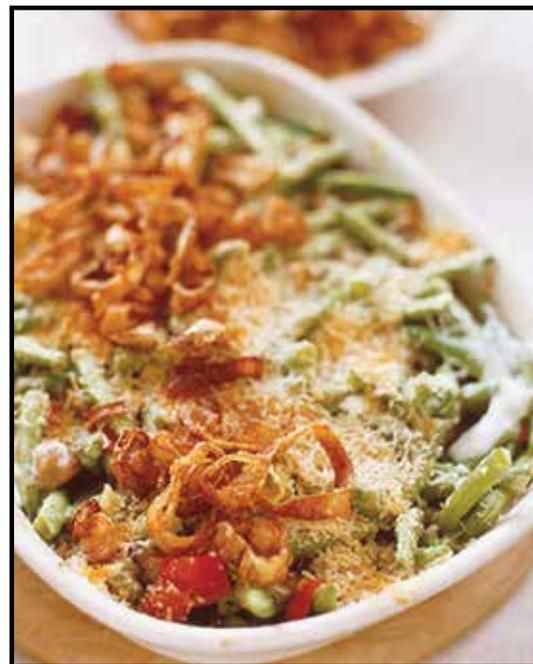


## Casserole Program: It's Good to Give & Receive - From October 2015

We are running low on our frozen meals in the freezer and therefore, if you are making a big batch of chili, stew, soup or a casserole-type dish, please consider filling a container. This would be greatly appreciated. The containers are located just inside the room where the freezer is located. Please label what the dish is with a list of the ingredients and the date it was made. It is important not to stack freshly made items in the freezer... let them freeze before stacking so as not to ruin the container below.

As Mary Holmen recently noted, "The simple gesture of bringing a home-cooked meal to someone in need can bring

God's love to the recipient in a very tangible way!" Examples of people in need: anyone who is sick or had an accident, the family of a newborn baby, someone whose loved one who has passed away, or anyone under a great deal of stress. The beauty of having the meals in the freezer is they are ready made and when something sudden arises for someone you know, you may access the freezer quickly and take it to that person or family. So please make something but also take something to those in need to keep the food from going out of date.



Rosemarie Bushuk  
Casserole Program  
Coordinator

*Editor's Note: Rosemarie is looking for someone to help with the Casserole Program coordination for a few months through the summer. If you would consider participating in this ministry, please contact Rosemarie or one of the wardens: Colin Dorrian, Ellen Gould or Laurie Thompson.*

## St. Peter's in Pictures (cont.)



Our Christmas Eve pageant *The Promise* encouraged participation from everyone.



## St. Matthew's-Maryland Community Ministry - From October 2015

St. Matthew's-Maryland Community Ministry (StMMCM) marked its 43rd year in 2015 serving the community of the West Central area of Winnipeg, encompassing some of the most vulnerable people in our city. The Ministry's goal focuses on "loving our westend neighbours". This is done by offering a number of tangible programs and services including:

- Food Supplement Program in partnership with Winnipeg Harvest
- Drop-In Centre offering a safe place for food and conversation afternoons four days a week. All are welcome and a pastoral care and referral team are present
- Sacred Circle and Soup
- Growing Kids program which is a new 11 week session providing parenting support for women who are raising pre-school age children
- Nutrition Bingo
- Artist's Circle
- Emergency Food Cupboard
- Summer Recreation activities
- A Christmas Store
- Tax Help

StMMCM is led by our Community Minister Caryn Douglas, a United Church Diaconal Minister, who is

committed and passionate about the Ministry. She is supported by a volunteer community where volunteers commit the equivalent of 5 full time staff.

We rely on donations from our Partners in Mission, parishes and congregations in our community, individuals and groups committed to loving our neighbours in real ways. We hold fund raising events including the popular Urban Gardens Tour every year and the Prairie Stone Soup initiative. We invite you to find out more by visiting our website at <http://stmatthewsmaryland.ca>

A brief note on our roots and structure. The ministry began as a cooperative venture of the Anglican and United Churches. Today, along with United Church representation, five Anglican parishes from the Diocese of Rupert's Land form part of the StMMCM Consortium – St. Paul's (Fort Garry), St. Peter's Anglican Church, St. Mary Magdalene Church, St. Mary's (Charleswood) Anglican Church and St. Matthew's Anglican Church. These Partners in Mission provide support in a number of ways. They raise awareness about the Ministry and our needs and contribute generously thought gifts of time, energy, talent, prayers and financially. The Ministry is governed by a dedicated Board of Directors

and is also a member of 1Just City a sustaining social justice network in Winnipeg.

Our parish of St. Peter's is committed to ongoing financial, prayerful and volunteer support of this vital community ministry. You have probably seen our colourful food box in the Narthex where food donations are welcomed, collected and provided to the Ministry on an ongoing basis – this is all sincerely appreciated. We are blessed by your continuing prayers, your volunteer time and financial support which are vital to sustaining our dedication to "loving our westend neighbours".



Rev. Deacon Diane Panting,  
Board Member, StMMCM

*"For the generosity of our donors, for the gifts given with love by our volunteers, for the labour of hearts and hands which bring compassion to life in this place, we offer thanks to God, Creator and Sustainer, to Jesus, who models service and welcome, and to the Holy Spirit, who comforts, encourages and blows gentleness among us all.*

*Meegwetch ---Thank you"*

(StMMCM 2014 Annual Report)

## Ask an Old Testament Scholar - From December 2015

*Q. In Matthew 2, the wise men come from the east, seeking for "the child who has been born king of the Jews." What is the significance of Jesus being called a king?*

Because our culture highly values democracy, the idea of "Jesus as king" does not resonate easily with contemporary life. Not so with the ancients: kings were the norm, and a new king could mean life or death, peace or warfare! No wonder the wise men—ancient astronomers who discerned world events in the movement of the stars—travelled to see what kind of king had been born.

The Bible helps us get past the challenge of trying to understand kingship in the context of democracy. Matthew's gospel begins by providing a lengthy genealogy that introduces Jesus as "Messiah." The word means "anointed one," a term that applied to Israelite kings who were anointed with oil to signify kingship. The genealogy also traces Jesus's lineage back to King David of Jerusalem. As David's descendant, Jesus could sit on David's throne in Jerusalem.

Rule by a king was not God's original idea for Israel. After God led Israel out of bondage in Egypt and settled them in the land, Israel repeatedly abandoned God. Part of turning from God was their request for a human king. God

granted the request but grieved that "they have rejected me from being king over them" (1 Sam 8:7).

The idea of God as king is apparent everywhere in the Old Testament. A collection of psalms even declare that "The LORD is king" (Ps 93:1; 95:3; 96:10; 97:1; 98:6; 99:1). These psalms highlight several characteristics of God's kingship:

First, God is king over all creation. God formed the earth, tamed the waters, and ordered the universe. But alongside this display of power, he displayed his desire for intimate community by creating humans. With them, God enjoyed special fellowship for they were in the "image of God." We often miss the meaning of this: in the ancient world, kings declared their ownership over land by setting up a statue or "image" in the land. Humans, then, in fellowship with God were



his "image" in the world—a representative caring for God's creation. This was a radical thought in the ancient world in which humans were subject to the whim of the gods, and only valuable as servants. Genesis 1-2 is a reminder that humans stand in fellowship with a powerful creator and are entrusted with care of that creation.

Second, God is a king who saves his people. This is most clearly seen when God delivers his people out of their slavery in Egypt. As a powerful king, God uses that power against a king that (in the ancient world) was considered a god

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## Ask an Old Testament Scholar (cont.)

in his own right: Pharaoh. God saves his people from enslavement by a despot. Bringing his people through the Red Sea to freedom, the book of Exodus gives a picture of God's commitment to Israel, his people through whom he would one day bring a Saviour to redeem the whole world from the "Pharaoh"

of sin. While the exodus out of Egypt shows God's saving power on a national level, the Old Testament is filled with countless stories of God saving individuals (both Israelites and Gentiles) from terrible circumstances. God's power was never so big that it didn't concern itself with individual pain and need.

Third, God is a covenant-making God. After rescuing Israel from Egypt, God makes

a covenant with them at Sinai, and reiterates that covenant in the book of Deuteronomy. It is fascinating to discover that both Exodus and Deuteronomy give that covenant in the style of an ancient covenant between a king and his vassal. Ancient readers of these books would recognize that God's covenant to Israel was a king's commitment to a vassal—

not a vassal who had been conquered (as was the norm in these types of covenants)—but a vassal who had been redeemed. The covenant invited Israel to respond to this gesture of love with its own loving commitment to walk with its God and show in its actions what this God considered crucial for fullness of life.

The wise men came looking for the "king of the Jews."

But Matthew also introduces his gospel by naming Jesus "'Emmanuel' which means 'God is with us.'" Jesus was both king and God. He was the God-king come in the flesh: powerful over creation, but intimately involved with his creation and sharing its care with humans; redeeming his people, even by sacrificing his own life; entering into committed covenant with them, and asking them to be his witnesses throughout the world.

Through Advent, we are invited to prepare our hearts to receive this king and not reject him. At Christmas, we are invited to celebrate this king. God has come amongst us, as a powerful and loving king. He comes to redeem his people and rescue his world. These are causes for celebration and, with the wise men, we come to worship God in Christ, who is born King of the Jews!



Rev. Dr. Lissa Wray Beal  
Honorary Assistant

*"alongside this display of power, [God] displayed his desire for intimate community by creating humans"*

All "St. Peter's in Pictures" photos appearing in this issue of the Elm Leaf are supplied courtesy of Ian Chalmers.

# St. Peter's in Pictures: Cookie Walk - From December 2016



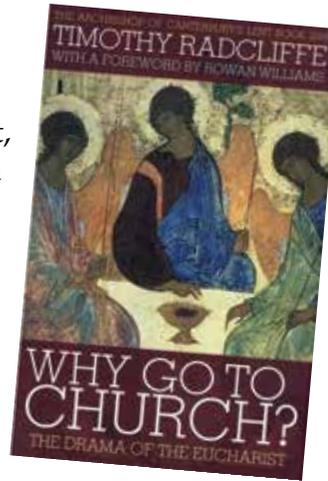
## Reflection on Timothy Radcliffe's *Why Go to Church* - From January 2015

I often pondered over why one should go to church, and for a long period of time in my life, I did not attend church. It is now a very important and meaningful part of my life. Reading the book "Why Go to Church" by Timothy Radcliffe has deepened my desire to attend.

For Radcliffe, asking why one should go to church is really asking why one should attend the Eucharist. He believes that the Eucharist is a fundamental drama of all human existence. It forms us as people who believe, hope and have charity. These are the three acts of the Eucharist: faith, hope and charity. They share in God's life and they touch us with God's dynamic grace, making us strong for our journey to happiness in God. By listening to the word of God, we grow

in faith, become ready to proclaim the creed and ask for what we need. In the second act, belief leads to hope. In the final act, our hope culminates in love.

When I first started going to church, I attended Christmas services. I found them very much filled with the Christmas spirit, but they did not lead me to regular church attendance. Church still did not have a lot of meaning for me. It did not provide a lot of comfort for my needs. Then many life experiences resulted in suffering for me. I started to yearn for the faith, hope and charity in the Eucharist. I was drawn to church. Initially, I found just sitting in the church calm and peaceful, like a lot



of weight had been taken off my shoulders. When I take part in the Eucharist consistently and when I developed a good understanding of it in "Why Go to Church", my faith deepens as I listen to the word of God.

I am on a journey of spiritual maturity, leading to becoming a stronger person of the love of God, of increasing compassion, forgiveness and gratitude. I am acquiring strength to deal with my suffering and am experiencing healing. I am becoming a person of hope for myself and for others through prayer.

 Barbara Haddow

## The God Nudge Factor - From February 2016

*This article originally appeared in the February 2016 edition of the Rupert's Land News.*

Has it ever happened to you where you were rushing to get somewhere and you ran into someone you knew who appeared in distress? Did you feel a little nudge to stop, listen, and love? Did you ignore this nudge and hurry away to fulfill yet another obligation and regret this later, knowing that your gift of time and prayer should have been offered? I recall this happening a while

back when I should have taken the time to be present for my friend, but did not and so missed her story of devastating illness. She died three weeks later. If I had only listened to the nudge to stop, listen, pray, and love.

Another time, I listened to a gentleman whom I have known for years speak from his heart with deep caring and concern for his beloved, ailing mom. I felt a nudge (there it was again) and heard the prompting of God's whisper to

live my faith and respond. I was filled with compassion for this strong, gifted person who was living in a time of uncertainty and fear, a situation he could not control or change I could understand this; I have been there.

As we parted company, I looked into his misty eyes and said "I will pray for you; I will pray for your mom". We hugged and he expressed his thankfulness for the prayers and he went on to deal with the

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## The God Nudge Factor (cont.)

matters at hand. My friend is an atheist. I continue to pray for him and his mom. I do not know about you, but my prayer list is lengthy and getting longer. The way I look at it, this is quite fine, as I extend God's love. I believe the moments we are presented with every day provide so many opportunities to connect and respond in love and service to our sisters and brothers. There are many chances to sincerely say, "I will pray for you."

I have been nudged to write about what I call the GNF, that is, the God Nudge Factor, for a while now. This is that little voice of wisdom and encouragement that comes from paying attention with a transparent, listening heart, hearing the prompts from God. These are our hearts as transformed by a living and loving God. The GNF, when we choose to accept it, opens our eyes and ears to respond to the never-ending opportunities to live love. I think a key way to respond to the GNF is to simply acknowledge the person we are with and the concern they may have (we do not need

to know what the concern is) and to tell them "I will pray for you" and then of course do just that. We often cannot change a person's situation or concern, but we can pray for God's blessing upon them. Knowing others care and that they are prayed for is healing in some way, in and of itself.

Responding to the GNF requires us to be vulnerable, present, patient, and attentive. It requires us to respond without judgment and to ask God to bless others and address their needs. Of course responding to the GNF may be as I have noted here, reaching out and saying "I will pray for you," but it includes many other wonderful and challenging service opportunities. This may include making casseroles, running errands for, or giving rides to shut-ins; serving at a mission or food pantry; providing a listening heart and ear; or a gentle compassionate hug.

The sky is the limit to such opportunities. The message in the GNF is personal to

you, and the key is to take the chance to respond to God's call in everyday situations in our families, with friends, in our churches and communities, in our workplaces, in the world, and with strangers.

Praying for others builds relationships and can also be contagious and encouraging. Being attentive to the GNF is good, very good. Take a chance and keep the words "I will pray for you" close at hand. It would be very inspiring to hear your stories of the GNF at work in your lives.

Over the years, nobody has ever said to me, "No please do not pray for me," not even my atheist friends. God's love revealed through the GNF and demonstrated human compassion is a wonderful thing. "They will know we are Christians by our love" (inspired by John 13:35).



Rev. Deacon Di Panting  
Honorary Deacon Assistant

## On the Lighter Side...

A man asks God, "God, what is a million years like to you?"

God responds: "A millions years? It's like a second."

The man asks a second question: "What is a million dollars to you?"

God responds: "A million dollars? It's like a penny to me."

The man persists.

"In that case, can you spare me a penny?"

God responds, "Sure thing. Just a sec."

## It's My Millisecond - From February 2016

I have prayed all my life. I don't recall how this began. Perhaps I was just an anxious child searching for security. However, as a teenager riding my bike out on the prairie in the evening, I recall my young spirit feeling it would burst with joy as I was surrounded by the beauty that surrounded me at sunset. I felt I was meeting God the Creator as I experienced the power of the landscape. I attribute my personal response to God from that time.

A practice of daily prayer developed during my times of illness, divorce, single parenthood, financial distress, workplace conflict. I was remarkably led through these times – healing came, doors opened, children grew, I became wiser. I attributed all of this to God's grace and as a response to prayer.

As my life emerged from the demands of the work, parenting and caregiving, I gradually began praying for

the wider world. I had always been a news junkie and I found myself responding in prayer to events on the news. It occurred to me that I could pray for anything or anyone. No issue, country, or event was too large for my prayers. I recognize the insignificance of my life in God's great scheme of things. It accounts for less than a millisecond in God's plan. But in that millisecond, my praying need observe no limits.



My praying is stimulated by reading Economist, the Globe and Mail, the Winnipeg Free Press, the Anglican Journal, Maclean's magazine – there is an atlas beside my Bible. I can pray for the families of murdered and missing women, for the victims of rape, abuse, and other horrific traumas, for the survivors of residential

schools, for all children in care. I can pray for all types of health service, but especially for end-of-life care and loving care for those experiencing dementia. I can pray for all countries at war, for all who flee war, for those imprisoned or held captive. I can pray for all who suffer from terrorism and all children victimized and abandoned, for women mutilated and enslaved. There is no limit to what I can pray for. I read and hear the news and then, instead of despairing, turn to God. Jesus taught us, "Thy Kingdom come", and so do I pray. I pray in hope.

Does this praying do any good? I believe so. How does this work? I have no idea. Am I naïve, lacking the ability to think critically? I don't think so. I do know this: from now until I meet God, I will continue to bring the world to God in prayer. Why not? It's my millisecond.

 Lynda Wolf

## Musical Notes - From April 2016

Last week, St. Peter's received a letter from our organist and choir director, Linda Fearn. She writes: "April 1st was my 30th anniversary as a paid church musician - first an organist, then music director. Including nearly 20 years before that as a volunteer church choir member, a huge part

*of my life has revolved around the liturgical calendar.*

*For the past year or so, I have been wondering if it is time for a change. My husband has been retired for some time already, we have two beautiful grandsons and a newly rebuilt four-season cottage. My weekly commitments*

*are feeling quite constraining and also, although I have loved doing it, I find I am lacking the energy to continue with the responsibility of worship planning and choir leadership. Therefore in the past few weeks, I have reached the decision that it is time for me to have a more flexible schedule."*

*(continued next page)*

## Musical Notes (cont.)

Linda goes on to express ways in which she is grateful to St. Peter's for having had this opportunity to serve as choir director; grateful for the amazing, committed, and talented choir; grateful for this wonderful congregation. She concludes this section of her letter, expressing how she is grateful to me for my leadership, along with the additional support from honorary assistants... and we would add to that our gratitude to Linda for her commitment, dedication, quiet, steady leadership, and last, but definitely not least, her extraordinary music talents.

Linda concludes her letter with these words,

*"So it is with mixed feelings that I submit my resignation as Music*

*Director of St. Peter's as of June 30th this year. I am sad to leave but I look forward to the next stage of my life journey. With sincere thanks and good wishes, Linda Fearn."*

When Linda made this announcement to the choir on Thursday evening, their response was a wonderful balance between deep and sincere sadness, and at the same time, an immediate understanding of Linda's reasons, and respect for her decision. This expression of both sadness and generosity was beautiful to observe, and I suspect one that we will continue to see throughout the wider parish community.

Linda, to say that you will be missed is a serious understatement. Sometime before your departure we will

find creative and effective ways to more formally express our gratitude. For now, we will simply say thank you for all you have done here at St. Peter's. You have our word that we will honour your hard and effective work by continuing to build on the strong music program you have helped to create and nurture.

On a practical note, corporation is committed to quickly doing the necessary preliminary work that will enable us to advertise this position in the hope that our new music director may be in place no later than the end of August.

Linda, we love you and we wish you every blessing as you begin this new chapter in your life.



Rev. Canon Donna Joy

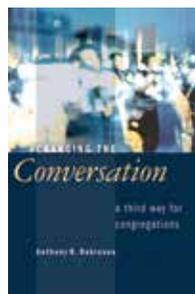
## Have You 'Checked Out' Our Library Lately? - From April 2016

Many thanks to those who contributed books for St. Peter's Library. **The library book case is located on the right hand wall as you enter the church hall from the back parking lot.**

Please keep in mind that books donated for the library should be Christian/faith based, both fiction and non-fiction.

In a couple of months, we will again be offering books to the parishioners to make shelving space and giving some of our older books a new home.

At this time, the library is fortunate to have in its collection sufficient bibles featuring various interpretations, introductions and explanations.



Some bibles are dated; others are more recent.

We will be very soon adding 7 new books, namely:

1. Moving into Stillness by K. Schwarz (signed by the author)
2. Take this bread by S. Miles
3. Julian of Norwich Showings (The above 3 were used in recent study groups)
4. Changing the Conversation, A third way for congregations by A. Robinson
5. Mark for everyone
6. Matthew for everyone and
7. Luke for everyone all 3 by N. Wright

These will be shelved on the top left hand side of the book case.



Liz Green and Rosemarie Bushuk  
Library Co-ordinators

# Ten years ago

in **THE ELM LEAF**

As the late, great philosopher, sage and New York Yankee catcher, Yogi Berra is supposed to have said: "It is déjà vu all over again." So it is with life at St. Peter's. Ten years ago the good folk at St. Peter's were celebrating their 50th Anniversary. Ten years later we are celebrating another major milestone. It is funny how that works.

As a way of commemorating the 50th anniversary of St. Peter's, the congregation chose to continue their work with the St. Matthew's Maryland Community Ministry. Vestry decided that it would be good for St. Peter's to help St. Matthew's Maryland restore the community gardens in the neighbourhood. St. Peter's people stood shoulder to shoulder with people from the community. Through this hands-on work and donations to support the project, St. Peter's celebrated their 50th anniversary by reaching out beyond the walls on the corner of Elm and Grant.

In some ways, it is déjà vu all over again. To celebrate this 60th anniversary, St. Peter's congregation established a Capital Campaign with a goal to bring "faith forward". One of the ways to achieve that goal was to raise money to sponsor a Syrian refugee family. The campaign was a success in many ways and perhaps most importantly, in this author's opinion, it raised enough funds to move forward on refugee sponsorship. A committee has been put in place and now a combination of hard work and financial gifts will help our faith to be brought forward and our 60th anniversary to be celebrated in glorious fashion.

When you look at the garden project a decade ago and the refugee sponsorship there is some good "deja vu" going on. Church life and church involvement have changed over the last decade. The names have changed, too, but one constant knits the years together. St. Peter's continues to mark their life through outreach into the community. For some, what is done is not enough, for others it is too much. There is always a tension between mission and maintenance; between giving our time and money to the community and socking it away for some rainy day.

The elasticity may change from time to time, but the tension is always there. Kennon Callahan, both a scholar and church consultant, is fond of saying that money follows mission. In other words, a church that sponsors refugees, plants community gardens, takes faith forward beyond the four walls at Grant and Elm and out to the margins of the world in order to bring healing and hope to God's broken community will always be provided the resources to maintain some form of bricks and mortar. Money follows mission. The reverse; not so much.

As I reflect on what was happening ten years ago and what is happening today, in some important respects, it is déjà vu all over again.

We can thank God for that.

## 60th Anniversary Faith Forward Capital Campaign - From April 2016

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 summary, 54 pledges have been received to date and we have raised almost \$140,000! THANK YOU ST. PETER'S PARISHIONERS! The campaign is still able to receive pledges and encourages 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, Terry Hidichuk or Donna Joy. We would be pleased to discuss the campaign with you.

To date, over \$71,000 of the campaign pledges have been paid and enable us to commence the good work for which they were intended. Many pledges were made over a three year period commencing in 2016. We have received a number of the 2016 portion of these pledges already. We had hoped that pledges for a given year would be received early in that year and would ask, if possible, donors make their payments as early as they are able. 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 so many ways.

Thank you again to all St. Peter's Parishioners who generously contributed to this campaign.

 David Thompson  
Chair, Faith Forward  
Capital Campaign

## A Word from St. Peter's Corporation - From April 2016

One dictionary definition of the word Corporation is: *"a body formed and authorized by law to act as a single person although constituted by one or more persons and legally endowed with various rights and duties including the capacity of succession."*

The word 'Corporation' has always seemed to me a bit daunting, especially when used within the context of the church. Maybe someday we can review this and come up with another word that better suits the language of our faith. That said, however, as I review the definition of this particular word I must admit

that it does fit the specific role that our Corporation is called to fill. We are called to act as a single person (united). We are constituted by a number of persons (deputy and people's warden: elected by the people; rector's warden: appointed by the rector; rector: appointed by the bishop). We are legally endowed with various rights and duties (the canons of the church legally endow us with certain specific responsibilities).

St. Peter's has a unique system through which wardens move. A person begins by being elected a deputy people's

warden at an AGM and he/she serves in this capacity for a period of one year; at the next AGM he/she is elected to the position of people's warden; and finally in year three he/she is appointed as rector's warden, again, for a period of one year. This is, for the most part a very good system. Each year three of us are carried over from one year to the next, allowing that important sense of continuity, and yet also each year one new person is invited onto the team.

During the past six years, it has been interesting to recognize how exactly the right

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## Corporation (cont.)

person enters onto the team at exactly the right time, with precisely the required gifts and strengths. There always seems to be the right balance between introverts and extroverts, big picture people and those who are particularly gifted when working with details, etc. We don't always agree on everything (which is good - very good in fact), and yet we tend to enjoy the process of talking it through until we each are satisfied that a faithful direction has been discerned.

At St. Peter's we prefer a collaborative approach to ministry and leadership, where discernment and

decision making is shared, and transparency is highly valued. For the very most part, this model has been honoured and respected during my six years at St. Peter's. I am grateful to those who have served in this capacity over the years, both since I first arrived in May, 2010, and throughout the many years preceding my arrival.

Members of Corporation this year are: Colin Dorrian, rector's warden; Ellen Gould, people's warden; Laurie Thompson, deputy people's warden; and, of course, me. We meet on average about once each month to (1) discern if, how, when, and/or where Corporation may

be called to offer particular leadership guidance, (2) anticipate and identify potential upcoming and/or current challenges, (3) envision creative and effective way to continue to build on our strengths, and (4) prepare the agenda for vestry meetings. Having said all this, however, none of Corporation's work could ever be catapulted into action without the dedication, leadership, and commitment of St. Peter's vestry which continues to serve the parish in remarkable ways.



Rev. Canon Donna Joy

*More detailed information can be found in the Canons, located on the Diocese of Rupert's Land web site.*

## Refugee Sponsorship - From April 2016

We are officially under way with our plan to sponsor a refugee family at St Peters. Yahoo!!!

We've started a volunteer group and had our first meeting on Wednesday, March 30, followed by a subsequent meeting with Garth Panting and his group on Sunday afternoon.

Here is a brief update of where we are and our current plans.

### 1. Volunteer Group:

- Colin Dorrian (Chairperson)
- Afton Williams (Assistant to Chairperson)
- Garth and Diane Panting
- Cori Dorrian

- Mary Holman
- Margaret Clarke
- Barb Haddow
- Shirley Jackson
- Lucinda Williams
- Judy Phillips
- Terry Hidichuck
- Mary DeGrow
- Shannon Rusu
- Pearl James

### 2. Refugee Update:

After taking a break and catching their breath, the government has announced that it is continuing with the Blended Visa Office-Referred (BVOR) program, which is the program we are participating

in to sponsor the refugee family. In this program, the government pays for half the first year costs of supporting the family. As well, all refugee families on this list are approved and are travel ready.

We anticipate sending our application to Gail Schnabl, the refugee coordinator within the Diocese, no later than May 1, and we anticipate having a family arrive in Canada sometime over the summer.

We will request a family of four - two parents and two children - although there is no guarantee of this. It may be a family of five or six.

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**Refugee (cont.)**

**3. Volunteer Groups:**

With the size of this project we have broken up into various groups, each with their own focus and responsibility.

The initial groups we have organized are as follows (note: As we learn more about the process and project, more may be added... we will need to be flexible in this initiative):

**Housing:** Margaret Clarke and Cori Dorrian

They will begin to look for accommodation for the family soon. The plan will be to have a place rented prior to the family arriving.

**Household Supplies and Furnishings:** Garth and Diane Panting

With the size of this initiative, we have decided to break this group out into several different smaller working groups as follows:

- Garth and Diane: Kitchen Supplies

- Shirley & Pearl: Clothing
- Judy & Shannon: Bedding
- Lucinda: Toiletries

Furniture will be an undertaking for the whole group and Parish. We will use Garth's garage as the first storage area, as more may be required.

Garth will be posting a total list of what we will require for the family. Please keep your eyes posted as we will need full participation from the church!

**Education & Social Services:** Barb Haddow

Barbra Haddow, with the help of Mary DeGrow and Terry Hidichuck, will help coordinate all the social and economic services for the refugee family once they arrive in Winnipeg.

**Budget:**

Colin Dorrian and Afton Williams will coordinate budget and financial planning for the refugee program.

**Volunteers:**

Volunteers will still be required for this initiative. Anyone interested in volunteering their time and energy, please contact Colin or Afton.

Some things for which we will need volunteers:

- Driving the family around for various appointments, church, etc.
- Helping to collect furnishings for the family
- Helping to deliver furnishings, food, etc. to the family
- Lots of other things which we are just not sure about!

As we continue to move through this journey, I will do my best to keep everyone updated. If anyone has any questions, ideas, thoughts, please do not hesitate to contact me or anyone on the committee.

 Colin Dorrian  
Chairperson

**Contributing to our Communion - From April 2016**

For many years our parish has been fortunate to have fresh bread for our use during communion. The Altar Guild and the parish would like to send a big note of thanks to Peter Gould who has been faithfully making that bread for 10 years. Always fresh, always in good supply and always in cheerful service to our church community. Peter will be retiring from the bread making

business this month after many years baking those small loaves. Thank you Peter for your service and dedication! We would like to thank Keith Nociar for agreeing to take on this important task. We are thankful for his service of providing our communion table with real bread.

 Cori Dorrian  
On Behalf of Altar Guild



## What is Pastoral Visiting? - From April 2016

At St. Peter's we have a group of enthusiastic, committed and skilled pastoral visitors. Their primary focus is on visiting those members of our parish who aren't able to get to church regularly, often due to age, illness, or living in a personal care facility. Visits happen about once a month. To support Donna Joy in her extended sabbatical studies, they have also shared in making sure that our shut-in members received Holy Communion at Christmas and Easter. Donna continues to take primary responsibility for times of acute illness, hospitalization, parishioners who are dying, and bereavement.

The goals of pastoral visiting are:

- To help the parishioner stay connected to their parish family, so they experience the support and care of their church
- To bring Holy Communion from the Reserved Sacrament
- To listen and support the parishioner in any concerns or difficulties they might have, and also to share in times of joy and gratitude
- To pray with and for the parishioner as he/she feels comfortable
- To communicate any concerns to Donna, with permission from the parishioner.

In other words, a pastoral visit is a visit from the Church, whoever the visitor is. All our pastoral visitors have received training in listening skills, visiting people who live with dementia, and how to share the Reserved Sacrament, among other things.

A couple of issues in pastoral visiting arise from time to time. Sometimes the parishioner might say no to a visit because they're not feeling very well, or don't feel as though they're very good company, or don't have the energy. Of course we all have bad days once in a while, and if you're truly sick it may not be the best time for a visit. But often when someone is feeling low in spirit, sad, lonely, or unwell, that is the very time when they might need and find comfort from their parish family. That's what families do – we care for each other in good times and in bad. A visit can be as short as 15 minutes, and the visitor isn't expecting to be entertained.

A second difficulty sometimes comes when an elderly parishioner moves to a different living arrangement – for example from their home to a seniors' residence, or into a Personal Care Home. Due to privacy laws, the facilities aren't allowed to tell us if, when, or where a person has moved. We really depend on families to let us know, especially if the parishioner isn't able to do that themselves.

The Church and St. Peter's have been an important part of the person's life of faith, and we want to continue supporting and caring for these parishioners! It's terribly sad when an elderly person wonders why their church doesn't visit any more, when the church doesn't know they've moved, or knows but doesn't know their new arrangements.

Pastoral visiting at St. Peter's is connected to two of our Vision Statements: developing an intentional ministry that implements a sense of welcome and hospitality and promotes a culture of inclusion and belonging, and developing active relationships within St. Peter's and beyond as we respond to human need by loving service. We're always open to new visitors. If this is a ministry you feel you might be called to, please get in touch with Mary Holmen through the church office. Training and ongoing support is provided, and you'll have the satisfaction of knowing you're contributing in a very real way to the ministry and mission of our parish.



Rev. Canon Mary Holmen  
Honorary Deacon Assistant