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RLN exists to explore issues at the intersections of faith and life. In doing so we solicit and publish a range of opinions, not all of which reflect the official positions of the Diocese.

We acknowledge that we meet and work in Treaty 1, 2, and 3 Land, the traditional land of the Anishinaabe, Cree, and Dakota people and the homeland of the Metis Nation. We are grateful for their stewardship of this land and their hospitality which allows us to live, work, and serve God the Creator here.

RLN welcomes story ideas, news items, and other input. If you want to be involved in this media ministry, please email the editor.

Cover: [The Cleveland Museum of Art](#)



Faithful Service

Growing up, Lenten sacrifice seemed like an arbitrary practice. The strain of giving up chocolates felt superficial when a dozen other sugary options were available on the shelf. The stakes were so low, especially in comparison to imagining the pains of Jesus' 40 days of fasting, the way a body would start to consume itself in a self-destructing act of self preservation.

Now, the object of abstention seems less important than the absence it creates; the ripple in everyday life calls attention to everything else. I had previously thought about Lent as a time of self-discipline, of strengthening resolve, or learning steadfastness like tensing a muscle. Now, the practice of giving up feels more like opening oneself to grace, not knowing what will arrive.

The idea of faithful service came up in an interview I conducted during the fall. It struck me that faithful service is not defined by a specific act - anyone can pour a bowl of soup, donate a bundle of clothes, or sweep behind church pews. The idea of charity is often more so about the consolation of the charitable. Instead, to serve faithfully is to see God around you, to have the act of serving draw attention to the relationship between you and the other person.

What does it mean to give something up when we live in the centre of empire? The performative gesture of

renouncing a part of one's participation in the superabundance around us made possible by vast amounts of exploitation has so little effect on the injustice of this system. Perhaps calling attention to our own implication better allows us to understand the world we live in, by drawing attention to the relationships and the labour necessary to create all that our lives depend on.

In this month's issue, former RLN editor Jude Claude writes a community catechesis reflecting on Karl Barth's understanding of the "pistis Christou" debate - the theological distinction between "faith of Christ" and "faith in Christ" - as it relates to the recent protest by self-immolation of US serviceman Aaron Bushnell.

Cass Smith's article "when faithful leadership is not effective leadership" explores common pitfalls leaders fall into when working within unjust systems. She also discusses how the expectations people hold of those in leadership sometimes contribute to their burnout and calls for us to have a more gracious and human understanding of those in leadership.

For the Lenten season, Paul Dyck reviews two films, *Zone of Interest* and *Perfect Days*, each of which attends to the mundanity of ordinary life while troubling us with how the everyday is often unsettlingly close to the extremes of human monstrosity.

This month's parish profile interviews the Rev. Wilson Akinwale and Deb Buxton from St. George's Anglican (Transcona) discussing the parish's rich history, its evangelical/contemporary approach to worship, and community engagement including their recent Black history service.

To close out the issue, a directory of Holy Week services is offered as a guide for the Easter Season.

I hope you enjoy this month's articles.



MISHA PENSATO

Misha Pensato is the editor of Rupert's Land News

The Whole World Sees This

Merciful God, you call us to journey with you the pathway of a Holy Lent, to faithfully pray and minister in the various contexts to which you have called us. May we, humbly confessing our sins and offences, be made ready to join your Body through trial, death and glorious resurrection, for the health and benefit of God's creation; we ask this through Christ our Lord. Amen.

Before Ash Wednesday, Palm Sunday branches of the previous year are carefully dried and safely hidden-away from the cleaning crew. They are made ready for a holy fire to consume them to make ash. Ashes are mixed with oil, then placed before the parishes for Ash Wednesday ceremony.

Ashes were once palms that the parish waved for Jesus' triumphant entrance into Jerusalem. We wave the emblems high in the air shouting and singing Hosanna! Hosanna! Hosanna in the highest! Some went as far as stripping their clothing, laying it on the path before the saviour of the world. The palms held high made this disruptive statement: "We see you Jesus, we know you Jesus. We risk our very selves to stand beside the road, but we believe!" We, who held the branches high, now walk a pathway begun with the Litany of Penitence at the Ash Wednesday ceremony. We fell away from right, just, and holy behaviour and relationships, knowing that our repentance was necessary to fully comprehend the journey continually lying before for the risen Body of Christ.

I have no doubt that the Litany of Penitence [pp. 284-285](#) affects each disciple in unique and perhaps even terrifying ways. The litany is a promise that we will do all in our power to support one another in the life of Christ: lamenting, confessing, and offering forgiveness publically before one another. That promise affects how we wrestle with our Church's corporate sins and offences by not allowing one member to become a scapegoat for the Church as a whole, but by building-up one another to be made right in all



relationships - this is the meaning of reconciliation.

Of the many confessions we make, two have particular significance for our local parishes today, dislodging and exposing our well-hidden sins, sins hidden even from ourselves.

Our intemperate love of worldly goods and comforts, and our dishonesty in daily life and work, We confess to you, Lord. Did we consider this confession as we raised our branches high in the air? Did we notice the state of vulnerability that the posture of Christ would demand of us? Through our Baptism, Jesus Christ exposes our weakness, sin, and prejudice; and by our baptism makes us fully willing, hopeful, and loving within His Body.

Our negligence in prayer and worship, and our failure to commend the faith that is in us, We confess to you, Lord. Certainly, as our arms held palms high we thought: "Surely not I Lord, you must mean another?" These stories of long ago, heard through our infancy and immaturity in Christ, have prepared us to boldly sing, speak, and proclaim Jesus' story in all our various contexts. God gives the Church and each member therein their own voice, their own way of articulating Jesus in each local context.

Members of Jesus' Body mark their heads with ashes, wave palm branches high in the air, and walk Jesus' pathway of life, death, and resurrection. The whole world sees this.



GEOFFREY WOODCROFT

Bishop of Rupert's Land



"The Right to be Held," poster by Lala Montoya, @the_edge_project, via [Artist's Against Apartheid](#)

Aaron Bushnell and Faithful Service

JUDE CLAUDE

It is not enough that the history of Jesus Christ should be objectively revealed to all men, in His resurrection from the dead, as the history of the one man who was faithful to God in virtue of God's faithfulness. What God wills in this history and with its manifestation is that all men should be saved... and that in this knowledge they should be freed for faithfulness to Him... What He wills is that this man, as the recipient of the pledge which was long since given and not just proffered to him, should be comforted and admonished by the promise which is addressed to him too, that he should arise, live and act, no longer looking back but, in accordance with the fact that that history was and is and will be his own salvation history, looking and moving forward, coming to God, becoming faithful to Him, just as He, God, in the history of Jesus Christ and its manifestations, has long since come to him and shown His faithfulness to him.

- Karl Barth, *Church Dogmatics, Volume IV, Part 1*

Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect.

- Romans 12:2

I am an active duty member of the United States Air Force. And I will no longer be complicit to genocide. I am about to engage in an extreme act of protest. But compared to what people have been experiencing in Palestine at the hands of their colonizers—it's not extreme at all.

- Aaron Bushnell

I began writing this catechesis piece prior to learning of the self-immolation of Aaron Bushnell in protest of the mass crimes against Palestinians being perpetrated by countries of the imperial core, including America, Canada, and Israel. As I wrote about the "pistis Christou" debate and Karl Barth's account of the faithfulness of Christ, this self-sacrificing act of protest caused me to reflect on "faithful service" in relation to Aaron Bushnell and Palestinian liberation.

Within biblical scholarship and Christian theological circles the "pistis Christou" debate refers to discussion and disagreement around the interpretation of the Greek phrase "pistis Christou." The debate has centered around whether the phrase should be translated as "faith in Christ" or "faith of Christ," (or, if both, in which cases either should be used).

The question at stake theologically is whether faith should be primarily understood as something *humans exercise towards Christ* or as *the faithfulness of Christ himself*.

In traditional translations of the New Testament, "pistis Christou" is often rendered as "faith in Christ," emphasizing the faith that individuals place in Jesus Christ for salvation. A number of Christian denominations emphasize the *intellectual* assent of the *individual* to statements of faith: what matters to them is right belief about Christ. This interpretation treats "faith" and "belief" as interchangeable, downplaying the more practice-based implications of "faithfulness," and centering individual subjectivity and voluntarism, over the active grace of God.

Some scholars, prominently including Karl Barth, have argued for an alternative interpretation, understanding "pistis Christou" to mean "the faithfulness of Christ."

According to Barth, the faithfulness of Christ refers to Christ's perfect obedience to God's will, culminating in his



Photo: Torsten Dederichs

When Faithful Leadership is not Effective Leadership

CASS SMITH

When we think about influential leaders, we often name Mother Teresa, Martin Luther King Jr, or Mahatma Gandhi... people who have created large movements to effect change. We see their faithfulness in partnership with filling a human need – be it feeding the hungry, encouraging a peaceful existence, or fighting for equal rights for all. We see the same thing on a smaller scale with educators, politicians, and religious leaders. But what happens when faithful leadership becomes ineffective leadership?

Part of the problem is that people in positions of power are too often expected to have all the answers and faulted when they cannot provide them. Leaders are lifted into the role of being false deities and then people become angry or disappointed when they fail to live up to these impossible expectations. Society has created a repeating loop that continually sets people up for disappointment and leaders up for failure.

Another problem is that people often move into leadership roles with the best of intentions only to find themselves lost in a broken system that needs more than one person to fix it. Instead of trying to become part of a larger solution by pulling in more people to effect change, they shift or even forego their previous intentions and become another member of the ever-failing system. In situations like this, people often relinquish their power and fail to meet the responsibilities of the roles they have been assigned. These lost leaders make one of two shifts: either they search for more power, perhaps in hopes that it will help with their effectiveness, or they give up entirely, perhaps because they cannot see a positive way forward.

In both cases, the leadership style they hoped for is forgotten and their good intentions are nowhere to be found. Faithful leadership can also mean knowing or being brave enough to know when it's time to step down or refocus or shift the work that you're doing because you're no longer effecting change. This should also extend to the knowledge that stepping down does not equal failure. Instead, it is an acknowledgment that you have reached or surpassed your capacity in that role.

How can we support faithful leadership while nurturing and encouraging positive leaders and role models in our society? The most important thing is encouraging boundaries. Having leaders that have a healthy work and life balance is a great start. This begins with encouraging and respecting their days off and holiday and vacation time. It is important for everyone to take time away from work to rest, reflect, and take care of oneself. Further, understanding that saying 'no' is an important and necessary boundary. It is an acknowledgment that leaders do not have the time or energy to give of themselves in that situation. When these boundaries are both used and respected, it can help prevent disengagement, burnout, and other mental health stresses. This is not just for the sake of people in leadership roles, but also to be a positive and healthy role model for those around them, and it also provides the ability to better support those they lead in the same capacity.

Pre-covid, there was a common consensus or expectation that work equaled life. People were expected to be present in their jobs, and also go above and beyond. Staying late,

working weekends, and being constantly available via phone or email was not abnormal. Leaders were chastised for taking time off, not being available 24/7, or turning down demands of their time or energy. To not go 'above and beyond' was considered not giving your all to the role in which you filled. Living through a pandemic changed the focus of priority for many people. Seeing illness, death, and isolation from family and friends made many people realize the importance of maintaining personal relationships and experiences outside of work.

However, today's leaders are still often lacking mental health and leadership support. How can we foster healthy and effective leaders in politics, academics, and religions when we are not providing them with opportunities to practice self care? Mental health is just as important as physical health and many communities do not have access to mental health support. Therapy is often not covered by traditional health benefits nor provincial health benefits and asking people to pay out of pocket for mental health support is a disservice to the people we entrust to care for and lead our communities. Mental health and physical health need to be viewed on the same plane.

Finally, we can support our leaders by asking for and expecting accountability. The people who have been granted the privilege of being representatives, leaders, and teachers also have an obligation to remain effective in their roles or they should voluntarily relinquish them. When

this happens, it should be done with support from the community, not with veiled shame and anger for failing. Being an effective and faithful leader should include knowing when it is time to allow someone else to take over. This extends to the lack of faith or trust in leadership once the office is no longer a positive voice for change. Leadership requires the trust and respect of not only colleagues, but also of the people they are tasked with leading. If that trust is broken due to lack of conviction, faith, or accountability, then the relationship is irreparable.

We need to remember that our leaders are not infallible, that they will make mistakes, and that they are human, while also knowing that they need space to grow, learn, and question alongside us. We cannot expect people in positions of power to lead effectively if we do not create space for dialogue and questions. Not just questions asked of them with an expectation of answers, but also allowing them to not have all the answers. It takes great strength to admit that you do not have all the answers and any leader that tells you otherwise is neither truthful nor trustworthy.

It takes more than faith and the willingness to step into these roles to create effective leaders. There needs to be a safe and healthy space for these individuals to work in. They need to be encouraged and lifted up, while also being questioned and held accountable. We need to understand that politicians, teachers, clergy folk, and other leaders are human and will make mistakes.

Society needs to be more open to the understanding that mental health work and self care are a part of a healthy life and leaders should be encouraged to create and maintain these experiences and boundaries. While it is noble to live a life of service, not setting boundaries and taking care of our physical and mental health leaves leaders tired, disengaged, and burnt out. The act taking care of oneself is taking care of all. When done correctly, faithful leadership can spark a movement that can change the world.



Photo: Jacob Bentzinger



CASS SMITH

Cass is a proud queer and Metis woman who lives with a disability. She is an equality activist for people with disabilities, 2SLGBTQ+ folx, and her Indigenous sisters and brothers. Cass resides on Treaty 1 territory, Homeland of the Red River Métis, with her partner, their teenagers, and in her partner's words: "enough animals to start a petting zoo."

Holy Week Services

Photo: James Coleman

ST. GEORGE'S TRANSCONA

REV WILSON AKINWALE PRESIDING
Palm Sunday - March 24 at 10:30 a.m.

Maundy Thursday - March 28 at 2:00 p.m.

Good Friday - March 29 at 10:30 a.m.

Easter Sunday - March 31 at 11:30 a.m.

ST. AIDAN'S ANGLICAN

Palm-Passion Sunday - March 24th at 10:30 a.m.
(livestreamed)

Maundy Thursday - March 28th at 7:00 p.m.

Good Friday (Family Service) - March 29 at 11:00 a.m.

Good Friday (Traditional Service) - March 29th at 3:00 p.m.

Resurrection Sunday - March 31 at 10:30 a.m.

HOLY TRINITY

Palm Sunday - March 24 at 10:30 a.m.

Maundy Thursday - March 28 at 2:00 p.m.

Good Friday - March 29 at 10:30 a.m.

Easter Sunday - March 31 at 11:30 a.m.

ST. PETER'S ANGLICAN CHURCH

Palm Sunday - March 24 at 10:30 a.m.

Maundy Thursday - March 28 at 6:00 p.m.

Good Friday - March 29 at 10:30 a.m.

Easter Vigil (Deanery-wide) - Saturday, March 30 at 7:00 p.m.

Easter Sunday - March 31st at 10:30 a.m.

ST. JOHN'S CATHEDRAL

Sunday of Palm and Passion - March 24 at 10:30 a.m.

Maundy Thursday - March 28 at 8:30 p.m.

Good Friday - March 29 at 10:30 a.m.

Easter Vigil - March 30 at 8:00 p.m.

Easter Day - March 31 at 10:30 a.m. Bishop Geoffrey preaching

ST. GEORGE'S CRESCENTWOOD

REV. FATHER SHERPARD GWENDE PREACHING.
SPECIAL MUSIC AT ALL SERVICES. BRASS ON EASTER SUNDAY.

Palm Sunday: Blessing of Palms, Procession and Eucharist - March 24 at 10:30 a.m.

Chapel Eucharist - March 27 at noon

Maundy Thursday - Foot washing and Eucharist, Stripping of the Altar - March 28 at 7:30 p.m.

Good Friday - BAS Good Friday Liturgy - March 29 at 10:30 a.m.

Easter Sunday - Procession and Eucharist - March 31st at 10:30 a.m.

If you would like your parish's Holy Week Services added to [RLN's directory](#), please email your services to the editor at RLNews@rupertsland.ca

Two movies for Lent:

Jonathan Glazer's *The Zone of Interest* and Wim Wender's *Perfect Days*

PAUL DYCK

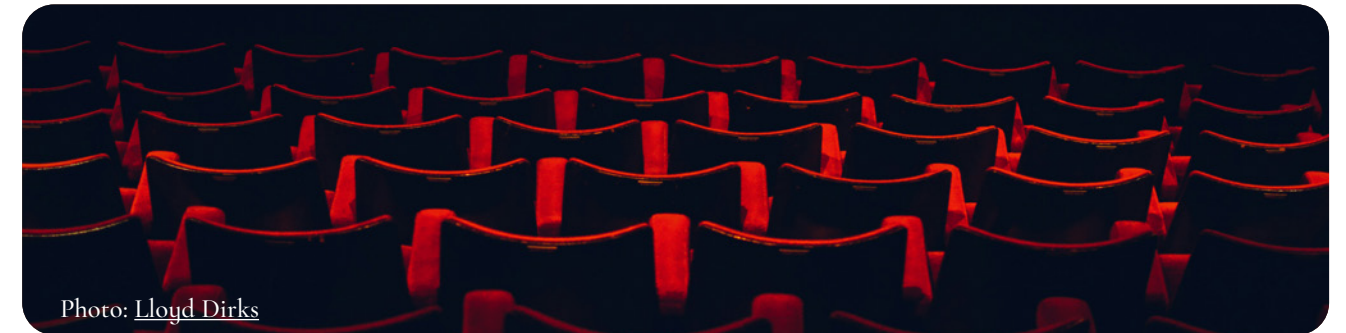


Photo: Lloyd Dirks

This past week I had opportunity to watch two astonishing movies in the theatre, and it struck me after the second that they had led me into a thoughtfulness appropriate to the season of Lent, that time of contrition in preparation for Easter. The movies aim with surprising success at very different images—humanity at its worst and humanity at its best—and that pairing itself seems fitting for the season, but the similarity of the two movies in form and in pacing—the way they slow down and make room for us to look and see—is perhaps what Lent is about.

The movies are Jonathan Glazer's *The Zone of Interest* and Wim Wender's *Perfect Days*. The former is about the family life of the commandant of Auschwitz, a man dedicated to the industrial-scale annihilation of Jews and other undesirables and also a loving, caring, attentive, and present father. The latter is about a public washroom cleaner in Tokyo, a man who lives alone, loves music and literature, and scrubs toilets day after day.

Both movies locate us in the everyday. Each has a narrative arc, but not a dramatic one; there are no chases, no great dilemmas or resolutions. They offer no artificial satisfaction. Rather, each invites us to attend to the mundane, to people living at the pace of actual life. Each is in its own way a deeply discomfiting experience, one challenging the assumptions that make our daily lives possible: that our kindness to our loved ones is a legible and reliable mark of our moral correctness, our righteousness; that we enjoy our freedom from demeaning bodily work in a non-hierarchical modernity. But as the first movie unavoidably reveals, we can love our children while being monstrous to other people, and as the second movie unavoidably reveals, we

rely on untouchables who have in the name of equality become unthinkable, invisibles: those who clean up after us.

But this is already to moralize. What both movies do that is so astonishing is to make the moral situation entirely clear and not to moralize. Any moral message will necessarily reduce either film to something less than it is, for each film will make a claim upon you that exceeds any moralization you attempt.

Neither film manipulates the viewer. Rather, both films simply ask that we watch. Neither film uses artificial lighting and both have a documentary tone, one allowing us to take in the lives of the people on the screen.

To address Lenten concerns directly, one might say that the difference between the two movies is that *Perfect Days* hinges on renunciation: the personal letting go of social status and economic power, in exchange for a freedom to admit beauty. This renunciation is steadfast and never easy. And *The Zone of Interest*, one might say hinges on a supreme capacity to not renounce status and power, even if it means administering and living next to a horror.



PAUL DYCK

Paul Dyck is Professor of English at Canadian Mennonite University and a lay reader and lay preacher at the Parish of St. Margaret, Winnipeg.

Between the Church and Community: St. George's Transcona Parish Profile



St. George's Anglican (Transcona)

RLN: Could you tell me when St. George's was founded?

Deb: The parish was established in 1911 where the first service was held in a community hall. Transcona was a growing community with the opening of the CNR main shops. St. Georges built their first church on Kern Dr. As the congregation grew and needed more space- they entered into a short-term rental with Blessed Sacrament Catholic parish and this relationship lasted 30+ years. St. Georges chose to be on their own again and purchased the current building at 321 Pandora Ave East. This building had some renovations done to meet our needs, stained glass windows added and parts of the original building grace our sanctuary today.

RLN: What communities does St. George's serve?

Deb: Our church is the most easterly Anglican church in the city of Winnipeg, and the only one in Transcona. We serve Transcona, and some of the surrounding areas east of Winnipeg, including Dugald and Anola. Many in the parish are families with a connection to past generations of St. George's and most of our congregants still live in our catchment area.

Wilson: When I feel a bit overwhelmed [parishioners] know, they just have that sense of understanding and intuition. [They ask] "is everything ok?" That gives me a sense of joy because to me that is a good signal that people are not

only thinking about the church and the community but looking after the welfare of their own priest. If you have people like that in the community, it makes you want to come to church, it makes you want to be part of who they are and what they're doing. I also love the evangelical/contemporary Anglican mode of worship; it puts me in a place of free faith expression.

Deb: The church has gone through its share of trials and tribulations. Previous priests had to deal with strong personalities, different styles of worship. I think many churches go through that. But we've come into our own in the last 10 years, we know who we are now.

I was almost apologizing to the bishop once that we weren't traditional enough. Then one morning he showed up unannounced and joined the congregation in a morning prayer worship being led by lay leaders. Afterwards, he said: "You're rich in tradition". He reassured us we are doing well. We don't get excited when people make mistakes. We're just happy to be there. We don't care what you're dressed in, or if you show up late and the kids are loud. It just matters that we're together.

As we journeyed through the pandemic with virtual services, Zoom AGMs, and Vestry meetings, we realized just how important being together, worshiping and working



together in person was in our lives. The joy, love and belonging wasn't quite the same on Zoom. We have felt even more connected and treasure each moment more than ever.

Wilson: If Jesus was looking for perfect people, we wouldn't be in church. He's looking for people that are not perfect, that are vulnerable, that need support and understanding. That's why we say, "what would Jesus do?" (WWJD) when we feel we make mistakes. We laugh over it and just move on. We need to love people the way they are, regardless of if they make mistakes or not, if they are vulnerable or not [because we are all vulnerable and sometimes we find ourselves where we feel inadequate the reason we are human and not perfect]. We need to love people and appreciate who they are including their identities, their orientation, their background, their sexual orientation, their culture, and their ethnicity and the language they speak. That's the beauty of Jesus welcoming and loving people the way they are.

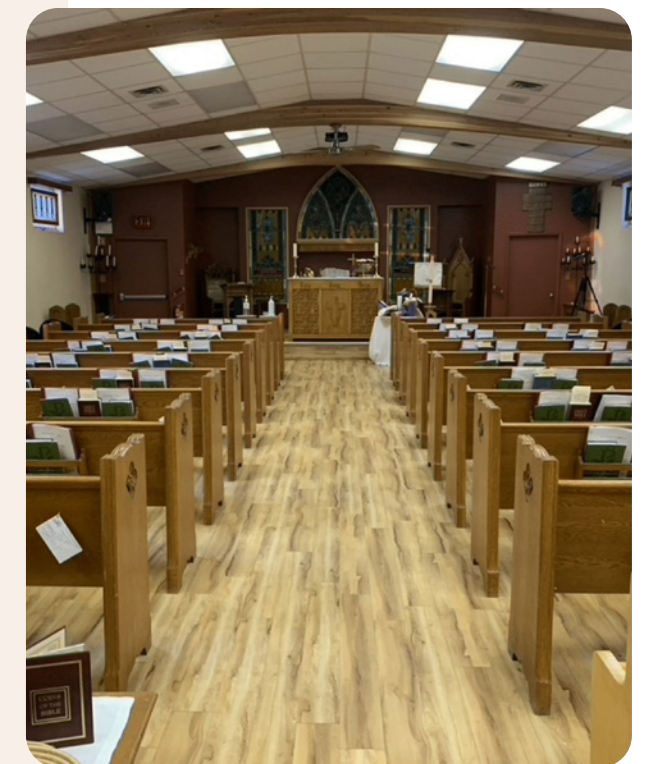
RLN: What does worship look like at St. George's?

Deb: We follow the *Book of Alternative Services*, but we found people having difficulty following the service (especially guests) So we created service booklets. There's one for every season of the church and it has what [parishioners] need to simply follow the service. We have a mix of traditional and contemporary music and it's a guitar service.

Wilson: [Contemporary worship] helps somebody like me leading the worship introduce something new. We should not be rigid, because God is a dynamic God. And as priest and pastor here I see these amazing people of God very dynamic, initiative-taking and formidable in the way they worship God because they are not like, "we need to follow things this way, although we still uphold Anglican tradition" And It enables everybody to be free, and to enjoy the service.

RLN: What kind of connections to the community outside of the church building do you have?

Deb: COVID impacted everything, and we've been cautiously starting again. We resumed our monthly service at Park Manor Care Home. Some of our past parishioners live there. We host two 30 minutes ser-





vices (one per floor) and have about 25 residents attending. Last week, Wilson spoke a little bit about Black history. The residents were so interested in what Wilson had to say, and how he delivered it. It was a nice connection.

Our other area of community work is with the Plessis Family Resource Center and the Transcona Food Banks. The Plessis Resource Center runs 2 food banks, a community cupboard and many programs that support its community. We have a group of women who go to the Resource Center once a week and prepare lunches and meals ahead. There are about 50 kids - sometimes as high as 70 - who come there for breakfast and lunch every day, and then they go to school. We also collect groceries for the breakfasts and lunches being prepared. At Christmas we helped create over 100 breakfast hampers that went home with each child who is supported by the resource center to help during the Christmas break when the schools and resource center is closed.

Wilson: The traditional way of looking at the role of the deacons in our church is that they stand in the doorway between the world and the church. So for us here, that is the role of St. George's in this community, we stand in that doorway between the church and our community in Transcona.

RLN: Could you tell me about your recent Black history service?

Wilson: We included some elements of an art exhibition, bringing different art from across Africa and a "talking drum" to let people see it and to display it and to beat the

drum. Because food is part of culture, we worked with a Winnipeg Nigerian restaurant and presented a light lunch with traditional foods for the parish members and guests following the service. Our families from Uganda and from Nigeria were able to put on our traditional native dresses and to showcase that as part of the day. There was no sermon, there was just a presentation based on the theme for the year which is Black Excellence: A Heritage to Celebrate; A Future to Build.

RLN: How would you describe St. George's to a stranger?

Deb: St. George's as a Transcona parish has a small-town feel to it. Everyone knows everyone and cares. When there's somebody new in the church, everybody approaches them to welcome them, to show them how we do things, sometimes somebody sits with them so that they can follow the service and not feel awkward. At coffee, like they're almost inundated with people. It's a sense of welcoming that you don't see everywhere.

Wilson: I am so pleased to see a structure at St. George's that is working, including open doors always welcoming people. One of the things I want to mention about this is that we have a monthly men's breakfast where I'm the youngest, I always look forward to this to look for wisdom, listen for understanding among seniors and older men in our congregation, and to get some insights about many that I might want to take in, and want to process for myself in order to diligently handle and deal with situations, church dynamics and other people in the community.

Community News

CELEBRATION OF LIFE

WEDNESDAY, APRIL 24, 11:00 A.M. - 1:30 P.M.

Winnipeg Art Gallery - Qaumajuq (300 Memorial Blvd)

Elder Velma was a member at St Paul's Anglican Fort Garry, Epiphany Indigenous Anglican Winnipeg, member of Rupert's Land Indigenous Elders Circle, and Elder to many clergy here in Rupert's Land. For more information, please contact bizonred@gmail.com.

POTLUCK AND WORKSHOP: FACING DIFFICULT CHANGE

SUNDAY, MARCH 17, 12:15 P.M.

Trinity Hall (access by 256 Smith Street)



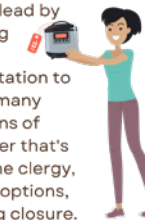
March 17 @ 12:15 in Trinity Hall

access by 256 Smith Street.

Bring something to share! No need to RSVP!

The Parish of Holy Trinity is having a potluck, followed by a workshop, lead by The Rev. Helen Holbrook, on facing difficult change.

They would like to extend the invitation to other parishes in the diocese, as many parish communities are in positions of facing difficult transitions, whether that's in not being able to afford full-time clergy, needing to look at amalgamation options, having lost a priest, or even facing closure. Helen's workshop promises to be extremely helpful in terms of helping people process these changes.



As it is St. Patrick's day, please wear green (not mandatory)



HELP WANTED

A MESSAGE FROM RICK MORGAN, ORGANIST & MUSIC DIRECTOR AT ST. GEORGE'S

The joint Anglican/Lutheran service of "Renewal of Vows and Blessing of Oils" is taking place on Sunday March 17 in the evening. We are forming a massed choir from Anglican and Lutheran parishes - and you are invited to come and sing.

The Primate of the Anglican Church of Canada and the National Bishop of the Evangelical Lutheran Church in Canada will both be participating in this service so it is quite a special occasion.

Celebration of Life



Elder Velma Orvis

1940 - 2020

April 24, 2024 | 11 AM - 1:30 PM

Winnipeg Art Gallery - Qaumajuq
300 Memorial Blvd. Winnipeg, MB
Main Hall

Contact: bizonred@gmail.com

Artist: Randall Butterfield

The service is at St. George's Anglican (Crescentwood), 168 Grosvenor at Wilton. The choir will support the hymn singing and, with many voices, we will "raise the roof" along with the congregation! Hard copies of all music will be provided at the rehearsal so you do not need to bring anything but your voice. Music will be sent electronically in advance - but you probably know it all already! We will have a warm-up rehearsal at St. George's before the service on March 17. Please come for 5:45PM. Come as you are. No robes required.

THE RENEWAL OF VOWS & Blessing of Oil

With the leadership of:
The Rev. Susan C. Johnson
National Bishop of the ELCIC
&
The Most Rev. Linda Nichols
Primate of the ACC

MARCH 17th 2024

Time ⌚
Smudging - 6:30PM
Service - 7:00PM

Location 📍
St. George's Crescentwood
168 Wilton Street, Wpg, MB

Liturgical Colour 🎨
White

Please email to Rick Morgan, Organist & Music Director at St. George's, if you are willing to sing.

Email: rick-morgan@shaw.ca

Cell: 204 781 8630

Please also specify in your email which part you sing. A response by March 15 would be great.

Upcoming Trainings and Conferences

THE STONES CRY OUT: PRAYING WITH THE LAND

JULY 18-21, 2024, REGISTRATION OPENING SOON

Regina, Saskatchewan

This conference engages questions of how to begin to decolonize worship within the Anglican and Lutheran contexts. The stones are crying out for justice especially in the ways we pray and worship. Let us begin by listening to the land, hearing the ancient voices of creation that hold our narratives.

Please visit our website or follow on facebook at @nationalworshipconference for updates.

RENEWED AND TRANSFORMED

MAY 24-26, 2024

Manitoba/Northwestern Ontario Synod Convention

The [2024 MNO Synod Convention](#) will be held May 24-26



STONES CRY OUT:
Praying with the Land
ELCIC/ACC National Worship Conference
July 18-21, 2024 — Regina, Saskatchewan
Artist: Wilfrid Dieter, Ignite Media

Join us to think, talk and pray about
how we can transform
our worship in authentic ways.

nationalworshipconference.org

Evangelical Lutheran Church in Canada ELCIC The Anglican Church of Canada



Find your home away from home this fall at St John's Residence at the University of Manitoba. Apply today!

at Lutheran Church of the Good Shepherd in Selkirk, MB.

Under the theme *Renewed and Transformed*, we will gather to worship, to share the ways we have been renewed and transformed as individuals, congregations and the wider church. Additionally, we will attend to passing important motions regarding the ongoing mission and ministry of our synod, and have elections for synod council positions, lay, youth and rostered delegates to the 2025 ELCIC National Convention, and synodical bishop.

Please click [here](#) to register.

UPCOMING ISSUES

In April, we enter spring with an issue on Transitions. From unpredictable seasonal changes, to birth, death, and new eras of life, transitions bring out uncertainty and fear while also creating the possibility for joy to enter in.

In May, we explore the role of music as a central part of worship with an issue on Songs of Praise. Music is not only an integral part of many people's expression of faith, different styles and approaches also form part of the culture of different parishes across the Diocese.

CALL FOR SUBMISSIONS

Rupert's Land News is always looking for writers and artists! If you'd like to write for RLN or submit artwork, please send an email with your name and the topics on you'd like to write on, or samples of your artwork to rlnews@rupertsland.ca

You can also send me an email if there are any themes or topics you'd like to see in future issues of RLN.

- Misha Pensato, editor