

SEPTEMBER 2014

# RUPERT'S LAND NEWS



CONNECTING CHURCH & COMMUNITY



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Print & mail | Webnews Printing Inc.,  
North York, ON.

**Rupert's Land News** - a section of the *Anglican Journal* - is published 10 times per year (September - June) by the Diocese of Rupert's Land, Anglican Church of Canada. It connects churches and communities from Portage la Prairie to Fort Francis by offering news, events, opinion and ideas to 6,000 readers per month. RLN is available in print and online:

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

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**Cover:** Emma Ryan and Comfort Oloruntoba shoot a selfie outside St. Luke's, Winnipeg.

## Keep the conversation going

For decades, the *Rupert's Land News* and the *Anglican Journal* have been a vital communications link between parishes, dioceses and the national Church.

Together, we have shared stories, ideas and opinions from a faith perspective in a way that has helped us put that faith into action.

Whether encouraging a response to human need, educating about the care of creation, or helping readers discover new ways to reach out and grow the Church, the *Rupert's Land News* and the *Anglican Journal* spark compassionate conversations in an increasingly secularized world.

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# NEW BEGINNINGS

Allison Chubb



*Welcome to the redesigned Rupert's Land News!*

*I'm Allison Chubb, your new editor.*

You may have seen me around the diocese; I was ordained priest in June and am chaplain at St. John's College.

Over the summer, I've been working with a media and editorial consultant to take apart the pieces of Rupert's Land News (RLN) and put them back together in a way which engages our communities afresh. Because we are a people increasingly on the move, active in the Church and the community, we have redesigned RLN to connect with you wherever you find yourself.

The new format includes the monthly magazine, which is shifting to an editorial approach rather than being news-based. The magazine will bring you opinions, ideas, connections and profiles. It will feature Anglicans from across the diocese engaging their faith in the community. This will include a new obituaries column, *Saints' Stories*; a theologians' column, *Via Media*; and a section for letters to the editor.

More pressing news items won't disappear, but they will be released on a more frequent basis using a new weekly email.

The full-colour, interactive emails are intended for everyone, not only clergy and parishes. Sign up at [rupertslandnews.ca/email](http://rupertslandnews.ca/email) and you will receive weekly news flashes, events and announcements from across the diocese. The email will also include links to the diocesan calendar and the monthly Anglican cycle of prayer.

All of your editorial materials will be housed on the new RLN website. This is the "go-to" location for news, calendars, links and RLN archives.

The final piece of the new look is our social media feeds. We can be found on Facebook, Twitter, and Instagram under the name, "rlandnews." On Facebook we're posting announcements about upcoming events, pictures and occasional links to articles and ideas of interest to the wider Church.

Our Twitter feed is a headline service connecting people throughout our diocese with the Church beyond our walls. News is

sometimes featured here, but we also feed stories from the *Anglican Journal*, the Church of England and other connections of interest to people of faith. Finally, Instagram is a photo feed used for capturing the life of the diocese in pictures.

The drive behind the new format is community interaction. Rupert's Land News is about the Church – and you are the Church. We want you to respond online and send in your letters to the editor. We want you to interact with the social media feeds and to share news about what's happening in your corner of the diocese. You can do this by email to [rlnews@rupertsland.ca](mailto:rlnews@rupertsland.ca) or by mail to the Anglican Lutheran Centre.

Our tagline for the paper is "connecting Church and community," a mission that will fuel all that RLN does this year. As we move into the fall, we continue to solicit writers, photographers, advisors, givers and prayers. Have a wonderful September!



# LOOKING AHEAD

## LETTER FROM THE CATHEDRAL

*Paul N. Johnson*

Glory to God, whose power, working in us, can do infinitely more than we can ask or imagine.

Generations of the faithful have come and gone in Rupert's Land, yet God continues to be at work, building a new thing which is more than we can ask or imagine. Do we dare to follow Jesus into the future God has for us?

Good things are afoot for us. One might even say, exciting things!

As we move into fall together, we pray for courage to follow Jesus, imagining new life out of death and dancing instead of mourning.

First, there is the promise of new life together in Christ as we are reunited with the southern region of the Diocese of Keewatin, formed from a piece of Rupert's Land in 1902. Though there is sadness in a very real ending, we look forward to being together at Diocesan Synod and to our shared future as disciples. Welcome home, sisters and brothers of southern Keewatin!

Synod takes place October 16th-18th, with Friday and Saturday events at North Kildonan MB Church. Opening worship will be at your Cathedral of St.

John on Thursday evening. At Synod (the word coming from the Greek, meaning 'on the way/journey together') we will come together under the theme, 'Discipleship in 3D: Discovery, Development, Deployment.' Our Scriptural foundation is John 20, where Jesus says, "As the Father has sent me, so I send you."

There is also a renewed sense of excitement for indigenous ministry in the diocese. At the Bishop's urging, Diocesan Executive and Council have stepped up with the most significant financial commitment ever, in support of a five-year position for an Urban Indigenous Ministry Developer. A substantial bequest held by the Province of Rupert's Land, specifically for indigenous ministry in Winnipeg, will also help in a wonderful

way. The Anglican Foundation has made a generous grant as well. We hope and pray that the Spirit will bring us the very best person with the many gifts necessary for this position.

In whatever way you are reading this, you will know by now that Rupert's Land News is changing too. Eager to share the living Word, the Church has always worked to find the best and most effective ways of communicating that Word. Change is hard, but it is necessary when the communication of the Gospel is at stake.

At the Cathedral, we are already planning for our bicentenary, and so, of the whole Anglican Church in western Canada. October 2020 is an important milestone, a marker along the journey we share as disciples. Jesus, who is life and hope and peace, stands before us and says to each one, "Welcome to the future! Won't you come in?"

Glory to God from generation to generation, in the Church and in Christ Jesus, for ever and ever. Amen. rlh



◁ *Paul N. Johnson, Dean of St. John's Cathedral, Winnipeg*



# APPRENTICING WITH JESUS

Jennifer Sisson

*"Our sanctification does not depend upon changing our works, but in doing that for God's sake which we commonly do for our own."*

*-Brother Lawrence*

As I was preparing a sermon for the Feast of St. Peter and St. Paul in June, I came across an article adapted from *The Divine Conspiracy: Rediscovering Our Hidden Lives in God*, by Dallas Willard. I confess that I was not familiar with this work nor its author, but have since put the book on my reading list, as well as some others by Willard.

In *The Great Omission: Reclaiming Jesus's Essential Teaching on Discipleship*, Willard writes: "The greatest issue facing the world today... is whether those who are identified as 'Christians' will become disciples - students, apprentices, practitioners - of Jesus, steadily learning from him how to live the life of the Kingdom into every corner of human existence."

When we apprentice with someone, we do so in order to learn a particular skill set. In the case of discipleship, we learn how to live within God's kingdom or reign of justice, mercy and peace. Willard writes, "I am learning from Jesus to live my life as he would... if he were

me. I am learning how to do everything in the manner in which he did all that he did."

How do we learn to live the whole of our lives in the manner in which Jesus lived his life? Given the unique circumstances of your life and mine, how might we enter into and experience God's transformation more wholly? "Seek first God's kingdom and God's righteousness, and all these things will be given to you as well... Ask and it will be given to you, seek and you will find; knock and the door will be opened to you." (Matthew 6:33, 7:7)

First, ask to see and know the Holy One more deeply. Seek the God who is ever seeking us. Learn about the One from whom all blessings flow; discover, delight in and wrestle with the stories of our faith, both personally and communally. Practise, however imperfectly, the good news of God's saving love for "the least of these."

And, perhaps most importantly, Willard stresses the need to declare our intention

to God and others about being a disciple. That may feel a bit extremist, but the reign of God has a way of undermining the norms of society and church. The good news is that we do not have to be perfect disciples. Of course, we strive for excellence in our apprenticeship, but ultimately our worth and redemption are not contingent upon the success of our works.

Brother Lawrence, a 17th-century lay brother, remarks, "Our sanctification does not depend upon changing our works, but in doing that for God's sake which we commonly do for our own." As disciples of Christ, let's enter this fall with renewed intention to working with and being companioned by the lover and healer of all.

rln



*Jennifer Sisson, Archdeacon of Winnipeg - St. John >  
and a Commissary for the Bishop during his sabbatical*

# LIVING THE DREAM WITH N.T. WRIGHT

*John Berard*



△ *Top: Sunset over the Thames, Bottom: N.T. Wright*

Arriving in the midst of a heavy downpour, wet and trying to figure out where we needed to go, I was left wondering – was this really a good idea after all?

Months before, and after much discernment, a decision was made to pursue my long held dream of doctoral studies. But never in my wildest thoughts had it occurred to me that my family and I would land in England. Yet there we stood, just outside Waterloo Station, luggage in tow, in the rain, in the very heart of London. This was our first morning and the beginning of my time at King's College London.

King's was founded by George IV in 1829 as a university college in the Church of England. When the University of London was established in 1836, King's was one of its founding colleges. The two campuses where I worked are located on the Thames, across the river from one another. They are walking distance to Westminster Abbey, St. Paul's Cathedral and Parliament. The school is in the very heartbeat of the theatre district, where the ancient meets the modern.

Weeks after that soggy arrival, I had just finished a meeting with my tutor and supervisor. Needing to head to the other campus, I began



the walk across Waterloo Bridge. Each time I made that walk, crossing the Thames, I would stop about midway to just look. And every time I was astonished with the sights, sounds and feel of this ancient yet urban and vibrant place.

As I passed by the chapel, a small poster with the words “N.T. Wright” stopped me in my tracks. That night in the college chapel, N.T. Wright would be speaking about his newly published work, *Paul and the Faithfulness of God*.

It was almost four p.m. The doors were to open at six. This was one of those moments. You know the kind: a Dorothy in Oz, Alice in Wonderland kind of thing where you think you’ve landed in something quite unlike the normal course of things. The decision to stay for this was no decision at all.

The college chapel is

reached by an impressive double staircase from the main entrance and is designed on the lines of an ancient basilica. As you enter, you are at once drawn to a time and place different from our own and yet very much ours. There is a magnificent ethos about the place.

Refreshments in hand, I settled into a spot among the diverse crowd of students, faculty and others filling the chapel. Professor Wright lectured about Paul’s world and worldview, his stories and theology, and the writing of the book, which makes a case for narrative and theological coherence in Paul’s writing and thought.

Then, in what seemed like no time at all, there was music playing in the background and conversations happening in every space of the chapel as people waited for an opportunity to talk with Wright.



△ *John Berard continues his doctoral studies and is a member of saint benedict’s table.*

As I sat there taking in the closing moments of this serendipitous event, I recalled the rain and confusion of our first day and I couldn’t help but think that this really was a very, very good idea after all.



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# BUSKING BILL TOONS FOR TWONIES

*Bramwell Ryan*

Over the gurgle of soft drinks, the sizzle of burgers and the decadent pop of freshly fried doughnuts into cinnamon sugar, the strains of a Bach cantata bounce off the walls. It's followed by a jig that animates the diners in the food court. And as Bill Derksen, a former Providence College music professor, launches into a foot-tapping reel, it's evident that this is an informal concert in the making.

Six years ago, Bill retired and, with his wife, Maryrose, moved from the Winnipeg suburbs into a downtown apartment building. His several daily walks invariably took him into the Forks Market, a collection of buildings at the intersection of the Red and Assiniboine rivers, not far from his new home.

Like anyone who has built his life around music, Bill was quickly drawn to the buskers – musicians swapping tunes for toonies.

"I was captured," says

Bill, who is 73. "I paid my fee, passed my audition and became a licenced busker." Whether or not Bill would actually play for cash was still theoretical up to that point. Maryrose didn't like the idea but Bill figured that since the process had already cost him \$50, he



needed to at least make back his investment.

Then came the magical discovery of unscripted music making. "I love it. I love the people, their reactions, their comments, the way they dance and that some are even moved to tears by what I play."

Much to his surprise, Bill quickly made back his grub



△ *Dr. Bill Derksen at the Forks*

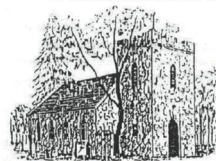
stake and regularly found his violin case heavy with coin at the end of a shift. "I didn't know what to do with it all." Maryrose suggested that

since the cash came from the streets, it should be returned to the streets in some way. Ever since, Bill has channeled most of his earnings to his church – saint benedict's table. There it has been used for an orphanage in Africa, at Agape Table and in the arts ministry of

the Anglican congregation. 

Watch and listen to Bill playing in an RLN video: [rupertslandnews.ca/busking](http://rupertslandnews.ca/busking)

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# PARISH NEWS **ROUND UP**

## ▷ St. Michael's

The new incumbent at St. Michael & All Angels', Father Kevin Frankland, will begin his new post on Sunday, September 28th. He is joined in Rupert's Land from Nova Scotia by his wife, Mother Melissa Frankland.

## ▷ St. Peter's

St. Peter's is offering a mini-course this fall with Old Testament scholar Lissa Wray Beal entitled, *Call and Response: God and his people in Genesis – Deuteronomy*. Explore the role of these ancient texts in today's Christian life, Tuesdays from 7:00 – 9:30 p.m. September 23th and 30th; October 7th, 14th, 21st. For more information, contact Lissa at [lissa.wray.beal@prov.ca](mailto:lissa.wray.beal@prov.ca).

## ▷ St. Francis'

St. Francis' is starting their first Education for Ministry (EFM) course in September. If you're interested, contact the church at (204) 334-6753.

## ▷ St. Saviour's

St. Saviour's is celebrating their 100th anniversary as a community this month, with a gala dinner at the Regent Canadian Inns on September 20th. Fred Hiltz, Primate of the Anglican Church of Canada, will preach at a homecoming service of celebration on the 21st. For more information, or to buy tickets, contact the church at (204) 667-0336.

## ▷ St. Margaret's

St. Margaret's is hosting a course again this fall in conjunction with St. John's College and Wycliffe College (Toronto). Team taught by David Widdicombe and George Sumner (Wycliffe), the course on "Great 20th Century Texts of the Church" will include a free public lecture mid-semester. More information to come. To inquire, please contact Julianne Isaacs at (204) 774-9533 or [julienneisaacs@saintmargarets.ca](mailto:julienneisaacs@saintmargarets.ca).

## ▷ St. John's Cathedral

Diane Panting will be ordained to the diaconate at the Cathedral of St. John on Sunday, September 28th, at 7:00 p.m.

## ▷ St. Matthew's

At long last! St. Matthews is looking forward to the consecration of their new worship space. The service will be in conjunction with Gwen McAllister's ordination to the transitional diaconate on Monday, September 22nd at 7:00 p.m. All are welcome at 641 St. Matthew's Avenue.

◁ *St. Matthew's: stained glass from the old nave has been repurposed for the new worship space.*





### St. Stephen and St. Bede

The Asante children's choir from East Africa is offering a free concert at St. Stephen and St. Bede, 99 Turner Avenue, on Wednesday, September 10th, at 7:00 p.m. It promises to be an inspiring and uplifting evening. All are welcome! A freewill offering will be taken in support of the choir's tour.



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# PARISH NEWS **ROUND UP**

## THE FAMILY EXPANDS IN RUPERT’S LAND IT’S OFFICIAL

On August 1st, Rupert’s Land officially welcomed 12 new parishes located west of Winnipeg. The largest of these is St. Alban’s Cathedral in Kenora, Ontario, the centre of the former Diocese of Keewatin.

These churches join Rupert’s Land as a fourth

archdeaconry.

The northern part of Keewatin was renamed, Mishamikoweesh, the first indigenous diocese in the country, in June.

At Synod in October, we will welcome Church of the Good Shepherd, Atikokan; St. Luke’s, Dryden; Holy

Trinity, Minnitaki; St. John’s, Fort Frances; Emmanuel Church, Ignace; St. Alban’s Cathedral, Kenora; Pinawa Christian Fellowship; St. John’s, Lac du Bonnet; St. John’s, Rainy River; Shared Ministry in Red Lake; St. Mary’s, Sioux Lookout; and St. John’s, Wabigoon.

## ST.FRANCIS’ CLOSES ONE CHAPTER, OPENS ANOTHER

St. Francis’ is the amalgamation of three communities in north central Winnipeg: St. Anne’s, St. Barnabas’ and St. Martin in the Fields’. Together with priests Michael Bruce and Liz Richens, and deacon Val Christopherson, they begin their first year together as a new community.

Parishoners gathered for final services of the St. Barnabas’ and St. Martin’s parishes over the summer, supported by their wider parish family. Both were moving tributes to the ministry and mission lived out of those buildings over the decades. The parishes were joined by many former

members and clergy as they said goodbye to one way of being community and opened a new chapter together.

St. Francis’ is now meeting for weekly worship at the former St. Anne’s building on 253 Burrin Avenue. The St. Martin in the Fields’ building is for sale.



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# WHAT'S GOD UP TO?

## ORDINATIONS

*Michael Bruce*

You may be forgiven for asking what God was up to this year in Winnipeg. We had the harshest winter since 1898, and at one point, our city was colder than the surface of Mars. There were even rumours that the colloquial phrase, "when Hell freezes over" should be replaced with "when Winnipeg warms up," because it seemed a more unlikely possibility.

Yet God was notably present in the diocese this spring. Our church was blessed to recognize God's call to a special ministry in the lives of six people in our diocesan family.

On Saturday, May 31st, Bonnie Dowling entered into Holy Orders as she was ordained a deacon at St. Margaret's Church. Bonnie will continue with St. Margaret's as their deacon, gaining experience and offering her considerable gifts. God willing, she will be ordained a priest sometime next year.

Just 15 days later, on June 15th, 392 people gathered from parishes across the city at St. John's Cathedral to celebrate as Allison Chubb, Helen Holbrook, Kara Mandryk, Steven Scribner and Lissa Wray Beal were ordained priests. In what will surely be remembered

as "The Great Priesting" of 2014, these five accepted God's design for their lives, and in a great act of faith, pledged to lead the Church in this changing time in her history.

Allison will continue her work at St. John's College in addition to working for Rupert's Land News, while Helen has been appointed Honorary Assistant at St. Paul's and continues her ministry as a chaplain at Seven Oaks Hospital.

Kara is moving to The Pas, where she will be involved in parish ministry while teaching modules at Providence College. Lissa is a professor of Old Testament at Providence College and Honourary Assistant at St. Peter's Church, while Steven continues his ministry with St. Mark's Church in addition to his work in engineering.

It is surely a sign of God's faithfulness that, in a time where society questions the relevance of religion, such calibre of people are being called into ordained ministry. We in Rupert's Land are richly blessed with God's favour!

*rln*



△ *Back: Helen Kennedy and Don Philips; Front: Paul Johnson, Lissa Wray Beal, Kara Mandryk, Allison Chubb, Steven Scribner, Helen Holbrook*



△ *Ruth Widdicombe, David Widdicombe, Bonnie Dowling, Don Philips, Kirsten Pinto Gfroerer*

# SAINT'S STORIES

## THOMAS COLLINGS

David Pate

Priest, Bishop, Husband, Father, Grandfather, Friend. Tom was born December 2nd, 1938 in Abergavenny, Wales. He died July 8th, 2014 from cancer, at age 75. His early schooling was in Wales, and he studied mathematics and theology at Oxford, England. A scholarship sent him to Union Theological Seminary in New York, where he studied under Reinhold Niebuhr. To most of his friends this was a surprise. Tom was quite modest and never once mentioned his impressive academic background.

Tom met and married his wife Julie (also a priest). They returned to the U.K., where Tom received an MSc in Operations Research from the University of Essex. He was then ordained deacon in the Scottish Episcopal Church in 1979. Tom, Julie and their children came to Winnipeg, where he was ordained priest in 1980.

In 1991, he was elected and consecrated Bishop of Keewatin. After retirement, Tom and Julie moved to the Diocese of Qu'Appelle, where he did ministry de-

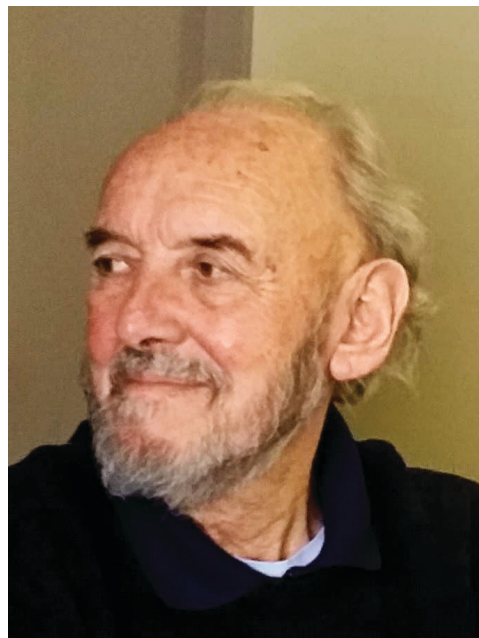
velopment. Moving back to Rupert's Land, Tom and Julie worked in various ministries with First Nations communities, and as volunteers at St. Thomas, Weston, where they spent several years developing a "Total Ministry" model. He was also extraordinarily committed to prison ministry.

Tom shaped his life based on the gospel. He lived his faith with determination and enthusiasm. With a few other retired clergy of Rupert's Land, he met regularly and never allowed us simply to drink coffee and gossip, but encouraged us to spend time on Bible study, prayer and even hymn singing.

When he and Julie went on a vacation to Tuscany, they decided to stay in a monastery and help out in a soup kitchen.

Tom's family was very important to him. In his last few days in palliative care, he refused pain medication until he had a chance to talk with all his family from out of town. He was compassionate with others but extremely hard on himself.

One of my favourite memories is the time when he first came to Rupert's Land in the



△ Thomas W.R. Collings

early 1980s. My wife, and I invited him and his family over for dinner. Because they had five children, and we had four, we decided to eat inexpensively by barbecuing hamburgers. Tom's children were wildly enthusiastic about the meal. It was only later, after an invitation to their home, that we discovered Tom was a vegetarian. Apparently his children were somewhat reluctant vegetarians, and hamburgers were a rare treat for them. But Tom politely ate the hamburgers with the rest of us.

He will be missed.

rln

David Pate is Honorary Assistant at All Saints' Church and a former colleague of Tom Collings.



# MAD MEN & TRUE CONFESSIONS

## VOICES OF LOCAL THEOLOGIANS

*Jane Barter Moulaison*

In the season six finale of *Mad Men* - a season which, significantly, begins with the protagonist reading Dante's *Inferno* - Don Draper at last comes to terms with the "dark wood" of his past. In the midst of an advertising pitch to the all-American chocolate bar empire, Hershey's, Draper finally confesses that his childhood was not the perfect Norman Rockwell scene that we would expect of him, but was instead, the lonely and confused sojourn of a "whore bastard" raised in a brothel.

Draper recounts how his prostitute "friends" encouraged him to rifle through johns' pockets while they were otherwise engaged. The reward for Draper was a cut of the profits, as the prostitutes-cum-pimps offered back some pocket change with which the child would simulate a normal American boyhood by purchasing a Hershey bar, and stealing off to some quiet corner.

Don's confession was a masterfully told narrative, not because of its novel revelation (*Mad Men* fans had already pieced together Don's sorry past over the span of

six seasons), but because it provided a familiar and potent, discursive strategy through which the protagonist came to terms (partially at least) with the pain of his past.

A confession is a largely Christian form that allows the one confessing not merely to give an account of her or his life, but to give an account of life as it should be. It is a story of the self who stands in contrast to the identity that has been conferred upon her or him through accident of birth, circumstance or personal failure. It is an acknowledgement of the rupture between who I am and who I am called to be, and as such, confession represents a new beginning.

Fans of *Mad Men* may be excused for being skeptical about Don Draper's new beginning, and director Matt Weiner ingeniously offers some clues about the ambiguities of confession. Sure, Don Draper has confessed, but at what cost? What are the implications of his stalwart self-disclosure upon the company that he serves, a company that had desperately hoped to land the Hershey

deal? In other words, how does confession become a coercive power?

While I do fantasize about devoting a year or two of research to the ingenious television drama that is *Mad Men*, I have recently taken up a broader task in my writing (sigh!).

I was recently asked to write a book on the history of the Christian doctrine of humanity - its anthropology - and thus, to explore the biblical and historical features of Christian conceptions of the self from apostolic times to the present.

My new book project is related (I promise!) to my *Mad Men* meanderings because my thesis is that the distinctly Christian view of humankind is that we are confessing animals. That is, we see ourselves as ones who are called by God to



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proclaim Jesus Christ, and such proclaiming involves a seeing of ourselves as contrary to what we once were.

In other words, as Christians, we understand ourselves as those called to confess a gospel that displaces both our prior pictures of ourselves and of the world into which we are born. Like Draper, we know ourselves to be more than our life circumstances or our mistakes. But like Draper, confession of our true identity can be at odds with those around us, especially when it becomes a claim to authority.

I believe this work to be helpful for the church as it offers a framework for understanding distinctly Christian conceptions of the self. Further, this has practical

consequences as Christian anthropology continues to inform a variety of ethical and political positions and perspectives.

When persons within post-Christian culture speak of having a unique grasp upon the truth or when they hold in their very DNA the conviction that there is an authentic self ("the real me") who is contrasted to those "false selves" that the world has constructed (one could easily also read the characters Peggy Olson and Pete Campbell this way), they are hearkening to a tradition that I would argue derives from a uniquely Christian worldview. And although Weiner is a Jew who lovingly portrays characters who are mercifully unpreoccupied with confes-

sion (such as Rachel Menken or Michael Ginsberg), he is close enough to the Christian world to see both the power and the peril of such a vision.

My book will attempt to take us through the Christian story of humans as confessors in all its ambiguity. And while this book may lack something of the dazzling beauty that is *Mad Men*, it may yet have something to tell us about whether Don Draper's confession was good and true.

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Barter Moulaison's book, titled *The Human Animal as Christian Confessor*, is scheduled for publication in 2017 with Paternoster Press.



## SPEAK OUT

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If you are a writer, photographer or have some other skill that might contribute to the RLN team, let us know.

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