



**7 Let Us Give Thanks:
Rev. Deacon Penny Cummine**

**9 Gathering Around
the Risen Christ**

**12 The Thelma Wynne
Project Continues On...**



Publisher | [Bishop Geoffrey Woodcroft](#)

Editor | [Misha Pensato](#)

Accounting | [Joy Valencerina](#)

Advertising | [Angela Rush](#)

Layout & design | [cityfolkcreative.ca](#)

[Rupert's Land News](#) is published 10 times per year (September - June) by the Diocese of Rupert's Land, in the Anglican Church in Canada. It connects churches and communities from Portage la Prairie, MB, to Atikokan, ON, by offering news, events, opinions, and ideas to 4,000 readers per month. RLN is available in a variety of formats:

[Website](#) • [Facebook](#) • [Twitter](#)

We also deliver timely news and information via a weekly email. [Sign up here](#).

[Advertising](#) - RLN accepts advertising in our monthly magazine and our weekly email.

[View our rate sheet](#). To discuss advertising call (905) 630-0390 or [email us](#).

[Editorial offices:](#)

Anglican Lutheran Centre

935 Nesbitt Bay

Winnipeg Manitoba, R3T 1W6

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](#).

Contents copyright 2023 by *Rupert's Land News*. All rights reserved.

Cover: *S I L E N C E*, source, [Hala Al-Asadi](#)

All Souls

Photo: [Jeff Ma](#)

November 2nd was All Souls day and I've been thinking about how people react to tragedy and to grief. Even when we react with denial, unable to face the enormity of loss, our feelings still slip out in unexpected ways. The dead never really leave us.

The writer of Ecclesiastes tells us that "It is better to go to a house of mourning than to go to a house of feasting, for this is the end of everyone, and the living will lay it to heart." (7:2). This passage names a contradiction in the human experience: death is our inevitable end, yet facing it can feel like a denial of the life we have.

If, as the writer of Ecclesiastes says, "better is the end of a thing than its beginning" (7:8), how ought we to live while in the middle?

We do not know the effects of our actions when we start them. Rather than let this overwhelm and stop our action, we can acknowledge the inevitability of death while living life regardless. Our efforts may be in vain, yet we find joy and express love for others and for God through them.

The enormity of mass death events like war, colonialism, and pandemics can leave us feeling powerless. It is easy to shake our heads and say that the world is just too complicated or fall back on self-defeating narratives that humans are simply prone to violence, or that others are just too different for us to feel empathy for, let alone understand.

While we cannot undo the histories that have led to this point, we can bring out prayers

and actions to support those who are "snared at a time of calamity, when it suddenly falls upon them" (Ecclesiastes 9:12).

In this month's issue, Bishop Geoffery Woodcroft writes about discipleship that extends beyond the walls of church buildings. As the institution of the church changes and is in a period of decline, we must continue to go about our work with grace, carrying out the love of God to all our relations.

In the community catechesis, Matthew Bowman reflects on the community of saints and the remembering of those who have departed during Allhallowstide.

Reverend Canon Donna Joy writes a profile on Deacon Penny Cumine at St. Alban's, honouring her legacy of worship leading to faithful service in her abundant ministries in downtown Kenora.

An interview with Ryan Turnbull explores his new position as Diocesan Discipleship Developer. Turnbull reflects on the history of the Anglican church that has led us to this present moment and explores how he sees community gathering around the risen Christ and what his hopes are for facilitating greater community knowledge sharing across the Diocese.

At 45 years old, the Thelma Wynne project continues strong. This profile on the work of the project and its founding honours those who have dedicated time and resources to providing care for young mothers in Winnipeg.

And finally, a profile on St. Alban's Cathedral in Kenora brings light onto the incredible ministry and hospitality of this community. As a companion piece to the profile on Penny Cumine, the profile shares more about the community context and work of this parish.

I hope you enjoy reading this month's articles.



Misha Pensato is the editor of Rupert's Land News

Sparks Through Stubble

GEOFFREY WOODCROFT

Photo: [Anton Darius](#)

In 2020, Father Neil Elliott predicted that by 2040, the Anglican Church of Canada will conclude affairs and [close its doors forever](#). That is, should we choose to do nothing to correct our present trajectory. Decline in the Diocese of Rupert's Land clearly continues. We began to shrink in the 1950s. Concerned leaders continually warned the Church through the following seven decades. Yet, only now that we are below critical mass does our curiosity and concern make an appearance. Folks, we are a broken piece of the Christian Church.

Not all parishes are declining, but most are. Some signs of a declining parish/church are hopelessness and resignation, asking questions and making statements that evade the obvious, and blaming others not present for the decay. Many of our conversations are about keeping buildings open, not so much about the health of the Body of Christ. Inwardly focused, we make decisions that suggest that all the resources are our belongings, and as such may be spent-down to preserve buildings,

"His disciples remembered that it was written, *'Zeal for your house will consume me.'* The Jews then said to him, *'What sign can you show us for doing this?'* Jesus answered them, *'Destroy this temple, and in three days I will raise it up.'*" John 2:17-19.

We have difficulty seeing the resources in our care as belonging to God. Thus, we have greater difficulty in discerning how God calls us as stewards. These signs point emphatically to God re-focusing and renewing the Church for impassioned mission. The Church ought to look like Jesus.

Biblically, fellowship is following the apostles' example in praising God and sharing with one another how we experience what God is up to in our neighbourhoods. I know parishes,

communities, and a growing number of individual disciples who have renewed the practice of fellowship as an act of discipleship. By yearning to discern what God is doing and listening to fellow disciples' experiences, we make the conversation God's. One parish regularly invites a deacon to share where they found God at work each week. Another parish dedicates space and time every Thursday for disciples to gather and tell stories of God's Holy activities. Disciples have told me how they discerned experiences in the world around them as God infiltrating their personal lives, calling them further into ministry.

A life shaped by Jesus is an embrace of the endless possibilities created by God and a denial of hopelessness and rejection. While the physical buildings of the church are a gift, we are continually sent out to gather God's disciples and discern God's voice in the world. God's disciples are like sparks racing through stubble, unable to be stomped-out; fanned into flame by the wind that is God's very breath. Christ calls sparks to bring his healing, freedom, and peace to each of their destinations. Most importantly, each spark is a proclamation that the kingdom of God is close-at-hand, and deeply within creation. Each disciple Christ calls back to the gathering of disciples to offer praise and tell of all they have witnessed.

Let us each be that disciple, the first one at coffee hour who asks, "What was God up-to in the neighbourhood?" Fan the spark into flame.



Geoffrey Woodcroft,
Bishop of Rupert's Land



Saints and All the Faithfully Departed

MATTHEW BOWMAN

Photo: Credit

"For to thy faithful people, O Lord, life is changed, not taken away..." (Preface of the Dead, *The English Missal*).

The Christian tradition I grew up in did not have a well-formed theology of the saints. At best, "saints" was an honorific title attached to the names of certain authors of the New Testament. According to my staunchly Protestant grandmother, the saints were a dangerous idea and a reason to be suspicious of Anglicans and Roman Catholics, who in her words, "prayed to Mary and the saints." She firmly dismissed this doctrine as non-scriptural.

Since becoming an Anglican as a young adult, I've heard diverse opinions about the saints, their role as exemplars to be followed in seeking to be disciples of Christ, about whether or not it is appropriate to ask them to pray for us on our behalf, and what exactly we are to do with the various places saints show up in our prayers and liturgies. My present understanding of the saints may or may not accord with the

theological understandings of fellow pilgrims. This doctrinal diversity is one of the things I most love about being an Anglican.

There are two aspects to the Communion of Saints: communion in holy things (the sacraments) among holy people (the saints). In the sacraments, all the faithful are bound together across all time and space in the life, death, and resurrection of Jesus Christ. This is what it means to be a saint in that word's most basic form. In baptism, we are grafted into Christ's Body, and in the Eucharist we are joined in relationship with God, with fellow pilgrims here on earth, and with the whole company of the saints in light, and are strengthened by the Holy Spirit to communicate the hope of Jesus to the world. Each time we gather around the Table, the veil between the here and hereafter is pulled back, if only for a moment, and our voices are joined across time and space to the unending song that echoes throughout all ages: *Holy, Holy, Holy, Lord God of hosts, Heaven and earth are full of thy glory. Glory be to thee, O Lord most high.*

As I write this article, we are in the midst of Allhallowstide – the days after All Saints and All Soul's when we remember with particular



Photo: David Bumgardner

intention all the faithful departed and those in our own lives whom we have loved but see no longer. Remembering has felt especially heavy this year. We are all still recovering from the ravages of COVID-19. The bodies of at least three fellow human beings remain discarded in a garbage dump north of the City of Winnipeg. Anti-queer and anti-trans violence, antisemitism, islamophobia, and xenophobia are increasing at a faster pace than I've ever experienced in my lifetime. Horrific conflicts rage in Ukraine and the Holy Land with news from both seeming to grow darker each day.

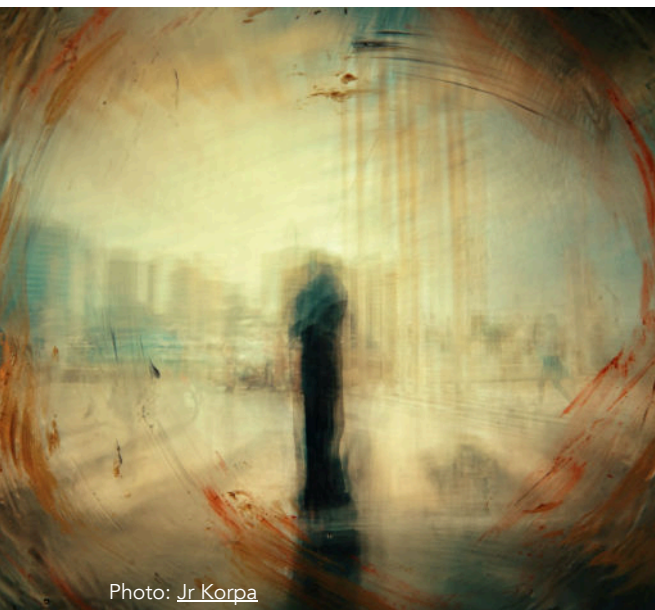


Photo: [Jr Korpa](#)

It is on days that feel particularly dark and dreary that I find myself most drawn to the life stories of saints who have finished their earthly pilgrimage. I search desperately for any hint of light in their stories that might encourage me to see the light of Christ at work in my own, and beg them to pray for me, for God to give me strength and courage to meet whatever the day brings. I understand their prayers as being no different than asking a fellow pilgrim (themselves, too, a saint!) to pray for me and see no dissonance in this being possible while also affirming that Christ is our only mediator and advocate with God the Father. While I am able to pray to God on my own behalf, the Christian life is one always lived in community with others, and I am reliant on the "powerful and

effective" (James 5:16) prayers of others to grow in my life in Christ.

During my pre-ordination training, my mentor [Major the Rev. Canon Rob Fead](#) was horrifically killed in a motorcycle accident. Amid having profound and life-changing conversations about priestly vocation and faithfulness to one's calling, he was suddenly gone. All the conversations I'd expected to have over the span of years were snuffed out in an instant. As successive years have passed, I've cherished the many ways his life demonstrated Christ at work in the world, and his embodiment of a "simple" priesthood rooted in a steadfast life of prayer with an ever-present sense of humour that was never afraid to enjoy a good laugh. There have also been many days where I have asked Rob to pray for me and when I have thought "I wish Rob were here for this." Was he perfect? No. But the light of Christ shone brightly even amidst, and because of, his human shortcomings – this pattern is repeated again and again in the stories of the saints. If there are any saints in heaven, I am sure that Rob Fead is one of them.

Do I have conclusive proof that asking Rob to pray for me has tangibly made a difference in my life? No. However, my life is infinitely better for having known him and my ministry enriched by the wisdom of his example. Any "holy bothering" he's able to accomplish with God on my behalf can only be beneficial.

May God grant to the living, grace; to the departed, rest; to the Church and the world, peace and concord; and to us sinners, eternal life. Amen.



The Reverend Matthew Bowman is Dean of Residence at St John's College and an honorary assistant at the parish of St. Michael and All Angels.

Let Us Give Thanks:

Rev. Deacon Penny Cummine

THE REV. CANON DONNA JOY

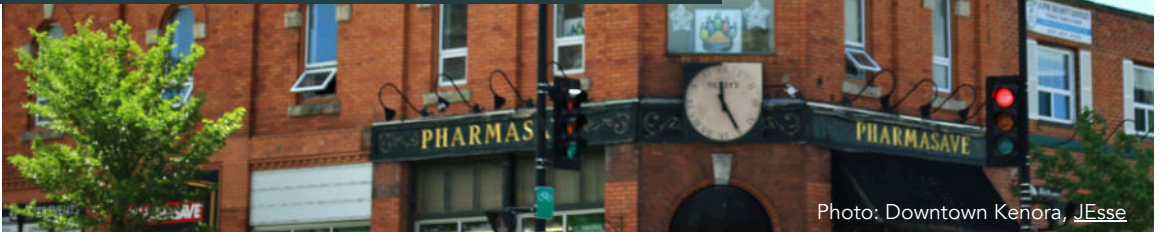


Photo: Downtown Kenora, JEsse

After careful prayer and discernment, Rev. Deacon Penny Cummine is stepping down from many of her diaconal ministries at [St. Alban's, Kenora](#) including Outreach Committee, Friday Food with Friends, and weekly vesting at worship along with offering a regular Deacon's Moment. The goal for this Deacon's Moment is to identify the needs of the world within the context of the regular Sunday liturgical gathering. Anyone who is acquainted with Penny knows how important this is to her. Penny suggests that certain significant events unfolding in her life have led to this decision. For now, she plans to continue her involvement in guiding a parishioner through a process of discernment, Worship Planning Team, and occasionally participating in liturgical leadership. The news of this decision has sparked a deeply felt need to give thanks to God for Penny's faithful diaconal ministries over the years. I have been personally acquainted with Penny for about 25 years, although our paths have crossed only occasionally during that time. For this reason, I have spoken with The Venerable Jim Dugan to help me clarify the details for which we give thanks as we recall Penny's long and faithful diaconal ministries. There is much for which we may be grateful.

Jim says that – in his opinion - Penny's Ordination to the Diaconate was a natural reflection and outcome of her longstanding lay ministries; primarily, her focus on issues of justice and poverty. This passion has been expressed through her involvement with [PWRDF \(Primate's World Relief and Development Fund\)](#), along with travels to India, China, and Mexico. Penny also served as Director of [Saakaate House](#), a shelter for women and their children who are experiencing violence in their lives and seeking shelter.



A Portrait of Rev Deacon Penny Cummine

Throughout the wider church (diocesan and beyond), Penny has served as a Diocesan and General Synod Delegate, and Ministry Developer in the Diocese of Keewatin.

In the parish setting, Penny takes her liturgical diaconal role seriously and has been faithful in her commitment to that aspect of her ministry. She has facilitated the Outreach Committee, and has been active in assisting that committee to identify outreach projects which include starting a comprehensive Christmas hamper program, along with initiating the Bridges out of Poverty and Getting Ahead in a Just Getting by World programs. This work toward systemic changes complements the outreach ministries offered to the community. Penny also wears her 'Deacon's hat' regularly at vestry. Jim says she is, "Always encouraging vestry to think beyond the walls of the building."

Penny is also committed to life-long learning, both for herself and others. She is often taking and encouraging others to make good use of educational opportunities. Penny continues to be a voracious reader. As Jim says, "She has not slowed down..."

I believe it is fair to say that Penny faithfully embodies the vocation of a deacon. She has carried out all these faithful diaconal ministries while also raising children, helping with, supporting, and enjoying grandchildren, painting watercolours, playing the ukulele... and, I'm sure, the list could go on.

I agree with Jim Dugan who says, "Penny encourages people – leads people – across that bridge into the wider world to share Christ's love beyond the congregation." Indeed, she is a deacon who leads us into specific habits that help us to "respect the dignity of every human being."

So, Rev. Deacon Penny, well done, good and faithful servant. While we celebrate and give thanks for what has been, we also look forward to what is yet to come...



Rev Deacon Penny Cummine Skiing



The Rev. Canon Donna Joy has participated in and led numerous ministries throughout the diocese and national church since her ordination in 1990. She is passionate about remaining rooted in the ancient teachings of our faith and discovering how that is to be made manifest within our current post Christendom context. At the moment she is serving as Intentional Interim Priest at St. Alban's Cathedral in Kenora.

Gathering Around the Risen Christ: An Interview with Diocesan Discipleship Developer, Ryan Turnbull

RYAN TURBULL INTERVIEWED BY MISHA PENSATO

Photo: [Joban Khangura](#)

RLN: Can you tell me about the new Diocesan Discipleship Developer position you're in?

RT: I had a vague idea that this job would be coming available at some point soon. I was just about done doing my PhD when they posted it so I applied.

My mandate is slightly different than the previous version of this position. Bishop Geoff Woodcroft is very much focused on helping our diocese understand the importance of being and making disciples as an ongoing part of our baptismal ministry. The institutional church is in a bit of a tough spot right now, particularly after the COVID19 pandemic. At this time, it's very easy to get desperate and anxious about money and resources. If you make that the main focus, that's probably going to distort the work of the church in bad ways. So we're refocusing on 'why does this institution even exist?' The church doesn't exist as a museum of nice old buildings, nor does it exist for the sake of any particular program – it exists because we have

been called to be disciples of Jesus and that needs to be our main focus all the time.

I personally think that Jesus is infinitely compelling. Even if the problem of institutional decline doesn't sort itself out, discipleship shifts us away from the anxiety of our crumbling churches and focuses on what it is that we're doing, which is being followers of Jesus. As I begin this work, I'm already hearing stories of the possibility of churches setting up bursaries for community members with their last dying breath, or turning themselves into community centres, or giving land back to Indigenous nations. All these things become faithful possibilities when we focus on being disciples of a God who died and is resurrected.

A big part of my job will be to develop a discipleship framework for the diocese. Because my position has sat vacant for a while, there's been big efforts by volunteers to fill the gaps and I'm so grateful for their work! The discipleship framework will include the formation and training of aspirants, postulants,

ordinands. I'm hoping to use St John's College to bring in training, connect people to these training resources, and partner with those in this diocese who already have vocational giftings around theological education and formation. At the end of the day, I'm one person. I can't teach 12,000 Anglicans in this diocese how to be disciples. That's something that has to be done at a local level with people who know their context way better than I ever could.

RLN: It seems like you're connecting people and interfacing with different communities all over the place.

RT: When you're in a period of decline, it's easy to not see what other people are doing, and not have time for collegiality. So how can we build bridges internally, and also externally to other parties? The current principal of [Emmanuel & St. Chad](#) in Saskatoon is a former St John's College person but I don't think we have historically sent a lot of students there. We have the resources to build that relationship if we want to.

I've been teaching at [Thorneloe University](#), another Anglican College in Ontario. The current president there is very interested in collaborating with other theological colleges to deliver training. There have been other really great collaborations with schools like Wycliffe, VST, and Huron, just to name a few, and I think there is a real appetite among many Anglican colleges and seminaries to be more collaborative and more responsive to the needs of the church going forward

I think we're coming to a point where competing with each other over a dwindling pool is just not actually in everybody's best interests. Learning how to collaborate and make the most of things has to be the way forward.

RLN: How do you respond to decline in a way that is generous to other people? Can you tell me about how some of the physical spaces of the church are changing?

RT: The story of our buildings is a story simultaneously of some of our greatest achievements and of some of the core failures of the Anglican Church. We have an incredible heritage of built infrastructure that continues to bless the neighbourhoods that it is in, in many ways. However, we mostly quit planting or building new churches in this diocese around the end of the 1960s. There are entire new parts of the city that do not have an Anglican presence as nothing was ever built there. Those neighborhoods are filled with new immigrant communities that come from countries that have an Anglican presence in them. If they want to join our worship, they're having to travel across the city. Nigerians are one of the largest immigrant groups in Winnipeg and there is a massive Anglican church in Nigeria. Are they showing up in our churches? And if not, why?

What are the alternate histories that might have taken place? Another thing worth wrestling with is the way that some of our churches got their land grants from the Hudson's Bay Company prior to any treaties being signed. What kinds of obligations does that create? What are our historic relations with Indigenous communities, and the Métis nation in particular? The stories our built environments tell can open up both opportunities to connect and also be a moment to reflect on where we have sinned as a church.

RLN: You were at Faith Horizons recently, what is the direction you see that conference going?

RT: It might be interesting to look into what might happen if we open the doors to broader participation. We have so many great workshop facilitators within the Diocese that this year it was truly an embarrassment of riches in terms of the options you could go to. I ended up going to one that I just sat and cried through the whole time because it was so beautiful and compelling. But there were several others that I also really wanted to attend. I think there were five or six in total and I've heard that all the other ones were very good too. Giving more

people a chance to experience some of those workshops would be really cool.

This past spring, I helped organize a conference at St. Margaret's with the Christian conservationist group [A Rocha](#) called [Be Not Afraid / Consider the Lilies](#). It was the first of what's going to be an [annual conference](#) on creation care and climate change.

After the conference, the director, Scott Gerbrandt, put together this group called the Consider the Lilies Collective. Having the rhythm of a small group to keep the conversation going and then come back again might be a source of encouragement and training, particularly for churches that don't have a lot of small group offerings. I think developing some sort of similar "Faith Horizons" discipleship peer-groups that go back into parishes would be a really great way of maximizing the ongoing impacts of these bigger conference-type events.

RLN: What new connections do you want to see in the future?

RT: [Sacred Circle](#) has been an incredible development as a self-governing Indigenous church. They're still figuring out who they are on very pragmatic issues. They've got some of their big documents out now, but there are still details to hammer out. Working on the relationship between the historic settler parts of the Anglican Church and this Indigenous expression of the Church is super important. This diocese includes a lot of Indigenous communities, and the ministry of Vincent Solomon is incredibly important there. As we develop new training, how do we remain constantly in dialogue with Indigenous leaders in the church so that what we're doing now doesn't replicate past problems? This moment is an opportunity to be in a constructive posture. For me that's the number one relationship to work on.

Historically, Anglicanism has been rent asunder by fights between different churchmanships. The Canadian church historian

[John Webster Grant](#) says Anglicans had all these opportunities to play a much more prominent role in Canada, but were ultimately outmaneuvered by the United Church. This was partially because Anglicanism historically appealed more to the upper classes, but also, and more importantly, we could never stop fighting over which expression of Anglicanism would be supreme within the Anglican church. That kind of infighting has mostly died away, I think, and good riddance. The benefit of decline is that all the church parties are too weak to seize power. But we continue to have other ideological divides.

How do we get people with very different opinions to still see Christ in one another? We've been pretty good in this Diocese about avoiding outright schism, but how do we regain trust and love for one another even among some tough disagreements?

What makes us the church is the fact that we gather around the risen Christ in our midst every week. It is this risen Lord that gathers us, not any given doctrine, or aesthetic, or program. I think the fact that we are gathered by and around Jesus, provides opportunities for alliances, solidarity, and changes of heart by encountering people at the communion rail who you might never voluntarily associate with in other parts of your life. That's an incredible gift in a society that's increasingly polarized and divided, and I hope that in some small way my work as Discipleship Developer can keep us focused on the risen Christ in our midst, even through really difficult times.



Ryan Turnbull is a Theologian based in Winnipeg, MB. Having grown up on a cattle ranch in western Manitoba, Ryan Turnbull has a deep interest in the intersection of theology, decolonization, ecology, place, and friendship. Ryan now serves as the Diocesan Discipleship Developer and is based at St John's College.

The Thelma Wynne Project Continues On...

MARLENE PRYZNER

Photo: [Nico Nazaire](#)

It has been 40 years since the ministry founded by Thelma Wynne was aptly named “The Thelma Wynne Project” by the Women’s Commission of the Anglican Church. Some history and update on this baby layette project seems timely.

Mrs. Thelma Wynne was an active Anglican who, following the tragic loss of her daughter in 1947, became an integral leader in the Women’s Auxiliary of the Anglican Church of Canada. It was here that Mrs. Wynne became well known for her leadership and quiet

kindness, especially to those facing many life challenges. She identified a community need to support new moms and infants and provide them with essential baby items. With Diocesan support, Mrs. Wynne mobilized countless church and community members for their sewing and crafting skills and financial support to acquire additional supplies for the baby layettes. She continued tirelessly with this ministry until 1981, when she had a debilitating stroke. There was a lull in the ministry for a few years until 1983 when the program was revived

**Layettes**

by the Women's Commission of the Anglican Church. Mrs. Wynne was presented with The Order of Rupertsland in 1986 in recognition of her outstanding support and leadership in the Anglican Church of Canada. In 1992, Mrs. Thelma Wynne passed away but her legacy continues.

Today, with the support of the Diocese, the project's home base is at St. Matthew's in Winnipeg. Here, the layettes are assembled and either delivered or picked up by various family focussed agencies in the city and rural locations. From September to May, the team of volunteers assembles layettes on a regular basis to ensure that the various agencies have a supply. In May, additional layettes for the summer months are provided until start up in September. Team members change over the years. Not so long ago, the coordinator of the project for well over ten years, Marlene Ramsay, passed away. Marlene and her family tirelessly kept the project running during Covid 19. Community need didn't come to a halt during the pandemic.

The community support for this project is heartwarming. The supplies for this ministry come from "baby showers" hosted by various churches that rally support and display the donated items. We are also generously supported by quilters groups and knitting clubs. Beautiful handmade items add comfort

to the package. Items like diapers and other essentials are purchased from generous donor funds when specific items in our supply cupboards become temporarily low. Spring is busy in the Church community and at The Thelma Wynne project as we receive boxes of items from the baby showers. Community groups have donated countless gently used items. We have a devoted group of crafters, who well into their senior years, are faithful supporters of the project.

Our layettes include a crib blanket, receiving or cuddle blanket (usually 30x 30), at least one sleeper, an outfit with an additional onesie, a sweater or hoodie, hat, bib, socks or booties, Ivory soap, baby wipes, a small toy or stuffy and a small gift of toiletries for the mother. Each layette is assembled with items for babies from 3 to 12 months old and 10 diapers are included. Toddler items and newborn items, as available, are distributed to agencies to further support parents. Our primary contact is with the workers who directly assist the Moms and babies. Baby is wrapped in the kindness of others and Mom is provided a letter of support and encouragement. Presently, we assemble and distribute between 250 and 300 layettes annually.

Thank you for your continued support of this ministry.

Marlene Pryzner, Coordinator



Marlene Pryzner is a member of St. George's Crescentwood. For many years, she has been involved with Mission and Ministry. In the fall of 2022, she became the coordinator of The Thelma Wynne project.

**For further information or inquiries,
send us an email:
thethelmawynneproject@gmail.com**

Parish Profile:

St. Alban's, Kenora

REVEREND CANON DONNA JOY

INTERVIEWED BY MISHA PENSATO



Photo: St. Alban's Cathedral, Leah Nilson

RLN: How would you describe the St. Alban's Church community to a stranger?

DJ: I would say that St. Alban's is very committed to nurturing the faith of those who choose to come through meaningful worship. That is something that is extremely important to them: worship that leads to faithful service.

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

DJ: There is regular worship on Fridays at noon that is open to all. For those who may wish to worship more than once per week, there are two services of Sunday worship. One is at 8:00 a.m. and the other one is at 10:00 a.m. At the 8:00 a.m. service we follow the Book of Common Prayer. The 10:00 a.m. service follows the Book of Alternative Services and is a sung Eucharist.

RLN: Who is a part of the St. Alban's Church community?

DJ: A lot of people who attend St. Alban's are people who have been there for generations. Some others who attend worship have become connected to the parish more recently. So it's a mix.

It's an aging demographic. And currently conversations are taking place in an attempt to discern what kind of worship might be meaningful for those who are not currently worshipping there.

I'm there as an intentional interim leader and I only arrived in January. It's probably going to be a two year contract position. Part of my role there is to help them discern where God is calling them as they prepare to move into the future.

These conversations are embryonic at this point. The leadership teams have had a handful of conversations recently about how our current services at Friday noon and Sunday mornings are speaking to a particular demographic, but we want to explore what kind of worship might be meaningful to those who are not yet attending.

It's a process of discernment in an attempt to draw the circle wider in terms of worship opportunities.

RLN: Could you tell me more about St. Alban's emphasis on faithful service?

DJ: The parish has a long history of extremely faithful outreach ministries. It's just amazing the work they've done. St. Alban's Cathedral is situated in the heart of downtown Kenora. The





Twice is Nice Store

context is really important. There's a lot of addiction and there's a lot of homelessness and hunger. This has been going on for years.

St. Alban's has four teams of people who take their turn every week on Friday evenings to serve dinner to the community. They open the doors and anyone can come. It's called Friday Food with Friends. It's four very faithful groups that ensure this happens every week and they

serve healthy, tasty, delicious, and nutritious meals. It's great missional work.

They also own the building and run a not-for-profit store called Twice is Nice. It's affordable second hand clothes that are in really good shape. They also donate gift cards to social agencies who work with people who are freshly out of out of prison and people who are working with social workers in various ways, so that they don't suffer the humiliation of not having money to pay for clothes. They also do things like mitten trees and a comprehensive Christmas hamper program.

It's one thing to take care of people's specific needs. It's important to feed people when they're hungry, and clothe people when they need clothing. At the same time, I think its also the role of the church to to work proactively to change the systems that are causing people to go hungry and be in need. In the years leading up to COVID, St. Alban's initiated programs called Bridges Out of Poverty and Getting Ahead In A Just Getting By World.

This community understands the meaning of hospitality in a very deep way.

They also hold monthly dinners. The goals are not the same as the Friday Food with Friends. People pay to be there, but the cost is minimal. They usually have an international theme, the one on Saturday, Oct 28th, was based on Oktoberfest.

People pay a bit of money for the ticket, but it's way beyond that. It's always hospitality at its finest.



St John's College Residence

Find your community within the UM campus at St John's College Residence! Our 100-bed residence is open for accommodation for students attending the University of Manitoba in January 2024 or Summer 2024 term.

Please visit <https://umanitoba.ca/st-johns-college/residence> for more information.


THE COURTYARDS
AT LINDEN POINTE

A TALE OF TWO WINTERS

Stop enduring the Winnipeg winters and start experiencing the Linden Pointe Life. It's time to set aside the snow shovel and step into what retirement living should be.

**Nurse
On-Site
24/7**



The Courtyards at Linden Pointe is a community for seniors, designed with amenities and services that provide for those basic everyday needs and so much more.

The perfect place to not let the little things in life slow you down.

A NEW LEVEL OF SENIOR LIVING IN WINNIPEG

TO BOOK YOUR TOUR TIME • (431) 778-6105 OR LISA.BRIGHT@BWLIVING.COM

Studio, One and Two Bedroom Suites | Premium Restaurant Dining | All-Inclusive Meals
Salon & Barber Shop | Lite Care Services | Weekly Housekeeping | Laundry Service
Daily Engagement Times | Yoga & Fitness Centre | Theatre | Art Studio | Pet Friendly

LINDEN  POINTE
A BRIGHTWATER COMMUNITY

75 Falcon Ridge Drive • Winnipeg, MB R3Y 2C2

www.brightwaterseniorliving.com/senior-living/mb/winnipeg/linden-pointe/