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[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:

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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](#).

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Cover: Shirley Bender



Hospitality

Photo: Jeff Ma

The English word hospitality originates from the Latin “hospes,” meaning both visitor and stranger. As Prof. John Boopalan discusses in this month’s community catechesis, hospitality has become an industry. The idea of welcoming the stranger is used to bring about good feelings, to assure us of our own goodwill towards others. Yet, the person we are called to be hospitable to may be a stranger, someone whose intentions we do not know. This unknown brings up anxieties in ourselves which we desperately surpress through telling much easier stories of welcome, acceptance, and inclusion.

The philosopher Jacque Derrida writes about hospitality as a crossing of a threshold which also constitutes a law. The guest is invited, steps through the door and into the intimacy of the host’s dwelling place. Yet there are unspoken rules: the guest may overstep, stay too long, or otherwise impose. The act of hospitality gestures towards an overcoming of law, of the boundaries that divide the self from the other while also creating a new law. Perhaps the difference between a stranger and a guest is determined by our level of anxiety about the other: Do I fear that they will overstep?

I read the story of Jesus’ birth as one of the ambivalence of hospitality. While nativity scenes sold out of box stores often convey a sense of pastoralism and calm, the fact that the son of God had to be born in such conditions speaks to a lack of hospitality. The anxiety of a state which decided it must kill all male children under two in order to prevent the uncertainty of

this new king being born is the extreme of this.

In Jesus’ life, he approaches strangers with what seems like a total lack of anxiety, inviting them with a hospitality that abolished law and led many to become his disciples.

In this month’s issue, Bishop Geoffrey Woodcroft expands on this Christlike hospitality which he describes as “reckless hospitality.” A hospitality which goes beyond norms and expectations and opens us up in vulnerability to the other.

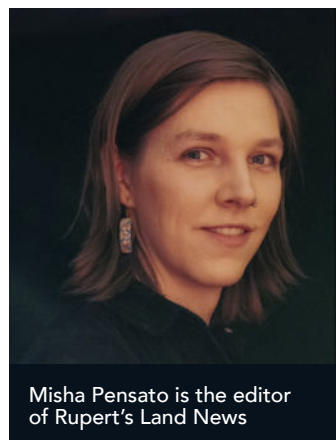
In Prof John Boopalan’s community catechesis, he writes about the theology of hospitality beyond the way this term has become an industry following the profit motive. This article challenges us to see how our liberation is bound up with other’s liberation.

In an interview, Rev. Liz Richens, describes the joining of St. Chad’s and St. Andrew’s and the 60 year history that underlies this moment of convergence and hospitality. As communities come together, various pressures and tensions challenge the extent of our hospitality and the St. Chad’s/St. Andrew’s example provides a beautiful template for pursuing openness with others, embracing the uncertainty that comes with hospitality.

Andrew Rampton writes about the importance of honesty about oneself in offering hospitality. Sometimes the impulse to comfort the other makes us hide the complicated and unresolved parts of ourselves which Rampton challenges us to confront unflinchingly in our effort to open up to the other.

Finally, a few pages of Advent and Special Christmas Service announcements serve as a possible map for where you might find hospitality this Christmas season, serving as a window into the many ways hospitality is being offered to others across the Diocese right now.

I hope you enjoy the articles this month.



Misha Pensato is the editor of Rupert’s Land News

Reckless Hospitality

GEOFFREY WOODCROFT

Photo: [Daoudi Aissa](#)

Former assistant to the Manitoba Northern Ontario Synod Bishop, Larry Ulrich, told the following story to a gathering of Missional Church disciples:

“When I was canvassing for The Heart and Stroke Foundation this year, I was struck by the number of people who said they had grown accustomed to my yearly visit to solicit donations. Some added that I was the only person from the neighbourhood they knew.”

“I was curious about these comments and so I decided to consciously observe my neighbourhood. I discovered that most of us have lawn and snow removal services, all of us have remote control garage door openers and backyard fences. These observations are very important. There were few, if any, genuine relationships among neighbours. We do not spend our home time in the front yard, and the fenced backyard is a deterrent to conversations. Secondly, when folk leave for, and return from work, we do so from a heated attached garage.”

“Our neighbourhood street seemed to be two parallel rows of islands”

A lawyer asked Jesus, “Who is my neighbour?” When Jesus responded with the parable of the Good Samaritan, the lawyer must have felt his world shaken. Jesus showed him that a neighbour is one who reaches beyond their environment of imminent danger, societal normalcy, and discriminative injustice to find God waiting. A neighbour is one for whom the safety, welfare, and hope of all others is a prime concern. A neighbour is one for whom Reckless Hospitality is always a first response.

Reckless Hospitality disrupts the flow of normalcy, challenges unjust structures, and rushes toward dangerous situations. Its prime objective is recognizing God through the lens of Christ in other persons. Its function is the disciple’s pathway, loving God with heart, mind, soul, and strength. By loving one’s neighbour as oneself, disciples meet God right here, right now. Reckless Hospitality is leaving vulnerable all you know, all your stuff, and your employment to be with a person in need.

We tell the story of Jesus’s timely birth again and again because it directs our activity toward doing something radical in the midst of relentless status quo. It calls disciples to see God in the most vulnerable among us, as an infant. We do this as the Church of Jesus in its many iterations. This is a living church, yet it is also horribly fractured and broken. Disciples engage the world exactly as the earthly Jesus engaged the world, with great courage, risk, and vulnerability. Reckless Hospitality marks disciples as they who go against the grain, living in such a way that an observer will ask “Why are you helping? Why do you risk yourself so boldly? Why do you care?”

This world, God’s creation, is in great pain. The earth itself is crying-out. Millions of people are displaced by war and/or climate change. Humans are yearning for reconciliation and healing, while at the same time treating one another with violence and cruelty. We are fully aware of the pain. It is here at the height of pain and suffering that God calls disciples to employ Reckless Hospitality: to care for a little baby, that is all little babies, showing how God’s love conquers all that is dark, evil, and hopeless.

May God’s eternal blessing continue in you as your hospitality in Christ encourages those around you.



Geoffrey Woodcroft,
Bishop of Rupert’s Land

Moving Beyond the Rhetoric of Christian Hospitality

SUNDER JOHN BOOPALAN



Photo: [Annie Spratt](#)

Let's begin with a basic recognition: Hospitality is an industry. It is a financially lucrative business model in which professionals are trained to win hearts and wallets with smiles and niceties. It comes of no surprise, of course, that the underlying logic in the hospitality industry is transactional. This logic is fully owned without pretension. The customer has money to give. The service provider offers hospitality. While I have gladly participated in such transactions (a spa treatment, for instance), I imagine this is not the kind of hospitality Christians are in hot pursuit of, theologically speaking.

What does it mean for Christian hospitality to be categorically different from the transactional model outlined above? There are some good ideas. Take a fancy but profoundly important theological term, one I often introduce students to: Perichoresis. Perichoresis refers to the mutual indwelling of the three persons of the Trinity. In other words, mutuality is inherent in the divine life. This mutuality extends outwards towards creation as hospitality. This is a great notion, but still, only a notion.

However theologically profound it may be, a notion, by default, is merely of rhetorical value. Anyone (or *anything*—like artificial intelligence) can come up with a rhetorically persuasive notion. In a training I participated in at Canadian Mennonite University on the uses

and abuses of artificial intelligence, participants were asked to create an account to access the ChatGPT tool. I did. I input a favorite theological idea (surprise, surprise; perichoresis). ChatGPT did a great job of giving a definition of it. If a student gave me that response in an essay, I would have given them an "A" letter grade. Receiving an "A" for a mere definition or description of hospitality is, nevertheless, a futile outcome in a discussion of Christian hospitality if such hospitality is not embodied in concrete practice.

Hospitality requires us to move beyond its rhetorical use and embody it in practice. If it's not embodied, it's not Christian hospitality. Conundrums persist because embodiment in itself is not hospitality. Like we considered in the very beginning, hospitality in the hospitality industry is certainly embodied, but nevertheless remains a transaction with no mutual reciprocity. Hospitality, then, involves embodied reciprocal relations.

Perichoresis (the ultimate "us") is certainly a



Photo: [Freestocks](#)

model of reciprocity in the divine life. It is tricky to apply such a model in human life. If "us together"—*not* "me, myself, and I"—is the life blood of hospitality, how does one practice "us" with integrity? The problem with "us" is that it often presupposes a binary opposite, namely "them." This occurs even in well-meaning social collectives like churches. Many Christian participants in churches don't think of themselves as forming small in-groups in their churches, and yet the closedness and exclusive nature of in-groups is palpable to those who are not part of the in-group. "They" know when the

“us” does not include *all* of us.

Christian hospitality operates with an in-the-beginning-of-the-beginning primordial “we” logic, an original unity and reciprocity present in the life of God and one which does and can animate human life together. Strictly speaking, there is no “them” in Christian hospitality. One area into which such a “we” has made its way is the host-guest relationship. Increasingly, Christians are getting used to the idea that Christian hospitality blurs the distinction between host and guest, pointing them in the direction of that primordial “we.” While embracing the “we” in the guest-host relationship certainly moves beyond the merely rhetorical use of the term “hospitality,” there is yet another area which I think merits some analysis, which brings me to the notion of “help” in hospitality.

Passages such as Matthew 20:20-28 and other portions of the Bible have been used to popularize the notion of “servant leadership” in Christian circles. While helping is certainly a good thing, I am afraid that people who are eager to “help” others do so from a position of assumed superiority. To be clear, as much as it is a problem, I am not talking about moral superiority or self-righteousness. I am referring rather to (servant) leaders who serve others who need

help. These servant leaders dominate Christian and other circles. The problem with this kind of “help” with respect to a discussion of hospitality is that it is not really hospitality because it still operates on an us-them logic. The “us” here might not be like an enclosed in-group or clique, but it still problematic because it assumes that “they” need help and “we” are here to help others. Such a “we” is not the primordial “we” that ought to animate Christian hospitality.

There is a quote that is attributed to Murri (Australian Indigenous) scholar and activist Lilla Watson that goes, “If you have come here to help me, you are wasting your time.... But if you have come because your liberation is bound up with mine, then let us work together.” When we apply Watson’s words to Christian hospitality, we understand Christian hospitality as one that moves beyond rhetorical value and embodies a life together in which there is no ‘us *versus* them’ or ‘us *helping* them,’ but rather a collective “we,” that despite our legitimate differences sees our liberation being tied up with each other’s liberation.



Photo: [Daryl Han](#)



Sunder John Boopalan, author of the book, [‘Memory, Grief, and Agency’](#) is Associate Professor of [Biblical and Theological Studies at Canadian Mennonite University](#) in Winnipeg. John is an ordained minister in the progressive Baptist tradition.

Threaded Back Together: The Joining of St. Chad's and St. Andrew's

REV. LIZ RICHENS

INTERVIEWED BY MISHA PENSATO

PHOTOGRAPHY BY SHIRLEY BENDER

Photo: [Courtney Smith](#)

In late November, I sat down with Rev. Liz Richens to discuss the history that led up to the joining of St. Chad's and St. Andrew's, and the ways these communities have chosen to commemorate their individual histories while entering a new chapter as one. This interview has been edited for length and clarity.

RLN: How did St. Chad's and St. Andrew's decide to join?

Liz: St. Chad's approached St. Andrew's and said, "Would you mind if we joined you?" There was a lot of history behind that, conversations over many years. St. Chad's had moved buildings a couple of times. They were at Messiah Lutheran and were trying to figure out what the next steps would be, both in terms of finances and buildings and community. From there it was proposed that we meet with the archdeacon and wardens. We did parish exchanges, where we went over to Messiah and worshipped with St. Chad's and then St. Chad's came over here as a group and worshiped here.

Once we began talking about the move we started by working on a covenant, which would last for a year. St. Chad's had a congregational

vote, St. Andrew's had a congregational vote, and as of Advent, we started worshipping together. It was determined that if this goes well, we will become one.

There was discussion of just renting space and having separate services, but St. Chad's was very clear, they wanted to move in and be a part of St. Andrew's. Within the covenant discussions, there were ideas for making sure the name of St. Chad wasn't lost and memorializing St. Chad's history so that they wouldn't be erased within this merger, which was very much acceptable. For the 60th anniversary of St. Chad's, which took place in October, we blessed two wonderful memorials of St. Chad's: a new stained glass window and a memorial chapel. The St. Chad's committee also created a lovely commemorative book which ensures the name and history of St. Chad's will not be forgotten.

RLN: What was the history and relationship



Memorial Chapel

between St. Chad's and St. Andrew's like before the merger?

Liz: Having been around the diocese for a while, I do remember that there were conversations that took place many years previous, but the parishes weren't ready at that point. Now that the time is right and so the merger has been relatively smooth all things

considered.

We are an interesting combination of communities especially when it comes to worship. St. Andrew's has always been an East facing BCP Parish, and St. Chad's has been an innovative and progressive liturgical parish. They have become accustomed to change with being housed in Catholic Church, United Church, and Lutheran church buildings. There's been an innate sense of flexibility within that context. Putting the two together has been a lot of fun.

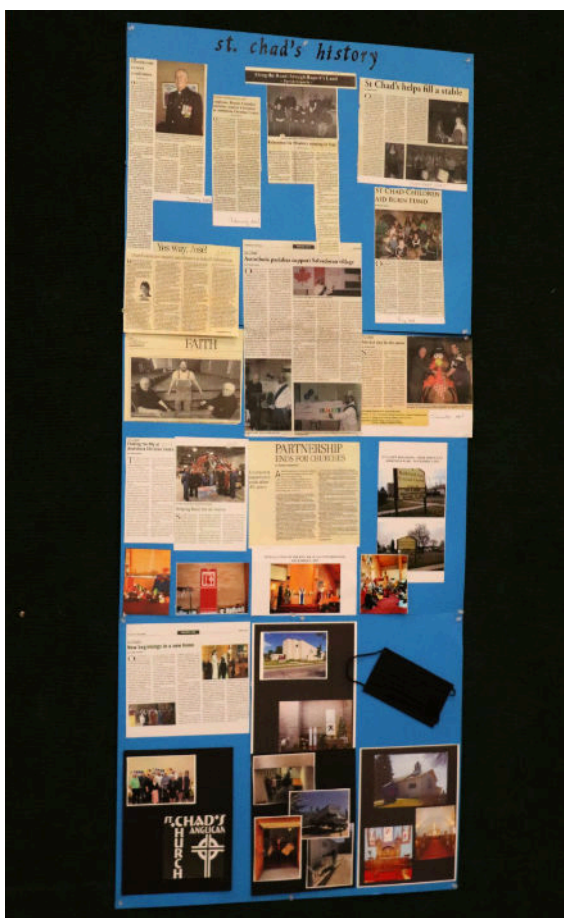
RLN: What have some of the more difficult parts

their own ways of doing things; and, of course, everyone thinks: "our way is the right way." There's inevitably toes that get stepped on, accommodations that need to be made, and misunderstandings that happen, that are all perfectly normal for any merger of communities. It's been relatively smooth, it's had all the bumps that are to be expected, but it's been a much smoother transition than many others I've experienced.

RLN: What is something unexpected that you found about the joining?

Liz: We have a lot more mission and ministry that takes place. St. Chad's has a history of a strong community mission spirit. St. Andrew's has as well, but in two different ways. We've had several projects that have come up that were unexpected, most notably the new [Woodhaven Food Bank](#). We have sort of inherited, or taken on, the food bank from St. Stephen and Bede and that has been a part of the larger community. So we've had members from different churches and from the wider community come to volunteer at the foodbank. And that's been a fantastic thing for everybody involved, but not something St. Andrew's would have anticipated happening two years ago.

RLN: Tell me a little bit more about the stained



St. Chad's Pictorial History

of joining congregations been?

Liz: It's the same as when a newlywed couple has to decide which family to go to for thanksgiving, when they are both used to cooking the turkey. So, merging two ACW's, two choirs, and two vestries, each of which have



Choir

glass window and the chapel.

Liz: With St. Chad's having moved several places over the years, they had to pare down their furnishings. So, by the time they moved

here, anything they were planning to bring with them clearly had a lot of meaning. Furnishings like the altar, the cross above the altar, and various memorial items that have been built by congregants. It was clear they had significance, but what do you do with one building and multiple altars? We created a chapel area as a quiet place for reflection which could house some of the memorial items.

In conversations about how to memorialize St. Chad's name, many discussions came up from renaming the hall, to getting an honorary bathroom put in! One of the members of St. Chad's suggested a stained glass window. We went through many discussions, trying to figure out what would be represented in that window and how it would fit into the sacred space. Within that discussion, there was also a very interesting part of history that came to light. As St. Chad's was putting together the Anniversary Book, we re-discovered that in the 60's when St. Andrew's was booming, Rev. Whitehouse and about 20 parishioners began a mission in the community which grew into St. Chad's.

RLN: It's almost like the communities have been

threaded back together.

Liz: We decided to represent this in the window. Within the window, there is a path that leads to the cross and St. Chad himself is holding St. Andrew's parish church. St. Chad normally holds the cathedral that he founded, but here he is upholding St. Andrew's on this journey. The interconnected history between the parishes has been a lovely thing to discover.

Many people at St. Chad's have expressed that St. Andrew's is feeling like home. So, to find out that St. Andrew's was the home of St. Chad's [from which it was founded] and how the current congregation feels comfortable and at home here is a lovely kind of serendipitous and spirit led moment.

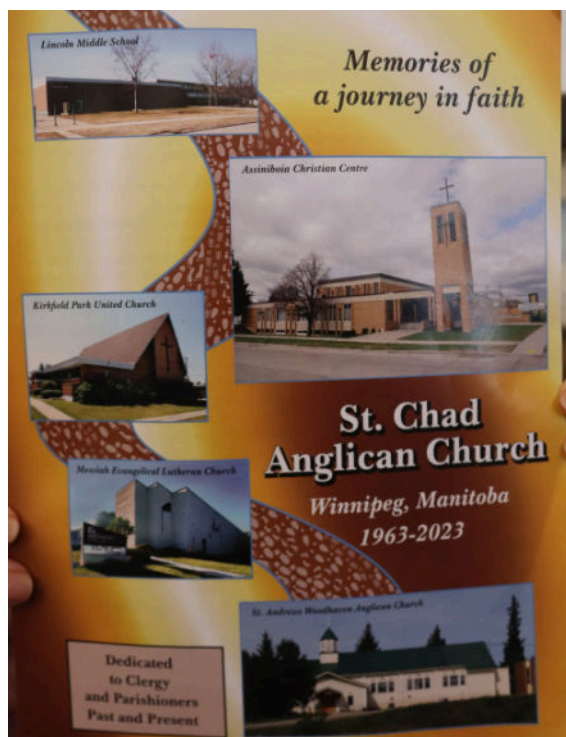


Stain Glass Window of St. Chad holding St. Andrew's Church

RLN: Are there other ways you're commemorating the joining that you would like to speak about?

Liz: The 60th Anniversary service for St. Chad's was a big deal. The memorial chapel and the window, those are big things. There are also lots of little things that we've done to bring the communities together, whether that's the welcome desk area where you put the bulletins, or the prayer box memorial items built by Ted Wakeman.

When the members of St. Chad's came to St. Andrew's the first time, they were greeted from a memorial table from their own parish. A lot of people noticed that immediately. That



Memories of a journey in faith, St. Chad Anglican Church, 1963-2023



Bishop Geoffrey Woodcroft, Rev Liz Richens, and Chris

was something we did intentionally to make St. Chad's parishioners feel at home. Items used in St. Chad's liturgy, such as a prayer box and processional cross, were incorporated into our worship together at St. Andrew's. We are overflowing with liturgical items to help the church and liturgy be familiar. And then a lot of the items in here [the basement of St. Andrew's] are from St. Chad's as well, so that this space is a welcoming space.

RLN: What are your hopes for the future of this newly joined community?

Liz: My hope is that we are able to discern where God is calling us into the future. As everybody is well aware, we are in a liminal kind of a time, when we don't know where we're going or where God's calling us to, only that it will be something new. So, the big push right now is to try to follow where the Spirit is leading. So, there's a lot of discernment and open mindedness and an endeavour to be trusting enough to risk, fail and get up and try again. Because nobody knows where we're going. So, we will walk that path together, and discern as we go.

Mergers are always difficult. But I would say that at this point in this community, the key has

been that both communities have been eager to make sure it works and are trying more than a little to hear each other and to work with each other. To simply listen, and to be willing to sacrifice things that they have held dear, in order to grow this community.

It's difficult to let go of traditions, and it's difficult to understand why others do the things that they do, but this new community is certainly trying.

This coming Sunday [Nov 26], St. Chad's is officially having their vote to disestablish. It's a very difficult and emotional time. But there's very little indication that there will be any controversy about the vote to disestablish. Together our parish will hold them in prayer and support them in their grief. It's hard to let your church go and become something new. They've been very brave and that should be honoured.

Then what happens next? Only God knows and we'll try to keep up.

Rev Liz has been the priest at St. Andrew's since July 2021. She completed her Master's of Divinity at Trinity College, University of Toronto in 2008 and served as Deacon Assistant for the college in 2008.

Hospitality Requires Honesty

ANDREW RAMPTON



Photo: [Jr Korpa](#)

As Christendom began to visibly crumble in the middle of the twentieth century, mainline churches began to worry about their future sustainability. The steady maintenance of parishes was no longer assured as attitudes toward institutions like the Church changed dramatically in just a couple of generations. With this reality came an emphasis on evangelism, not only around the world, but right here, at home. Suddenly, sharing the good news of the Gospel with neighbours and making a compelling case for Christ in the world was not only a baptismal obligation but a matter of survival for parish churches.

This need to make new friends with people without much previous exposure to Anglicanism, or to Christianity at all, prompted discussions about hospitality in our churches. Much of the focus was, and still is, on hospitality in our worship. Sunday mornings are often seen as the front door to the Church: the logical place where visitors would make their first stop and where we would have a chance to make our first impression on them. Hospitality became paramount.

The concern about hospitality went beyond a friendly face at the door, bulletin in hand, welcoming visitors with directions to the washrooms and nursery. The content, structure, and presentation of liturgy became a concern. Is the way we do things easily understood and participated in by visitors? Conversations about relevance and accessibility prompted self-

reflection by the Church in a way that had been uncommon for a very long time.

Questions about whether or not worship was relevant and accessible quickly moved to whether or not our beliefs were relevant and accessible. For Anglicans, these two questions are almost inextricably bound up together. The Anglican Church of Canada offers, as a primary source for our beliefs, that “our beliefs are articulated in our liturgies.” We want visitors to feel welcome and comfortable. Even though we don’t often say it out loud at a first meeting, we also hope that those visitors will stick around and become members of our parishes. These desires mean that the relevance and accessibility of Anglicanism and Christianity as presented in our worship becomes a serious, ongoing concern.



Photo: [Aaron Burden](#)

Some hospitality-minded Anglicans worry that some of what we believe might be confusing, challenging, off-putting, or just plain weird to a visitor. “Eat my flesh and drink my blood,” outside of the context of Christian worship is rather a wild proposition. In church, it is perfectly normal on a Sunday morning to hear about virgins giving birth, angels appearing with news about babies that will topple tyrants, shepherds slaying giants, miraculous healings and exorcisms, and a man, who is also God, rising from the dead. Yet all of these things are distinctly the stuff of fiction and cinema anywhere else. We worry that visitors are going to hear this and find it so off-putting that they’ll never return.

The most common response I have encountered to this concern is to try to minimize

the parts of our belief and worship that we think will be controversial or challenging. Creeds get altered or omitted entirely because there's just too much to wrestle with in there. Confession and absolution are passed over briefly, if they are mentioned at all, because we're certain nobody wants to hear or talk about sin. Mention of the saints, our ancestors in the faith, is expunged because introducing guests to our dead-but-not-dead aunts, uncles, and grandparents in Christ is just too complicated. Communion is presented as a purely symbolic, memorial act—a view of the sacrament that the Anglican Communion has entirely rejected—because we're terrified of frightening visitors with the suggestion that God might be present, active, and at work in our midst right there on Sunday morning.

I am not suggesting that visitors to our worship need to be immediately flung into the deep end of the Anglican pool. That is not hospitality either. I am suggesting that being less than our whole selves, less than honest about who we are and what we believe, is not a good way to welcome a new friend or neighbour. This is true even if we tell ourselves we're doing it for their comfort. There is a critical difference between not throwing someone into the deep end of a pool and pretending that the pool doesn't have a deep end at all.

If, in meeting new friends and neighbours, we cannot be honest and open about who we are and where we stand, how are they to truly know us? If our responses to their questions are always some version of "Whatever you like," it begins to ring insincere or even impossible. It begins to sound as though we may have secrets to hide or carry shame about our own tradition.

Most of us have had the experience of meeting a new person who is exceptionally guarded, seems desperate to people-please, and to ingratiate. These mannerisms often trigger suspicion. If another person—or a church—does not appear to have substance or is unwilling to let us see where they stand, we have trouble discerning where we stand in

relation to them. And if we want to build bonds of care, love, dignity, respect, and friendship across the space between us and the other, we have to know where that space is and what it looks like.

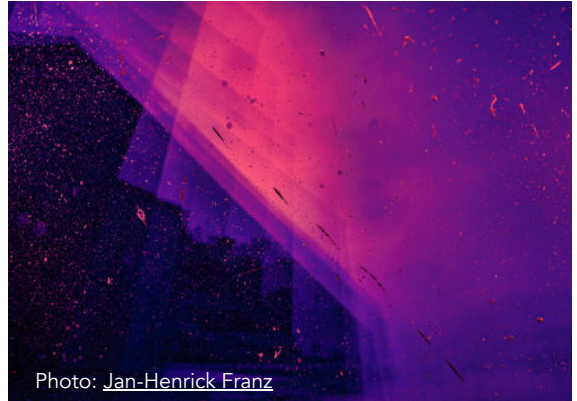


Photo: Jan-Henrick Franz

To be hospitable is to share what one has with guests. We can acknowledge that our ways may not be what our guest is accustomed to, but do our best to share with them the beauty, truth, and goodness that our tradition holds. There may be difficult conversations about the parts of our tradition that are challenging or seem strange. We can be honest about the fact that not all Anglicans agree on the best ways to live this vocation and that there are parts of the tradition we, ourselves, struggle with.

Hospitality in worship is offering guests our whole selves, not a diluted, faded version of Anglican Christianity. We must do this knowing that not everyone will understand or enjoy every part. We must trust that if we stand with open arms and hearts bared in true, honest offering, God will fill the space between us and them, soon making us one.



Andrew is the rector of Holy Trinity Anglican Church, Winnipeg. Christian liturgy and worship practices are a keen interest, as are ecumenical and interfaith relationships. He served as the Christian representative in the London Public Library's interfaith discussion panel series /Abraham's Cafe/ in 2018.

2023 Advent + Special Christmas Services



Photo: [Gareth Harper](#)

St. Aidan's Anglican Church

Messy Christmas

SATURDAY, DEC 9, 4 P.M. – 6 P.M.

A casual and relaxed evening of crafts, food and fellowship, sharing faith and fun!

0 Antiphons with Holy Eucharist

SUNDAY, DEC 10, 8:30 A.M.

Nine Lessons and Carols

FRIDAY, DEC 15, 7 P.M.

The Gospel told through nine selected Scripture readings, interspersed with Christmas carols.

Christmas Eve Services

SUNDAY, DEC 24TH, 10:30 A.M.

Family Service with special children's presentation
10 p.m. Traditional Service with Holy Eucharist

Christmas Day Service

MONDAY, DEC 25TH, 10 A.M.

Holy Communion with Christmas Carols

St. Andrew's on the Red Anglican Church

Annual Old Fashion Christmas

SATURDAY, DEC 9, 1 P.M. – 4:00 P.M.

There will be a Craft and Bake Sale, Silent Auction, Children's Crafts, photos with Father Christmas, White Elephant table, Live Celtic Christmas Music with Two by Two.

Refreshments served. Silver collection with all proceeds to the Raise the Roof Fund for the replacement of the church roof.

For more information call 204-339-3090.

Holy Trinity Anglican

Festival of Lessons and Carols for Advent IV

SUNDAY, DEC 24TH AT 10:30 A.M.

Featuring Gregorian chant, works by Britten, Crüger, Mateo Flecha el Viejo, with instruments and percussion.

St. George's Anglican (Crescentwood)

The Annual Festival of Nine Lessons and Carols

SUNDAY, DEC 17, 7 P.M.

Timeless congregational Christmas hymns. Carols and anthems sung by the choir – including music by Skempton, Hearne, Willcocks, Howells, Rutter, Sweelinck and others. Wassail reception in the parish hall following the service. Everyone is welcome to attend this special Christmas service.

St. James Anglican Church

Blue Christmas Longest Night Service

SATURDAY, DECEMBER 17, 3 P.M.

St. Mary Charleswood Anglican

Advent IV – Christmas Eve

SUNDAY, DECEMBER 24, 2023 5 P.M.

The Parish Church of St. Luke

A Festival of Nine Lessons and Carols

SUNDAY, DEC 17, 4 P.M

The traditional service of lessons and glorious music you've come to know and love. A small reception will be held afterwards. All are most welcome to join us.

Advent IV

SUNDAY, DEC 24 - CHRISTMAS EVE

10:30 a.m. – Sung Eucharist

3:30 p.m. – Family Eucharist with Carols

10:30 p.m. – Choral Eucharist

MONDAY, DEC 25 - CHRISTMAS DAY

10:30 a.m. – Holy Eucharist with Carols

St. Paul's Fort Garry

Blue Christmas service

SUNDAY, DEC 17, 4 P.M.

For those who find this season hard, a service of comfort and respite with others carrying losses and grief.

Christmas Eve services

SUNDAY, DEC 24, 4 P.M. (FAMILY SERVICE) AND 7 P.M.

Christmas Day

MONDAY, DEC 25, 10 A.M.

Come celebrate the promise of the Holy One amongst us! Led by the Rev. Tim Sale, join us for simple Eucharist and Christmas songs.

St. Peter's Anglican

Advent 2

SUNDAY, DEC 10, 10:30 A.M.

Advent 3

SUNDAY, DEC 17, 10:30 A.M.

Lessons & Carols

SUNDAY, DEC 17, 7 P.M.

Light in the Darkness

MONDAY, DEC 19, 7 P.M.

Advent 4

SUNDAY, DEC 24, 10:30 A.M.

Christmas Eve Service

SUNDAY, DEC 24, 4:30 P.M.

Fight for a cause Jesus would support

Set aside time and place to hear the Holy Spirit's voice

Read Luke 2:1-20

Watch a film version of the Gospels

Reconcile with someone you've been estranged from

Invite someone to share coffee and conversation

Read Luke 3:1-6

Bring lunch to someone who doesn't get out much

Invite someone to discover part of God's beautiful earth with you

Read Luke 3:7-18

Do a secret act of kindness

Listen for God's voice in music

Encourage someone with kind words

Read Luke 1:39-45

ADVENT ACTIVITIES 2023

Bake/buy cookies or muffins and share them with friends, co-workers or people in need

Listen to someone's story

Read Luke 21:25-36

Pray for every neighbour on your street

Do errands for a shut-in

Drop a veggie tray off to a nurse's station at the hospital

Write a note of encouragement to someone who needs it

Use a centring prayer to hear God's voice

Study the life of Jesus written by scholars

Reflect and record how much joy the Advent season has brought you

Smile and thank someone who serves you

Hide a happy note for someone to find



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.

 A close-up photograph of a hand holding a small, white, circular wafer (communion host) over an open palm. The background is blurred.

ST JOHN'S COLLEGE CHAPLAINCY

COMMUNION

Every Wednesday
11:30am - Noon
St John's College Chapel

Have questions?

Contact Rev. Helen Holbrook -
sjochaplain@umanitoba.ca

Join St John's College Chaplaincy for weekly events including Morning Prayer, Communion, and Meditations open to everyone.

 A woman wearing a red patterned shirt and a grey beanie is sifting seeds through a wooden sieve. The seeds are falling through the sieve. The background is a soft-focus green field.

Food for Life

The Primate's World Relief and Development Fund
www.pwrdf.org