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**A LONG STANDING TRADITION**

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# On Common Gifts

Photo: James Waincoat



I have a best friend who detests gift-giving and receiving.

My friend has long dealt with frustration and anxiety in meeting the expectations of gift exchanges. Recently, she became bolder in addressing her discomfort with family members and told them she would prefer neither to give nor receive gifts during holidays.

A gift is something given to someone else which, in theory, is without an obligation of reciprocation. An underlying assumption of gift-giving practices is that the giver is handing-off something *they own*, be it an object, their energy, or their care. Gifting is differentiated from exchange in that there is, in theory, no measuring of values, and no obligations to reciprocate.

Of course, we all know that there are frequently unspoken contracts involved in our gift-giving practices. Gifts are often measures of care and appreciation, and within the family, intimate relationships, friendships, or in workplaces gifts function to reinforce social relationships; gifts are not entirely freely given, though they may be genuine expressions of love and well-meaning.

When my friend announced her withdrawal from gifting, she was met with to-be-expected hurt feelings from family members who were concerned that her abstention indicated that she did not value the sharing and receiving of care.

The curious thing is that my friend is someone who shares her care and her possessions freely.

I have seen my friend offer housing to people who needed it, or offer both small and substantial amounts of financial support, as she is able, to others who are struggling. She organically extends money, food, and bus tickets to strangers when asked. I personally treat her home as though it were my own, showing up and rummaging through her fridge and cupboards with the understanding that what's hers is largely mine, and vice versa.

My friend's habits of distribution emerge

from a different set of assumptions than many modern gift-giving practices. Care and resources are not so much virtuously passed from one to another as shared according to ability and need. An underlying solidarity is assumed which says, "You have as much right to nourishment, care, and delight as I, and, as I am able, I will live into the possibility and necessity of our mutual sustenance and joy." This vision, it seems to me, has the potential to widen expansively our understanding of how, as common creatures, we have been "gifted" with forms of life and enjoyment, and how we are to affirm those gifts as belonging to all.

In this month's issue, Tapji Garba writes in the "Community Catechesis" section about how grace functions as "gift" in the writings of Paul. Next, in "A Sponsorship Connection for Advent: A Family in Venezuela," Gwen McAllister discusses her long-term, cross-continent friendship with Henry Gomez, and outlines ways our diocese can contribute to the well-being of Henry and his family. This article is supplemented by a piece from Henry Gomez about the present economic situation in Venezuela. In "Sitting with Synod," Theo Robinson, Rachel Twigg, and Chris Salstrom reflect on the gifts of Synod 2022 for those who gathered, memorable moments from the event, and possible areas of improvement for future gatherings. Next, Jamie Howison discusses renowned artist Makoto Fujimura's time at saint benedict's table and what those within st ben's community learned from him about art and faith as gifts for the world. Finally, readers are introduced to the gifts of St. Alban's Cathedral in Kenora, Ontario (Treaty 3) in this month's "Parish Profile" section.



Jude Claude is the editor of Rupert's Land News.



# Worthiness of the Gift

GEOFFREY WOODCROFT

Photo: [Sam Goodgame](#)

Greetings in the name of One who forms and shapes disciples into the Body.

One Christmas, somewhere around 1970, I remember loading into our family's car, *late for church again*. Looking up into the sky I saw the first star of the evening, and commented to Dad, "Is that *the* star?" His non-committal answer, "It might be," kept me curious for the rest of the evening, especially during the reading of Luke's birth narrative concerning the shepherds. When I exited the ceremony, I was dumbfounded to see millions of stars above me, no longer able to identify the star that drew me into the story of Jesus.

I did not realize it then, but the star that evening was part of many personal stories which God's angels used to call me towards discipleship. It makes sense that it begins for me with Jesus' birth, and it now makes a busload of sense that I continue to be visited/gifted by God's messengers announcing Good News. Life is a gift that God continually wills to flourish in the entirety of creation. No matter how much I wish to control my life and its environment, this is God's gift, not mine.

The life I have lived has not always been a life of humbleness and gratitude. In fact, it has at many times been a pathway of ego-stroking, unchecked wants, and unadmitted fears. These three worldly enterprises prompted me to believe that my body, my thoughts, fears, and earthly desires were my property, and mine alone. I have felt compelled to hold a posture of self-centeredness, which in hindsight has only caused pain. This posture has proved itself untenable against the visits from God's messengers, and the continually rising

compassion at the core of my being, and at times I have been ripped in two, or three or...

As I mature in the Body of Christ, I more readily accept that God calls upon all to experience new birth each day. For Jesus' disciples who presently populate his Son's Body, God also commands us to die by sacrificing our ego, greed, and fear, thus allowing each to offer the gift God has given with broken and contrite hearts to a world intended to flourish. Jesus' disciples learn and grow in the very moments God touches the lives of others. What is alarming to me as a disciple is that my interaction with all life is not about me, but about the gift that God is giving to all life right here, right now. What is even more surprising is that God chooses to give disciples, you, and I, as gifts for the world's thriving.

God wills us to be the gift spent without limitation into the world in the same manner that God has lavishly made our lives. God calls us to be the message of Good News for a world which is waking up. Jesus inhabits his Body today with disciples, gifts, and messengers—one cohesive Body. The strength is infinite, the message clear, and fear is conquered. God's purpose for the Church is to be poured-out upon the earth so that all creation abundantly flourishes. You are the most lavish gift, worthy of they who shall receive you.



Geoffrey Woodcroft,  
Bishop of Rupert's Land

# The Gift of Justice

TAPJI GARBA

What does it mean to say that grace is a gift? What does grace as gift have to do with justice?

When I was growing up I was told that we are all sinners who are unable before God to pay the price of our sins, and so God graciously pays on our behalf by sacrificing Jesus in our place. God is gracious because God paid on our behalf, and grace is a *gift* because we are undeserving.

In the epistle to the Romans, Paul offers a different view from the one summarized above. In the text Paul tries to draw a distinction between a transactional relationship (like that of a worker and their boss) and a relationship established on the basis of grace. The latter provides the appropriate language with which to understand the gift of God's grace as disclosed in the gospel. Paul points to the figure of Abraham to explain what it means for God's grace to be a gift and how this grace is tied to justice. In Genesis, when God promises many descendants to Abraham, Abraham's trust in this promise is reckoned as justice. This is explicitly contrasted with the relationship between a worker and their boss: "Now to one who works, wages are not reckoned as a gift but as something due. But to one who without works trusts him who justifies the ungodly, such faith is reckoned as righteousness." (Romans 4:4-5) Abraham does not give something to God and receive justification in return, nor does Abraham's faithful response to God's promise count as a gift to God, for God needs nothing. Grace is the form of all of God's actions. It is a gift because it is free.

Despite his aging, failing body, Abraham trusted God's promise to make him the father of many nations. He did not doubt God's power as the sole creator of all things, the power to give "life to the dead and call into existence the things that do not exist" (Romans 4:17). In

doing so, Abraham does the opposite of those Paul describes in Romans 1, who have not recognized or abided by the qualitative distinction between God's eternal power and majesty and their own finitude and mortality, but instead have raised the latter as an idol. This is opposed to justice which exists in relying on God's power. To trust God's promise is to rely on God's power, and by implication accept one's own limitations. Idolatry may mean here making things which obscure our own limitations, and instead cast creaturely life as God. In the process we do great harm to others. Trust in God's power is linked to justice because in trusting/recognizing divine infinity, we recognize our own finitude and relate to fellow creatures on that basis. That God *alone* holds the power to create out of nothing and to raise the dead implies a creaturely solidarity, stemming from the gift of grace—God's free action. And just as Abraham was justified in trusting God to give life to his aging body, so "it will be reckoned to us who believe in him who raised Jesus our Lord from the dead" (Romans 4:24). Resurrection discloses the justice of God because it reveals God's freedom. Jesus trusted God without fail and his faithfulness was affirmed by his resurrection.

For us, trusting in God's power to raise him from the dead entails recognizing the difference between God's creative power and our own limitations. We are not to take the place of God, and we are to treat others as our similarly limited, fellow creatures. This disposition is justice.



Tapji Garba is a Master's student at York University, Toronto, in Social and Political Thought. They are also a member of St Matthew's Anglican Church, Winnipeg.

## A Sponsorship Connection for Advent: A Family in Venezuela

GWEN MCALLISTER

Advent reminds us to share our abundance for the good of all, and our faith family has several partnerships through which we can do that: our diocesan partnership with the Diocese of Central Buganda, PWRDF (the Primate's World Relief and Development Fund), and Kairos (an ecumenical justice initiative). I offer one more option, one that is personal for me: this Advent I invite you to directly support a family in Venezuela by helping them purchase income-generating tools.



**Henry and family**

Henry Gomez-Barrios and I met as members of our countries' Student Christian Movements: we and a dozen others lived outdoors together in Southern Ontario, learning to live in community, practicing simple living, and getting to know rural communities nearby. That was in 2001. Eleven years later, as

part of my training for ministry through the Centre for Christian Studies, I and two other CCS students visited Venezuela for an educational tour, and Henry spoke to our group about economics in his country.



**Student Christian Movement project, 2001**

In 2019, Henry contacted me and some others from our 2001 group to ask for help with an initiative of his church, trying to raise awareness in Canada about the effects of U.S. and Canadian intervention on regular Venezuelans.



**Student Christian Movement Solidarity Summer Camp. Gwen is in the front row, second from the right. Henry is in the back row, rightmost**

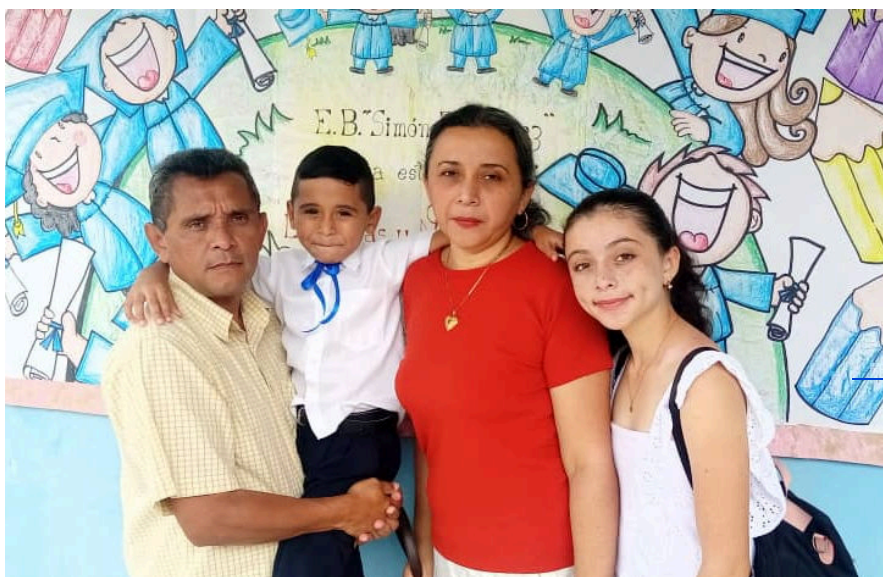


the great need in Henry's community and his own family, and the work of his church and another faith group that they are part of to try to care for the needs among them and around them. Some friends and I found that we could help their immediate situation by raising funds for sewing machines and a used car, which they will use to earn income. The items, exchange rate, and transfer fees have been priced out, and we are hoping to raise \$7,690.

This project only helps one family, and by extension their community; but it is a very direct and real act of Christian solidarity across language and borders. I extend this invitation to our diocesan family in hope.



Henry with a plate of food, 2001



Henry and family

### To help sponsor this family,

please e-transfer: [treaty1x4s@gmail.com](mailto:treaty1x4s@gmail.com). Alternatively, cheques may be given directly to me, with the Memo "for Henry." Since this is a small, direct sponsorship, we can't offer charity receipts, but we can keep you updated regarding the project's progress and results.

For more information about Henry, his family and church, and this project, please [click here](#).



Gwen McAllister is Rector of St. Matthew's, Winnipeg, a grad of the Centre for Christian Studies, and an alumnus of the Student Christian Movement. She lives in Winnipeg's West End with her child, Keith, where they tend their cats, plants, and yard birds.

# Venezuela Does Not Give Up. Venezuela has Hope.

HENRY GOMEZ

## Present situation:

Venezuela is currently being subjected to a set of sanctions and an economic-financial blockade imposed by the government of the United States and others. These actions have impacted the conditions and quality of life of the Venezuelan population. Many of the achievements made in previous years in terms of access to health, food, education, housing, decent work and poverty reduction have been harmed.

## A biblical-theological look:

The Israelite People, the biblical people of Israel, in their long history of salvation/liberation were subdued and besieged by the empires of their time. The possibility of being a different society, focused on the protection of the defenceless, the orphan, widows, the elderly, the foreigner and the right to rest on the land, lived in a perennial threat from external and internal powers. The prophet Isaiah rightly denounces both situations. In the first place, he denounces the internal powers that deviate from the liberating project of God and which commit acts of injustice against the weak, the poor, the widows and the orphans (Isaiah 10: 1-2). Secondly, he denounces and highlights the imperial mentality of his time represented by the King of Assyria, characterized by arrogance.

Venezuela, like the besieged and blockaded people of Judah, is threatened and attacked by imperial powers that use strategies similar to those used by the King of Assyria Sennacherib, who through a high official, warns the besieged and blockaded people of Judah that they will have to eat their own dung and their own urine (Isaiah 36:12). The entirety of chapter 36 of the book of the Prophet Isaiah

reveals a speech of imperial domination; it is a speech that seeks to sow fear, terror, division, and distrust in the people of Judah. This is especially seen in verses 16 and 17 in which the empire makes use of a deceitful offer: "Do not listen to Hezekiah, for thus says the king of Assyria: Make your peace with me and come out to me; then every one of you will eat from your own vine and your own fig tree and drink water from your own cistern, until I come and take you away to a land like your own land, a land of grain and wine, a land of bread and vineyards."

Centuries later it is worth asking who is King Sennacherid today? Who is a high official? And who are the people of Judah today? What are the strategies of submission and conquest that are used to subdue people? Our communities in Venezuela continue to have hope. Many dream of seeing a new heaven and a new earth, many walk day-by-day towards a dawn of justice. The project of the Kingdom of God, the history of the salvation project, is this: the constant struggle for a world of justice in favour of the oppressed, the underprivileged, the widow, the orphan, the disabled, the poor, the people who belong to the LGBT community. We have hope in our small project of liberation and justice that is built day-by-day here against systems of injustice.



Henry Gomez is a member of Iglesia Evangelica Pentecostal Jesucristo Liberador (Evangelical Pentecostal Church of Jesus Christ the Liberator) in Barquisimeto, Lara, Venezuela.



## Sitting With Synod 2022

Photo: [Joanna Kosinska](#)

Rupert's Land News reached out to various delegates to the 118th Session of the Synod of the Diocese of Rupert's Land which was held in October of this year, and asked them to respond to these questions about their experiences at Synod 2022:

1. Can you please share: What is your home church? What kind of delegate were you at Synod 2022 (clergy, lay, youth, etc.)? Was this your first-time attending Synod, or had you attended previously? Did you have any specific roles during Synod 2022?
2. Were there things you appreciated about Synod 2022? To bring it back to the theme of this month's magazine theme, were there any "gifts" of Synod which you experienced?
3. Are there any moments from this year's synod which stand out in your mind?
4. Were there things you struggled with or found difficult?
5. What would you like to see at Synod 2023, if you were to attend again?

Below are a few thoughtful reflections from delegates about Synod 2022.

### Rachel Twigg

Rachel Twigg is a Priest, Writer, Spiritual Director, and Retreat Guide. You can follow her on her website at [revracheltwigg.com](http://revracheltwigg.com), or on social media as "Rev Rachel."



**1.** I have been going to Synod for about 10 years. I attended Synod 2022 as a clergy delegate for St George's Transcona. I was also on the liturgy planning committee, lead Morning Prayer, and presented a motion.

**2.** Something which I appreciated was the smudging that was offered at the beginning of Saturday's session. I was very grateful to be able to start the day in that way.

**3.** One moment which stands out to me was having lunch in the Tijuana Yacht Club and watching the primate line up for food on what is normally a dance floor with music pulsating through the space. It was an incongruous moment that made me chuckle, but also a beautiful one – the church is the church regardless of location. It was also just lovely to be able to have face-to-face conversations with people.

**4.** Words matter to me, but we spent so much time focusing on specific words that I often found myself having a hard time remembering what the actual points of the various motions were.

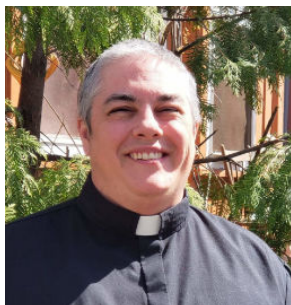
**5.** I would like to see us find ways to remove the barriers of participation. I think short presentations on the context of a motion before debate begins would be helpful, as would some instruction in the basic rules of debating a motion. I talked to a number of delegates who said that they did not feel comfortable saying what they felt because they didn't know the rules, or because they would not be comfortable with the level of criticism speaking up might result in. We need to make sure that anyone who wants to speak, can, and not just people with a specific skill set.



## Synod 2022

### Theo Robinson

*The Reverend Theo Robinson is an Anglican priest serving as a Pastor in the Interlake Regional Shared Ministry with the Lutheran Church of the MNO Synod. You can follow his blog at [tjrobinson.blogspot.com](http://tjrobinson.blogspot.com).*



**1.** Over the years, I have attended the diocesan synod in different types of delegation roles—first as an elected lay delegate, then as a deacon. This year marked my first synod as a priest, and I represented St Cyprian Anglican, Teulon, MB as their incumbent.

I was also asked to be part of the worship team for Synod 2022. I was honoured to take on the challenge of planning the opening worship and was blessed with an amazing support team that helped ensure a smoothly run event.

**2.** It was amazing to be able to gather at Synod once again. The previous meeting was held via Zoom, and while the business got done, we missed out on all the smaller conversations that happen at the coffee station or over lunch. The gift of being in the company of people from all over the diocese who want to see our church flourish and grow is incredible.

The additional bonus of having the Primate attend our synod and give the opening welcome was a marvelous gift.

**3.** Speaking of the Primate, she provided a stand-out moment for me. During the discussion period of one of the motions, a clergy member happened to mention how some of us had just come back renewed and encouraged from the Anglican Health Care Chaplain's retreat in Mississauga, ON. Within minutes, I, and the others who had attended, received an email from the organizer of that event telling us the Primate noticed what had been said. It stood out for me because of the speed at which that message went around. It showed me that the Primate was listening and heard us.

**4.** Being part of a meeting of this size is not the easiest. There is a lot of information to process and plenty of opinions about the topics at hand. It can be difficult to stay engaged when there are back-and-forth discussions about sentence formatting and specific wording. It can be hard to keep the conversation on track.

**5.** One thing I would love to see at future synods is a pre-meeting review of Robert's Rules of Order.

Overall, attending Synod is an amazing experience and I would do it again in a heartbeat.



## Synod 2022

### Chris Salstrom

*Chris Salstrom is a Certified Spiritual Health Practitioner at Riverview Health Centre. She conducts research in the area of Spiritual Health, especially in the field of Long-Term Care and Dementia, and Quality of Life issues. She is a Transitional Deacon working at St. Stephen and St. Bede.*



**1.** I have been to Synod as both Diocesan staff and as a lay delegate. I was a first-time clergy delegate at Synod 2022, and also an Anglican Fellowship of Prayer representative, offering a prayerful presence. A colleague and I submitted a motion and found out that late motions have several conditions they must meet before being heard. We submitted it and left it with God.

**2.** There were several things I appreciated about Synod 2022. One recurring theme during the gathering was a deep concern with discipleship, and the bishop defined what discipleship means to the diocese. That was a huge gift. I also sensed a great desire of the delegates to be inclusive. Debating terms can feel difficult, and I appreciated the intention behind it; I think it is life-giving. I also valued the care voiced for the bishop; it is important to care for our chief pastor!

**3.** A moment which stands out to me is when our motion finally came up. It had passed the bishop and committee but needed to be approved by two-thirds of the synod just to be heard, and it was. I was delighted when the bishop spoke eloquently about the role of Chaplaincy in the Diocese. He was far more articulate than I could have been. I only added that chaplains lived discipleship as the bishop described it. The motion asked that the Anglican Chaplains Network be recognized as an official ministry of the Diocese and be commissioned (sent out) by the Diocese. It passed. I thanked the Holy Spirit for the nudge. I was pleased that this was also the will of the Diocese.

**5.** I hope that all our synods continue striving to be respectful and inclusive, and to set new precedents for what we can be in the future. I look forward to being a part of them!

A recording of the Opening Service for Synod (held at St John's Cathedral) may be viewed [here](#).

Read Bishop Geoff's address to the 118th Session of the Synod of The Diocese of Rupert's Land [here](#).

Other reports and documents related to Synod 2022 may be found on the diocesan website [here](#).



# “This Generous River”: Makoto Fujimura and Gift Economies

JAMIE HOWISON

Photo: [mercy seat](#) by Makoto Fujimura, 2010

This past April, our community was given the opportunity to gather for a video talk by the esteemed visual artist Makoto Fujimura, on his 2020 book, *Art + Faith*. The 60 people present were joined by an additional 40 Zoom screens, as we considered together the role of the artist in the life of the church.

For those not familiar with Mako’s work, an overview of his art is available on his [website](#), while a deeper look into his project “The Four Holy Gospels” can be viewed on [Youtube](#).

It was an extraordinarily rich afternoon, such that it would be all but impossible to summarize it all in a short article for the *Rupert’s Land News*. There was, however, one point that many of us found striking, and that months later some of us are still finding a compelling call. Drawing on the 1983 book *The Gift* by Lewis Hyde, Mako pressed us to consider what he identified as “the gift economy.”

“We are all makers,” he insisted. “We are created to be creative. That’s what makes us distinct in the world. We have a distinctive role to play.” And while God is clearly revealed to us as the Creator, our calling is to seek to be what Mako called “sub-creators.” Perhaps somewhat ironically for a successful visual artist, Mako insisted that art is to be given away to the world. “Yes,” he commented,

**...we have to make a living, but what you want at the basis of your creativity and imagination is to be able to be generous. To create this generous river that flows into culture and rejuvenates people. And because we’re not doing that and we see art as a transactional reality, we lose our souls in the process... Art is a gift that is given to us to steward, and we work very hard when no one is looking. To be able to create something that is enduring, that goes beyond the marketplace.**

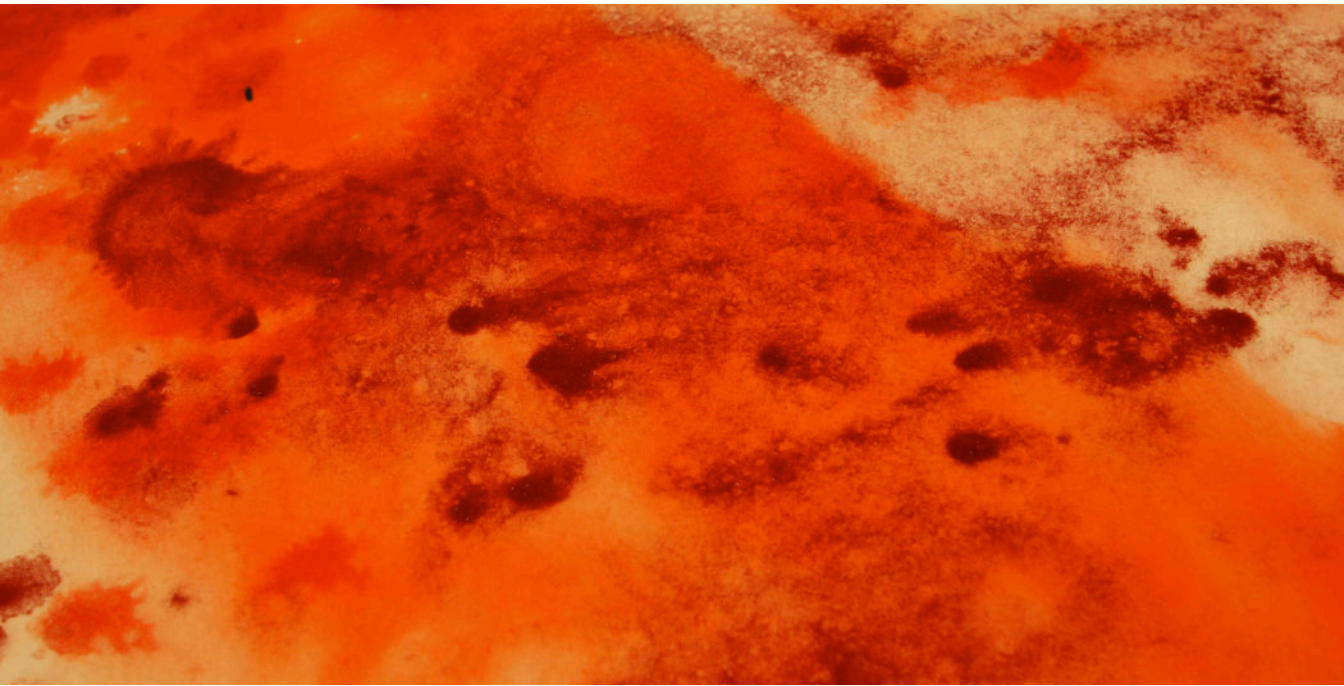
Similarly, in his book *Art + Faith*, Mako has commented, “Art is part of our work, yet art must be treated as a gift, not merely a commodity. Art needs to back into the pristine river of the gift economy.”

Yet this is not an economy that has an easy place in our current culture, and so he writes, “But given the current conditions of the river of culture, the arts will always be impoverished. The river of culture has led to a dehumanized view of art, its beauty robbed by over-commodification. Thus, rebuilding a vigorous ecosystem of art depends on the existence, and the recognition, of the principle (a principle learned from Lewis Hyde’s book) that ‘where there is no gift, there is no art.’”

Two saint ben’s study groups were formed in the months prior to Mako’s video conference, to take an in-depth look at *Art + Faith*. For many of us in those groups it was his reflections on the Eucharist that were particularly striking.

“During communion,” Mako writes, “the Gift literally passes through our bodies and leaves us altered—both transforming and sanctifying us. There is no reciprocity in this transaction: God likes to give one-way gifts that cannot be reciprocated. We cannot outgive or out-gift God.”

Yet even as receivers of this Gift, the Eucharist calls on us to be what he calls “culture makers.” “Bread and wine,” he writes, “are both realities that would not exist on their own, but earthly materials must be cultivated by human beings and require much time to create.” At some level we all know this, but perhaps the depth of that role is obscured by our use of manufactured wafers and mass-produced communion wine? For Mako, these tangible elements must come with a sense of being made *by someone*, perhaps someone from our own communities. And so, he writes,



### Little Gidding by Makoto Fujimora, 2007

God, for some mysterious reason, waits upon human making and chooses to use our ability to make bread and wine to reveal Jesus' resurrected presence known at the table of the Eucharist. Imagine that! The resurrected Christ waits until we create, until the soil we cultivate is harvested, and until we make, to reveal himself to us!

Still, for all that this simple, symbolic meal of bread and wine should impress upon us, calling us to sub-create or co-create with God, too often the churches have forgotten that truth. Too often, he continues, "in our churches, we have often treated the gospel like a commodity, shopping it around as if we were peddlers, or worse yet, savvy performers."

Challenging us to move beyond such a debased view of our Church, ourselves, and the Gospel itself, he presses us all toward what he calls "The Theology of Making," which he insists "encourages churches to prioritize the gift economy, to restore our message as a powerful antidote to greed, thereby freeing culture from its 'bondage to decay.'"

In Mako's view, there is a great and liberating freedom to be found in turning away from a thin, transactional, consumer economy,

and embracing instead this gift economy, which is both a new thing and something with ancient sensibilities. It is an economy that values things that will last, that may well outlive us, things that are not to be thought of as too easily or quickly disposable. And while he speaks as a visual artist, he recognizes that things like the clothing we wear, the food we eat, and the furniture we choose for our homes can also be considered within the frame of a gift economy. If, for instance, I choose to purchase clothing made to last instead of "fast fashion," I may be paying more, but the quality I receive will be lasting, and the people who have laboured to produce those goods will have received a living wage. This is a kind of "gift" that cuts in both directions, and in the long run we are all better served.

*Makoto Fujimora's book Art + Faith is published by Yale University Press, and is available directly from their [website](#).*



Jamie Howison is a priest of the Anglican Church of Canada and the founding pastor of saint benedict's table.

# Diocesan News Roundup

## Highlights from the Council of General Synod

On November 11, members of the Council of General Synod (CoGS) gathered together at the Queen of Apostles Renewal Centre in Mississauga, Ont. and online via Zoom.

Highlights from the gathering can be found on the Anglican Church of Canada website linked [here](#).

## The West End Christmas Store: Help make Christmas Special in the West End

**Donation delivery: Dec 8 & 9, 8am-4pm**  
**Christmas Store 2022: Saturday, Dec 10**  
**365 McGee Street, Wpg**

This year's Christmas Store will be on Saturday December 10, and there are a few ways to be a part of it.

1. Make a cash donation [online](#). We have partnered again this year with Scout Coffee + Tea, a local business who will work with us to use your cash donation to order toys at discounted cost. We can also use your cash donations to purchase gift cards to help families purchase food and other items for their own Christmas meals/celebrations.
2. Make a physical donation of new, unopened toys, books, games, craft supplies, warm winter wear, or anything else you think a child would be excited to open on Christmas morning. We also wrap the gifts that we distribute, so donations of gift wrap, bags, and tape are appreciated as well. Please plan to deliver donations December 8 or 9, as we do not have the space to store donations before that.

3. Volunteer to work in the store by replying to this email. It takes lots of hands to make the store work! We can use people to help with store setup on December 8 and 9, and then to help run the Store on December 10.

### We are seeking donations of new, unopened:

- Toys
- Games
- Stuffed Animals
- Books
- Craft Supplies

### Not sure what to purchase for winter items?

- New unworn socks
- Long underwear
- Underwear, pajamas
- Toques, gloves, mittens
- Scarves
- New winter gear
- Coats
- Snow pants
- Women's coats
- Children's boots

We can also use gift wrapping supplies: wrapping paper, tissue paper, gift bags, tape, etc.

Thank you in advance for your support of the store! Each year we support approximately 80 families/300 children - doing our part to ensure that families in the West End have a Christmas to remember!



  
THE COURTYARDS  
AT LINDEN POINTE

# A TALE OF TWO WINTERS



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



The Courtyards at Linden Pointe presents a vibrant living experience for independent seniors. A community designed with premier amenities and light care assistance to promote an active lifestyle.

We call it Brightwater Tailored Living™.

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# LINDEN POINTE

A BRIGHTWATER COMMUNITY

75 Falcon Ridge Drive • Winnipeg, MB R3Y 2C2

## Parish Profile:

# St. Alban's Cathedral

VISIT [ST. ALBAN'S WEBSITE](#)

We believe we are a church that is centered in Christ Jesus, led by the Holy Spirit, open to new ideas and change to reach the next generation with the hope of the gospel. We are committed to celebrating diversity and to making our church a welcoming place for all, regardless of where we may be on our spiritual journey. We journey together. We are a community of faith, active and engaged in reaching out to our community while anchored in our Anglican tradition.

St. Alban's is located at the foot of Main Street and Water Street on the shores of Lake of the Woods, Treaty 3 territory. It has been a focal point in Kenora's downtown district. This location is a center for outreach programs & community services. Our current church was erected in 1917 and is built in a gothic style from local granite. The building is accessible and well maintained with an exterior renovation in 1995 and major interior remodeling in 2017.

St Alban's was the cathedral church in the Diocese of Keewatin. When that Diocese closed, St Alban's joined the Diocese of Rupert's Land and retained "Cathedral" as part of its name, even though it is not the cathedral of the Diocese.

Our liturgy is both traditional (BCP) and contemporary (BAS) and we have implemented innovations in order to be inclusive and user-friendly. Music is an integral component of our worship.

We are a caring community that has reached out to provide a new church home to other churches that have had to close their doors. As of May 21, 2019, St. Alban's welcomed the members of Bethesda Lutheran into our community in a covenant of shared ministry.

St. Alban's has numerous ministries, including music ministries, outreach, broadcast, and congregational groups.



**St. Alban's Cathedral**

We have many outreach ministries. Our parish is involved in programs such as "Bridges out of Poverty," and EPIC (Every Person in Community), which help community members facing poverty find greater stability. We also support a local Child and Family Resource Centre each Christmas by donating mittens toques, scarves, socks, Christmas hampers, and cash, which go to families in the Minto neighbourhood in Kenora. Additionally, members of our church have participated in the Kenora Refugee Support Program which sponsored a refugee family of four from Syria and are currently working with the group Kenora Supports Ukraine. St Alban's also operates a new and gently used clothing store called "Twice in Nice" which aims to provide low-cost clothing options to folks with limited income and a unique shopping experience for bargain hunters. Clothing is also provided to the hospital and the local shelters.

### Heartbeat of the Church Prayer

As members of St. Alban's, we recognize Lord, that we are all on different journeys of learning about and worshipping you.

Despite our different experiences and beliefs, we are thankful that you have chosen to shine your love upon us and accept us where we are.

With the love and hope you have given to each of us, help us to be a welcoming community, able to accept and care for others in the larger community as we walk in your light.