



The **ELM LEAF**

February 2014

St. Peter's Parish Newsletter

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Adult Education: Making Sense of Scripture

When I was about twelve years old, my world was changed as I read *To Kill a Mockingbird* by Harper Lee. You may be familiar with the story which takes place in a small Alabama town during the depression. I fell in love with Atticus Finch, a prominent lawyer who has the courage to defend a black man who is falsely accused of murder in the midst of their racist white community. I fell in love with his children who respect the dignity of all people, especially those who are mocked, feared and despised. I fell in love with Boo

Radley who quietly offers gifts without the need for people to know that they come from him. I remember spending an entire weekend reading that book from start to finish, and discovering that my world looked different after having read it. I was transformed by it, and challenged by the characters to 'seek justice; love kindness; and walk humbly with my God.'

My guess is that you have had similar experiences with literature, and/or theatre, and/or film. My hunch is that you know very well the experience

(continued next page)

Making Sense (cont.)

of being not just touched but somehow transformed by the stories to which you have been exposed.

Sadly, however, it may very well be that the Bible (which is actually not just one book but a full library of books) has not provided you with this experience. In a recent sermon, Rod Sprange shared with us that as a teenager he decided to discipline himself to read the Bible from cover to cover. That's right, from The Book of Genesis to The Book of Revelation. Rod confessed that this endeavour did not have the same effect on him as *To Kill a Mockingbird* had on me at about the same stage in life. Well, I can attest to the fact that Rod is definitely not alone! Although it has been a highly popular and powerful book (library) for centuries, increasingly it seems to lose its appeal.

However, despite this, it remains true that numerous people throughout the centuries enthusiastically claim that their lives have been moved, turned upside down and transformed by reading the Bible. But the fact remains that the Bible is challenging and difficult to read. We all need some

significant guidance in order to work through the challenges and reach that place where we are captivated, moved and transformed. We need guidance in identifying such things as the various genres that are found in this fulsome library, the strange names, cultures and customs that are not easily or immediately understood.

The Good News is that during the Season of Lent, St. Peter's is offering you an opportunity to fall in love with the Bible as you may have fallen in love with other books you have read. You require no previous Biblical study in order to come. The only primary pre-requisite is your questions, such as:

What exactly is the Bible?
Is the Bible true?
Is the Bible the Word of God?
Where did the Bible come from?
How can I read the Bible with greater understanding?
Is there a 'center' to scripture?
What kind of authority does the Bible hold?

Etc. Etc. Etc. . . .

David Lose, the creator of this study series says, "... I believe the Bible is a powerful book. More than that, I believe that through the Bible, God continues to speak to women and men today, and by speaking to them not only helps them make sense of their lives but also contribute to the well-being of their neighbour and the world."

I encourage you to mark your calendars now and plan to attend this Lenten Series: *Making Sense of Scripture*. Bring your questions and inquiring mind so that your faith may be informed and enriched.

Sunday, March 9th and Tuesday, March 11th

Session 1: WHAT IS THE BIBLE?

Sunday, March 16th and Tuesday, March 18th

Session 2: IS THE BIBLE TRUE?

Sunday, March 23rd and Tuesday, March 25th

Session 3: IS THE BIBLE THE WORD OF GOD?

Sunday, March 30th and Tuesday, April 1st

Session 4: WHERE DID THE BIBLE COME FROM?

Sunday, April 6th and Tuesday, April 8th

Session 5: HOW CAN I READ THE BIBLE WITH GREATER UNDERSTANDING?

Sunday, April 13th and Tuesday, April 15th

Session 6: IS THERE A 'CENTER' TO SCRIPTURE?

Sunday, April 27th, and Tuesday, April 29th

Session 7: WHAT KIND OF AUTHORITY DOES THE BIBLE HOLD?

LOCATION: ST. PETER'S CHURCH

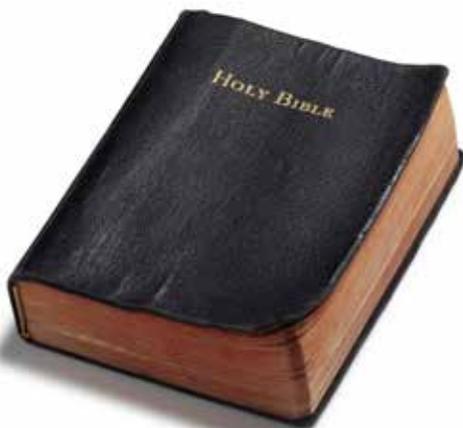
Please Note: For your convenience, each session will be held twice, once on Sunday after church and once on the following Tuesday evening.

Facilitators: Donna Joy / Rod Sprange / Lissa Wray Beal / Terry Hidichuk

To register please contact Shelagh at the church office: 488-8093.



Rev. Canon Donna Joy



Down with the Elm Leaf?

Who would attempt to eliminate the publication of which he is the editor? Would you believe: possibly me?

Here's the thing: as parish newsletter, the Elm Leaf is a communication vehicle for St. Peter and a pretty old-school one at that. In this online age, many organizations are discontinuing their paper-based corporate newsletters for other options.

These options include e-mail, an intranet (a website that only members can access) and/or social media, such as Facebook or Twitter. The key is having the main message – the story or the article or the event information – located centrally, like on a website. Then the organization contacts the membership using e-mail or Facebook which has a link inside to the article. This 1) keeps the file size of the message down; 2) gives members access to the full information if they want; and 3) drives traffic to the website. The beauty of social media is that now the membership can have a conversation about the article.

Imagine this being applied at St. Peter: we currently issue 3 newsletters a year and let us say that each newsletter contains 10 articles/notices, so about 30 per year. Instead, we could issue an article/notice every week or every other week by posting it on our website, then send out a



Facebook update with a sentence or two encapsulating the gist of the message and a link to the article/notice. It doesn't matter whether it's a notification of an upcoming church concert, or the results of the All in the Hall Garage Sale or a reflection on how Christians should commemorate Lent. Those church members who 'like' the St. Peter Anglican Church Facebook group will be alerted of the update, and then they can feel free to comment on it or even ask questions. All members who are part of this group will see each update and can feel free to add their two cents.

With consistent notices and broad participation, this could create a virtual community that enhances our in-person community!

However...

One of the things that communications professionals always need to keep in mind is their audience. I know many congregants of St. Peter who are not particularly active on social media. And whether they are or not, some still prefer the old-school paper-in-hand, which they can read at their leisure without having to look at a video screen.

For this reason, as we move to a digital model of communication, we have decided to continue producing a printed newsletter as well. The difference is that we would not be producing original content to be seen in the newsletter for the first time. Instead, the newsletter would be more of a compilation of the articles or notices that have been posted over the preceding months. To compensate for the increased work of posting online, we would spend less time on the design of the printed version, opting for a simpler layout than what it currently features.

In this way, we hope to have the best of both worlds: we would establish a more contemporary way of communicating, one which allows changes to be made after publishing (for those rare occasions where we make an error), one which fosters discussion, questions and counterpoint, but we would retain a paper version of the newsletter for those who prefer that media, so they may also continue to be informed of the events, reflections and plans in their parish community.

Got any ideas on how to make this transition smoother?

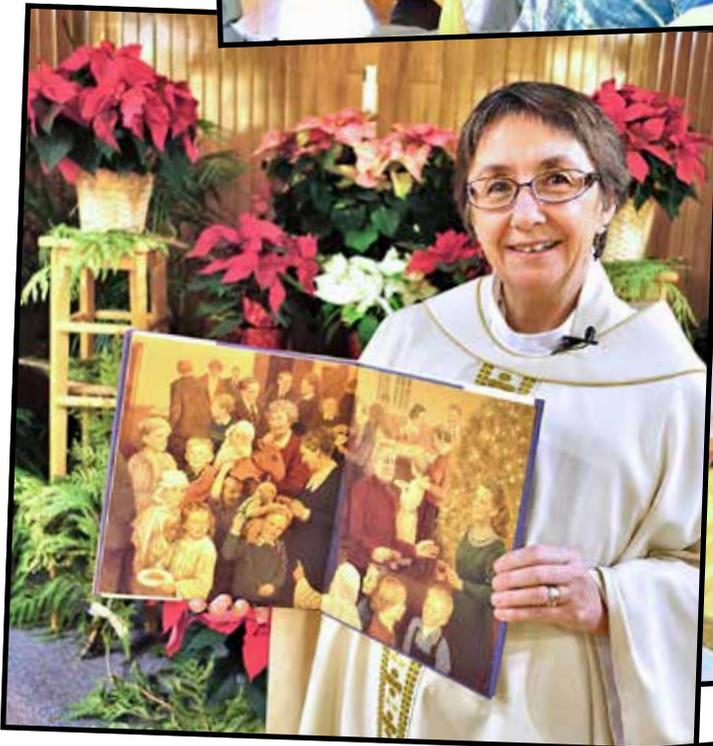
Please contact any member of the Communications Committee, which currently consists of Laurie Bellay (chair), Rev. Donna Joy, Shelagh Balfour and me.

 Marcus Le Nabat
Editor, Elm Leaf



St. Peter's in Pictures

Advent & Christmas at the Altar



Our annual cookie walk





The mitten tree



Fair Trade: What Does It Really Mean?

Many people have the question, "What is Fair trade?" and then "What does it mean to me, and how do I know that the items are actually "Fair Trade" items?"

So we'll go to the source. The Fair Trade Federation is the trade association that traces its roots back to the 1970's. The organization strengthens and promotes North American organizations fully committed to fair trade. The Federation is part of the global fair trade movement, building equitable and sustainable trading partnerships and creating opportunities to **alleviate poverty**.

They describe Fair Trade as "an approach to business and to development based on dialogue, transparency, and respect that seeks to create **greater equity** in the international trading system."

Fair trade supports farmers and craftspeople in developing countries, who are socially and economically marginalized. These producers lack economic opportunity and often face steep hurdles in finding markets and customers for their goods.

Fair trade is much more than just trade. At the core of the fair trade model is a direct, cooperative, and in-depth relationship between buyers and sellers that keeps all of the principles of fair trade at the forefront."

If you buy fair trade products, you will be supporting the following principles,

- Create Opportunities for Economically and Socially Marginalized Producers

Fair Trade Booth and Sale

The Mission and Outreach Committee would like to let you know about the upcoming information session on Fair Trade. Fair Trade items from the Central Mennonite Committee Store for sale.

What Fair Trade Presentation Booth: What is Fair Trade? Fair Trade items will be for sale,

When Sunday February 23, 2014 after Church

Where St. Peter's Parish Hall

Please come out to learn about and support Fair Trade- Helping others across the world!

- Develop Transparent and Accountable Relationships between growers/producers and their distributors
- Build Capacity (for the farmers and craftsmen)
- Support Safe and Empowering Working Conditions
- Ensure the Rights of Children
- Cultivate Environmental Stewardship
- Support Respect for Cultural Identity

All Fair Trade foods and items will carry the following symbol:



So where can you buy Fair Trade items in Winnipeg?

Fair Trade Manitoba is the local organization that supports Fair Trade. Their website has a full listing of all of the stores in Manitoba that carry Fair Trade Products. Everything from Fair Trade Coffee to furniture can be found in many stores across Manitoba. In Winnipeg, the big name food retailers carry Fair trade products like tea and coffee and a number of small stores and the Central Mennonite Committee store on Plaza Drive just off Pembina carry many other products that support the Grass roots farmers and artisans of developing nations.

<http://fairtrademanitoba.ca/>

So look for the Fair Trade Symbol and support those who would not be able to market their products without the help of the Fair Trade supporters. You can make a difference!

 Cori Dorrian
Mission & Outreach

A Response to Communion

The Lord is in his holy temple; let all the earth keep silence before him. (Habakkuk 2:20)

Every week we come together to praise God, to hear and reflect on God's Word, and to receive that Word made flesh into our lives, so that we may be nourished in our life of discipleship to carry out God's mission in the world. God comes to us in many ways during the liturgy: in the gathered community, in the readings from scripture and the sermon that interprets and applies them to our situation and needs, in prayer, music, and silence. Above all, God comes to us in the bread and wine

of the altar, when Christ gives his own body and blood as food for our journey. The moment of Communion is the high point of our weekly worship. Everything we do in our liturgy leads up to this moment, and receiving Communion strengthens us to leave the service ready to re-enter the world and take God's love with us.

Small children will naturally need and want to move around a bit, but in general, the time of Communion should maintain the worshipful atmosphere that St. Peter's members have identified as being so important to our

spiritual life in this community. Here are some suggestions of ways to use this time:

- Join in singing the Communion hymns, which are specially chosen to help us express our identity as the Body of Christ.
- When you return to your place, say a prayer of thanksgiving for the gift of God's love in Jesus.
- Re-read one or more of the scripture readings for the day. What speaks to you in them?
- Reflect on the sermon. What stood out for you today?
- Pray for the people sitting around you.
- As you watch others making their way to and from the altar, pray for each one.
- Spend a few minutes in quiet contemplation. Enjoy "just being" with God. In our busy, noisy lives, silence is God's gift that allows us to open our hearts to divine love.

Fed and nurtured by the sacramental meal and by some quiet time with God, we will be ready to greet our sisters and brothers with coffee and conversation, to continue the work of building our community and supporting one another in our daily walk as disciples of Jesus Christ.

God's first language is silence; everything else is a poor translation. (Fr. Thomas Keating, *Invitation to Love: The Way of Christian Contemplation*)



Rev. Canon Mary Holman
Honorary Assistant

Book lovers wanted!

Marie Chalmers is the person who set up and maintained (for years) St. Peter's library, which is located by the back door to the parking lot).

She has done so with little or no help: cataloging, sorting, straightening, culling and once a year displaying books - FREE for the parishioners to choose.

I agreed to help her in some small way. Both Marie and I would like the Library at St. Peter's to continue for the parishioners. However, Marie has indicated she would like to ease off, making it necessary the need for volunteer(s).

It is not difficult and requires little time, there are no deadlines. It is mostly straightening, shelving new books, returns and culling. All that is required is a love of books and of course reading. Marie has generously agreed to provide any training, if necessary.

Interested person(s) please contact Marie Chalmers or me.

Liz Green

Ask an Old Testament Scholar

Q. Why is the Old Testament important to Christian faith? It can be difficult reading, and isn't it enough to read the stories of Jesus?

A. The Old Testament is an incredible help to our Christian faith even though it can be challenging reading. Its stories are from a culture and time very different and distant to ours so we often miss cultural cues toward our understanding. And, the Old Testament honestly shows the good, the bad, and the ugly of humanity, so it is sometimes disturbing reading.

Despite these challenges, the Church holds the Old Testament as a helpful and necessary part of the 2-part Christian scriptures. Simply the term "New Testament" reminds us that it stands in relation to what we call the Old Testament. Let me briefly explore three ways the Old Testament informs our faith journey.

A Family History. My family came from England. My very proper grandfather worked rough ranches in B.C. Our history includes Wild West rodeo heroes, deported convicts, and union busters! This history shapes me today, showing me family values, challenges, and hopes. The Old Testament gives the Christian family history. Its heroes and villains, highs and lows, and its story of redemption shape Christian worship, ethics, and hopes. We better understand who we are and how (and why!) we act as we grow in knowledge of this history.

Knowledge of God. Jesus truly shows us who God is. But without the Old Testament, that

picture is incomplete. Let me give some examples. We know from Colossians 1 that God created the world, but Genesis 1-2 reveals God as unaided, powerful creator who orders and sustains his universe. The New Testament shows God redeeming the world in Jesus Christ, but Israel's rescue from Egypt shows God's character has a long commitment to redemption. In 1 Cor. 15:24, God directs history to an appointed end, but in Joshua-Malachi God is Lord of past, present, and future world history, overseeing and guiding its course. These and many more examples show how the Old Testament illustrates and enriches our understanding of God.

Preparing for Jesus Christ. In the story of God's redeeming work, the Old Testament anticipates Jesus Christ who completes that work. Many of the titles given Jesus are from the Old Testament: Jesus is the "I Am" of Exodus 3:14; the "Son of David" who rules; the "Son of Man" of Daniel 7; the "Son of God" of Psalm 2; the "Descendant of Abraham" through whom all the world is blessed. Kings, priests,

and prophets provide types that foreshadow the life and ministry of Jesus. Whether they were exemplars of obedience or disobedience, they anticipate one who will rule righteously, offer complete sacrifice for sin, and truly proclaim God's word. That one is Jesus.

The New Testament shows us God-come-in-the-flesh. He is not only the poor carpenter who dies a terrible death, but the same God who created in power, met Israel in thunder at Mt. Sinai, and shepherded his people through the wilderness. The Old Testament, together with the New, shows us our Saviour Jesus Christ. Growing in our understanding of our Christian scriptures is a powerful part of our discipleship!



Dr. Lissa Wray Beal

Do you have a question that you'd like to pose to a biblical scholar? Submit your questions to Lissa at lissawb@mts.net and the answer could appear in future editions of the Elm Leaf!

Save the date!

Saturday in early summer, either May 31st or June 7th, The Northern Lights Lacemakers will be holding their 5th annual Lace Day. Everyone is welcome to visit and look and find out more about us and what we do the last Sunday afternoon of every month down in the basement.

Mary DeGrow



From the Altar Guild

First: Yet again about the flowers

At this point in the year we are still able to use our Christmas pointsettias, so the wall behind the altar is not so noticeably bare. We will carry them through as long as possible, but we do need people to sign up for flowers. The sheet is on the sacristy door and there are many options to choose from. Remember: no flowers in Lent.

- a. Academy/Ormistons at \$58.00 for the pair, but not so much if you share a Sunday with one (\$29.00 each) or two (\$19.35) other people. Or however many you like.
- b. When Sally Cranston is in town (204-488-8335 or CRANST02@mymts.net), she will arrange flowers at cost. She would like a few other people to join her in this task, especially to cover for the times she away.
- c. You can obtain and arrange your own flowers. The Altar Guild has vases available.
- d. You could donate a pair of plants - which would cover at least 2 Sundays and possibly more.
- e. In summer, would welcome garden or market flowers, but again they must be arranged, as the Altar Guild has neither the training nor the membership to 'do' the flowers.

Second: The fair linen project

Most of our altar clothes date from the 1950's. They have lasted extremely well, but they are wearing out. At least one is so thin it is practically transparent. It irons up beautifully and creases

at a thought. We will be making another fair linen shortly. The linen is purchased, but we will be asking for interested parties to do hand sewing, both hemming and white embroidery. This will take place at St Peter's as there are the tables to accommodate this project. The cloth will be 7 feet long or 2+ meters if you prefer.

Third: Banners

We have had a hiatus in banner making, but the need is still there.

End Disease for \$15

How can you save a life for \$15?

The Senior Sunday School has been working on a Mission and Outreach project to produce 50 hygiene kits.

Hygiene kits are often presented to displaced people who do not have access to hygiene supplies. Some are given through schools or orphanages to encourage children in healthy habits. People in such countries as the Democratic People's Republic of Korea



Instruments of disease
destruction

A change in the greens would be good and our Lenten banners are very old and a bit then. If you are interested (or still interested) in this, please let me know.

Fourth: Membership

As always, we would love to train anyone interested in joining and learning. The work is not hard, the members are fun and we do a good job... in many senses.

 Mary DeGrow
204-488-7010

(North Korea), Haiti and Bosnia and Herzegovina have received hygiene kits in the past few years.

The following items are contained in one hygiene kit, which are distributed in a useful double drawstring cloth bag:

- 1 adult-size toothbrush
- 1 squeeze-tube toothpaste (minimum 6 ounces)
- 1 large bar bath soap
- 1 fingernail clipper (good quality)
- 1 hand towel (larger than fingertip, dark color)

We have made 50 double drawstring cloth bags, and the time has come for us to fill them.

By mid-February, the Senior Sunday School will be telling you how you can help us fill these bags. Please help us make a difference in someone's life!

 Noah, Bryn and Sarah
Senior Sunday School

Interchurch Couples and Families: Issues and Goals

Ray and Fenella were asked to write about their experience as an interchurch couple for the Catholic publication Koinonia. They have given permission to have the article re-printed here.

Perhaps the first thing we should do is define what constitutes an interchurch couple. For simplicity, let's take the definition interchurch families themselves use most often.

An interchurch family includes a husband and wife who come from two different church traditions (often a Roman Catholic married to a Christian of another communion). Both of them retain their original church membership, but so far as they are able, they commit to live, worship and participate in their spouse's church also. If they have children, as parents they exercise a joint responsibility under God for their religious and spiritual upbringing, and they teach them by word and example to appreciate both their Christian traditions.

Interchurch families, then, are not simply those who fall under that canonical category called "mixed marriages". That connotation refers to all Catholics who are married to a Christian of another

tradition, and may include families where one or both spouses don't worship or practice their faith in any significant way. Interchurch couples, on the contrary, deliberately and conscientiously share their faith with each other, and worship and participate to the extent they are able in both their churches.

Theirs is an alive and dynamic faith, always being challenged and called into greater depth and understanding. Their children are nurtured in an environment of awareness of and respect for both traditions. While it has often been said that this will confuse the children, the experience of interchurch families has shown that, while there may be confusion, that confusion is most often within the churches, rather than within the children.

Issues

It's worth looking at the issues that interchurch couples and their ecclesial communities need to deal with. It's only by being aware, not only of the issues but of potentially liberating opportunities, that we will enable people to take on the fullness of their faith in Christ as lived out in this or that tradition. We'll look at several key components.

Baptism

A child cannot be baptized twice, once into the father's tradition and once into the mother's. One is baptized into the body of Christ, the Church, once and for all time. But must such a baptism be

seen as incarnating into only one tradition? At the moment, that appears to be the understanding. Indeed, some traditions are able to recognize initiation into their tradition only if the pastor of that tradition has performed the baptism. Must it be so?

Why not have the minister of one tradition perform the baptism, then the minister of the other tradition immediately receive that validly baptized child into his/her tradition, in accordance with the intent of the parents? Let us cease viewing such reception as a rejection of, an exiling from, the church of baptism. Let us see it instead as an incorporation of all that is rich and good from that tradition into the tradition in which one is being received. Let us allow the parents and children to live out their incarnational reality within their two Christian traditions, recognizing the orthopraxy of such a lived unity, even as we wait for the theological and legal orthodoxy to be established. Were this done, not at separate ceremonies (which would emphasize the partial separation of the churches) but at the same ceremony (which would emphasize what is held in common), then blood family and church family alike would see and be called to rejoice in the rich reality that is being lived out before their eyes.

Where baptismal traditions differ, the proposal put forward in 1995 by Ruth Reardon of the Association of Interchurch Families of the United Kingdom is worth considering. The Rite of Christian Initiation of Adults (RCIA) could be adapted for children and infants. Children



could be accepted into the order of catechumens in a public ceremony witnessed by the church community, with the church accepting them as persons intending to become its members. According to Article 47 of the RCIA, “catechumens are considered part of the household of Christ.”

Reardon goes on to say “[t]he catechumenate is an indeterminate period; the Presentations of the Creed, the Lord’s prayer and the Ephphetha Rite can all take place during this period, and would make a lot of sense in the development of a growing child. The second big stage, the Rite of Election, would need to take place at a time when the child was more immediately preparing for baptism.” Recognized as joined to the Church, the catechumen could be appropriately catechized until he/she makes a faith decision and accepts baptism. Such a process may well serve to satisfy the aspirations of both baptismal traditions.

At the very least, let’s invite the pastors of both traditions to take part in baptismal preparation, as well as in the service in which the baptism takes place. This will enable both spouses, as well as their respective blood and ecclesial families, to be involved, and to see that the new addition to the family is being well provided for, truly welcomed, by both traditions. If there are lingering fears or animosities regarding faith in one or both of the families, that common preparation and participation will go a long way toward their healing.

Eucharist

The Scriptures proclaim (Mk. 10:8), the Church believes and

teaches (CCC #1644), and we experience and believe, that in marriage God takes two people and makes them one. The Scriptures also tell us (Jn. 6:53) that unless we eat of the flesh of the Son of Man, and drink of His blood, we can have no life in us. And so the question must be asked: Where is that one, made so by God in marriage, to take and eat, take and drink?

Corollary questions also arise. Given that one is indivisible, then if half of that one is not welcome to take and eat, take and drink, here in this place and service, can the other half of that one be welcome? Must that one choose either a) [RJ1] to affirm the sacrament of marriage by refraining from dividing and so not receive the Eucharist, the ultimate sacrament of unity, or b) [RJ2] to deny the unity of the sacrament of marriage in order to receive the sacrament of unity – and in that denial and division render oneself indisposed to receive the Eucharist? These are questions the churches must grapple with on the journey to Christian unity. The answers impact heavily on interchurch families.

Confirmation

Confirmation presents a real challenge, both for interchurch families and for their churches. In addition to being an act of God, it is seen as a choice to be part of a community of faith, with each church seeing it as a choice and commitment to their specific faith tradition. This can be quite a challenge for interchurch children, for whom both traditions are part of their very makeup. (Interchurch couples carry two traditions within the unity of their marriage. Their children carry two traditions within one body.)

Some have resolved it by being confirmed in one church, then having that confirmation affirmed in their other church. But some have chosen not to be confirmed at all as long as they are faced with this choice. In so doing, they present a powerful challenge to the churches, who are as yet divided in this and other ways.

Funerals and the Eucharist

The death of a spouse is a key event where the strength and stability of the family life that flows from marriage is threatened. In death, of course, the marital union has been broken. It is in this time, however, that the experience of exile can be deeply felt, if the remaining spouse cannot be made truly welcome, in the community and before God, as he or she brings closure to their married life together.

While spouses would normally prefer to have their funeral service held in their own tradition, the remaining spouse must be able to deal with the funeral in a way which minimizes stress – even if that means having the service in a different church.

There is also a real need to express family unity and solidarity in a time of grief. If we cannot recognize, at the point of final celebration of life, the grave and pressing need for expressions of unity, and for Eucharist as the ultimate sign and symbol of unity, what will we consider sufficiently grave and pressing that we may offer it, welcome interchurch couples, and end their exile? Conversely, if we can do so then, why not now, in life, when strength and nourishment are needed for the journey, and for what is seen as the primary moving force in marriage, i.e. the

(continued next page)

unity and stability of their marital union?

Life in General

Let our churches begin to share space and resources together, learning to live, as married couples do, under one roof, where gifts can be discovered and magnified, the shadows of our deepest selves brought into the light. Though always challenging, this can help create and nurture respect for the 'other'.

Two Goals, Two Reasons

If we, as churches, having allowed couples to marry across denominational lines, are going to encourage such marriages to be faith-filled and faithful, we must have two goals in mind. While remaining faithful to who we are before God, we must as much as possible move forward by removing the barriers to growth in faith. While those barriers continue to exist, we must help couples build the resources to live with existing barriers in a positive manner.

To help achieve these goals, we should look to the gift in our midst: interchurch couples who are experiencing joy in their faith and in their churches, and who are instruments of unity, sanctity, catholicity and apostolicity. We can look to them for two reasons. They can show us where the barriers are, and what might be done to remove them. They also show by their example how to wait in joyful hope while they work, along with the whole Church, for the removal of the barriers.

 Ray & Fenella Temmerman

SMMCM: Working Together with St. Peter

For as long as many of us can remember, St. Peter's Anglican Church has always played a very active role in supporting St. Matthew's Maryland Community Ministry. We have supported their Emergency Food Cupboard with weekly donation which are delivered by our parishioners. We support the ministry through Volunteer hours — one of our parishioners has been its volunteer bookkeeper for many years. Another parishioner works on Job Skills training with the clients at the Centre. We have sent mittens and toys for their Christmas gift room and supplied soup, chili and lunches for many of their movie nights and drop in programs.

St. Matthew's Maryland needs more volunteers to help keep the good work going. They need help in the area of computers. They report that their computers need some loving attention. Are you able to do some troubleshooting and help us know when we need serious help? They need help with their Newsletters and other communications with their partner parishes.

Volunteers are active in presenting every program and services offered through the St. Matthew's Maryland Community Ministry. Some of those services include the Drop In Centre, the food supplement program, Artists Circle, Family Events, Community Cleanups and the Community Gardens program. If you are looking for a great place to make a difference, SMMCM is it. Its clients are among the poorest

in Winnipeg, and need your continued support. As a parish we would like to extend our support by having one of our parishioners on the Board for the ministry- a bigger commitment, but certainly a volunteer position with great personal rewards,

The Mission and Outreach Committee of St. Peter's

<http://stmatthewsmaryland.ca/>

Things they always need include:

Emergency Food Pantry

- canned fruits and veggies
- boxes of macaroni and cheese; spaghetti and canned pasta sauce
- canned soups, pork and beans, stews, chilli, etc.
- breakfast cereal

Drop in Program

- peanut butter, jam
- Mayonnaise and canned meats for sandwiches (ham or turkey preferable)
- coffee, tea, sugar, sugar substitutes, coffee creamer, and stir sticks
- juice for children

Miscellaneous

- feminine hygiene products
- teaspoons (our supply needs replenishing)

...and your CANADIAN TIRE MONEY is always welcome

 Cori Dorrian
Mission & Outreach