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RUPERT'S LAND *News*

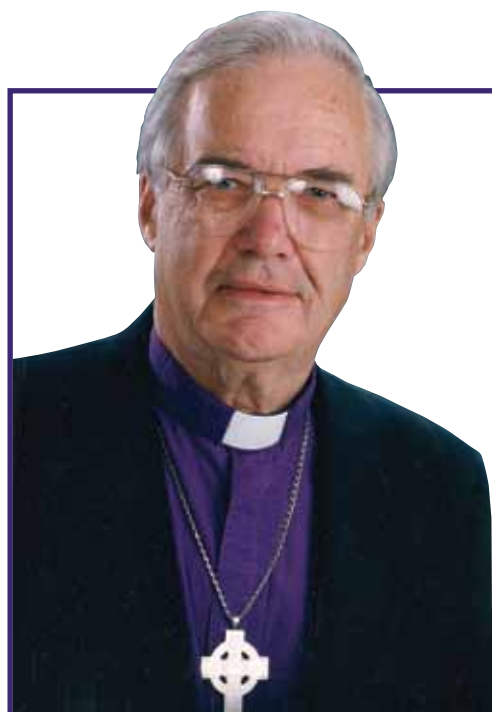
FEBRUARY 2011

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St George's Crescentwood Choir prepares for Lincoln visit



St George's choir will sing weekday evensong services and three services on Sunday during a week's work at Lincoln Cathedral in August.



**Patrick
Lee**

Late Bishop
sought Christ
in all he met

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**Ernesto
Griffith**

Film-maker wins
human rights
award



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FEBRUARY IS BLACK HISTORY MONTH.

Bishop Patrick Lee

A little bit of fun and laughter

By SUSAN SUPPES

On Sunday afternoon, September 26, 2010, the Right Reverend Patrick Vaughan Lee left this world to be with his Lord and Saviour. As the 11th Bishop of Rupert's Land serving from May 1994 to December 1999, Bishop Patrick carried out the office of Bishop faithfully; ever conscious of his role as Chief Pastor in the Church. Patrick had a great love for people which served him well in his life as a Parish Priest and later as Bishop. Serving God and God's Church was paramount to this man of prayer who sought Christ in all whom he encountered.

Born in Winnipeg, in 1931, but raised in Gilbert Plains, Manitoba, Patrick's adventurous spirit led him into many circumstances which formed him into the man he was.

In an interview shortly after his election, Bishop Patrick said "I would like to be seen as a healer and a person of community. I don't want to be seen as the person with all the answers, but as a person who can liberate others to search for answers." And, when one looks back at his episcopacy, he was all that and more.

Patrick felt a great weakness of the church was in attempting to follow all

the latest fads and styles, rather than giving leadership. He lamented that on many social issues, the church didn't seem to be able to state a solid Christian position for fear of offending. He encouraged the diocese to develop a considered Christian response to social, political and environmental concerns in a society which constantly changes its language of communication and understanding of basic human values.

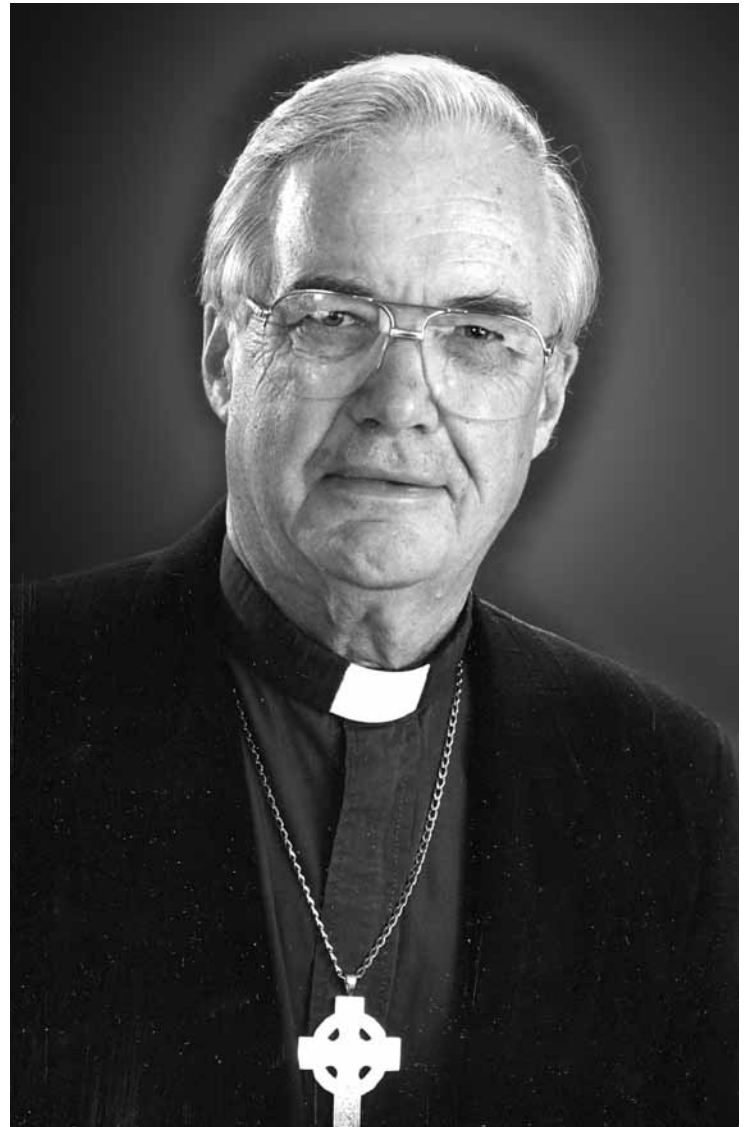
During the mid-90's allegations and convictions of sexual misconduct by two one-time Priests of the Diocese caused significant pain within the diocese. Bishop Patrick issued a formal statement of apology to those who had been abused while in the care and under the control of church leaders. This was a very difficult time for him as he tried to reconcile how one called to do God's work could also inflict so much pain and suffering. In recognition that the church was not immune to inappropriate activity by some of its members and clergy, a Diocesan policy on Sexual Harassment and the Church was developed to augment the Policy on Sexual Abuse of Children

Patrick noted and was saddened by a sense of alienation and lack of trust

within the clergy community, and he worked diligently to build community, and re-build trust, by simply 'loving them'. He held an 'open door' policy and many clergy dropped in, unscheduled, just for a chat. He always had time for people, and in particular, those who were 'doing God's work'. Being a man of prayer, he called us, individually and corporately, to prayer. "When we are at our best, we are giving significant time for prayer as a community". "To be our best, each parish must be a community of prayer before all else, taking time to listen and hear God's voice."

In his first address to Synod in 1994, he called us to engage our world forthrightly and with humility, and to remain true to the central conviction and commitment that Jesus is Lord and that our lives must proclaim this truth by the actions, choices and decisions we make. He laid before the diocese key ministries: to children and youth, (and equipping parish leadership to take this seriously); the important role of St John's College as a diocesan resource for new approaches to ministry; and to further develop native leadership. As a result, a diocesan youth program was established, and parishes were encouraged to offer programs for Christian Education as a priority in their parish. He encouraged parishes to seek out new models of ministry to respond to the needs of a changing church.

These ministries remained central to his episcopacy, all the while guided by a strong and faithful prayer life.



Patrick was a consummate story teller. Having served God in the Church of Uganda for six years, he returned to Winnipeg with countless stories of his and Mary's experiences of the people and life in Uganda. It was because of their connection with the Church in Uganda that Rupert's Land continues to enjoy the Companion Relationship with Central Buganda Diocese. In the year 2000, following his retirement, Bishop Patrick published a book about his and Mary's escapades in Uganda called, "Safari in Faith". Though he wrote it originally for his grandchildren, Patrick was astounded by the significant

numbers of books that were sold.

Patrick lived his life with a keen sense of the beauty in people and a keen sense of the needs of people in the world. He directed his energy to helping people and to bringing about change when able. He cherished the friendships of many, enjoyed the love and support of his wife, Mary and their four daughters and family. Patrick never lost that sense of joyful expectation that God empowers us as we work together in the significant ministries we share. "If I can bring a little bit of joy, a little bit of fun and laughter to this diocese, I would accomplish something". And, that he did.

SAINT MICHAEL AND ALL ANGELS

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The Right Reverend
DONALD PHILLIPS
Bishop of Rupert's Land

Some Thoughts on Love

For Christians, love is to be the primary motivation in our thoughts, words and actions. In John's Gospel, after Jesus has washed his disciples' feet, as one of his last actions before his arrest and death, Jesus says, "I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another." (John 13:34) And even more strongly, he continues with, "By this everyone will know that you are my disciples, if you have love for one another." (John 13:35)

The giving and receiving of love may seem like an innate behaviour within us. But in reality it is very much a learned behaviour. As most

of us are only too aware, someone who has not received genuine love in their lives is not equipped to offer such love to another. Again, as Christians, the love of God as shown to us in the life, death and resurrection of Jesus is the superlative example of true love. What can we learn about

love from his example?

Probably the most obvious characteristic of genuine love

is that it is *selfless*. The welfare of the one being loved is the single purpose of real love. Consequently, love is not, first and foremost, an emotion. It is true that the lover may feel deep and passionate feelings for the one he or she loves, but those feelings come as a result of the desire to love, not the other way around. One might ask – what about the involuntary arousal and feelings of attraction we can have for another person? But that arousal is just that – *feelings* of attraction or infatuation. Those feelings are something that we possess and enjoy. While it is true that those feelings may make it a whole lot easier to love some persons, the feelings are "aids to love" – not love itself.

While love may be an inner disposition we have toward a person, in the same way as we might claim to have faith in God, it becomes real when we decide to act on that inner motivation. The Epistle of James warns us that "faith without works is dead." (James 2:26b) However, the decision to act in a particular way toward another provides the profound risk that is characteristic of all genuine love. "How do I know that what I decide to do as an expression of love will be received as love by the person I'm trying to love? And what impact will it have on

me if my love is rejected?" This dynamic alone lies at the heart of a good deal of the drama that we read of in novels, and watch on television and in theatres.

In order to love someone, I have to *know* that person – and know them well enough to know their needs and aspirations. In Scripture we learn that God's love for us was expressed in the strongest way possible by actually becoming like us in the flesh – in the person of Jesus. Then, God could "act" toward us in a way that truly demonstrated

God's decision to love – by willingly giving up his life in order to give us the gift of eternal life with God.

What about the concern of the other person's feelings, which seems to be so primary in our time and culture? (What if my actions seem to hurt another's feelings?) This is a very real question because the Gospel accounts of Jesus' life contain many examples (addressing the scribes and Pharisees, cleansing the Temple) where Jesus' words would have been received as hurtful. Here we

are faced with the *vulnerability* of love. With as much care and insight as we can muster; with as much clarity in communication as possible; with as much respect as we can demonstrate; real love calls us to act for the genuine welfare of the life of another – even if it doesn't necessarily *feel* good to them at the time, and even if they don't reciprocate with love in return.

The good news for us is that God has become a never-ending source of the grace to love.

The good news for us is that God has become a never-ending source of the grace to love. St Paul assures us "that God's love has been poured

into our hearts through the Holy Spirit that has been given to us." (Romans 5:5b)

And the truly beautiful thing about real love is that, as it is acted upon, it blesses the lover, as well as the one being loved. Jesus alluded to this, as recorded in John's Gospel, "If you keep my commandments, you will abide in my love ... I have said these things to you so that my joy may be in you, and that your joy may be complete." (John 15:10b, 11) So we need to love – it's the only worthwhile way to live!

For Christians, love is to be the primary motivation in our thoughts, words and actions.

"If you keep my commandments, you will abide in my love ... I have said these things to you so that my joy may be in you, and that your joy may be complete." (John 15:10b, 11)

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Why aren't they helping?

By TERENCE MOORE

Overseas disaster relief agencies in Manitoba and around the world were astonished in August 2010 to find that donations were not flowing in as expected after wide publicity about catastrophic floods in Pakistan. Monsoon rains deluged the high ground of northwest Pakistan in July and by the end of the month

the lower lying provinces were inundated. Before long 20 million Pakistanis were affected by the floods. Television reports were broadcast around the world. Families were seen wading through waist-deep water, their belongings balanced on their heads.

Disaster publicity on that scale used to bring a flood of donations, but not this

time. Fundraisers have been scratching their heads ever since wondering what went wrong.

A paper published in December by the Brookings Institution, a US research agency, estimated that US charities raised \$644 million in the first 19 days after the January 2010 Haitian earthquake. A mere \$1 million had been raised for the Pakistan floods by Aug 17.

The Brookings paper suggested some possible reasons: the Pakistan flood was more gradual and less dramatic than the Haiti earthquake, Hurricane Katrina and the Indian Ocean Tsunami of recent memory; news coverage had been less abundant; Westerners are sometimes impatient with Pakistan's toleration of Taliban terrorists and with its corrupt public officials.

But the recurring droughts in West Africa come gradually and Haiti's public officials at the time of the earthquake were no less corrupt than others, yet appeals for those disasters brought good donor response. It is possible that the link between charities

and donors is evolving. Every day's mail brings heart-rending appeals for funds from a proliferating number of worthy causes. Every evening newscast brings fresh personal tragedies to public attention. The donor is, however, given few substantial reasons for supporting one worthy cause rather than another – or any of them.

In the case of the Pakistan floods, for example, there was no sign anywhere in the news reports or the fund drives than an agency was likely to do something useful for the victims. The public was shown the evident distress and was asked to send money, but how the money would ease the distress was never explained. Weak donor response to the Pakistan floods suggests, therefore, that donors may have become more critical and less responsive to purely emotional appeals.

When companies appeal to the public to buy shares of stock, they provide a great deal of evidence about their effectiveness and about the returns they offer. Regulators scrutinize their prospectuses.

Investment analysts, using well understood measuring sticks, compare each company with its competitors and publish advice about the relative merits of one investment over another. Managers who took money from the public are sometimes caught stealing the money and – in the US – they go to jail.

Equivalent sources of information, advice and assurance are not readily available to donors who wish to support charities. Revenue Canada demands annual reports from registered charities in Canada and publishes them, but nothing they publish shows that a charitable agency is good at what it does or that it accomplishes a worthwhile purpose in a cost-effective way.

Manitobans, especially church-goers, have shown year after year that they are eager to support charities, but giving seems to have reached some kind of limit lately. Charities may have to organize their world and their information more systematically in order to raise giving to a new level.

Manitoba – the giving province

By TERENCE MOORE

Manitoba givers in 2009 once again showed more generosity than people in other provinces in their charitable donations. The economic downturn of 2008-9 had its effect, however – even in this generous province: the total of charitable donations dropped slightly in 2009.

The giving behavior of Canadians is tracked by Statistics Canada, which compiles the charitable donations people report when they file their income tax returns. Taxfilers reported their 2009 donations to Revenue Canada last spring. The statistics agency tabulated the results in a report published in November.

The report shows that 223,990 Manitobans reported charitable donations on their 2009 tax returns. That was 26 per cent of the Manitoba taxfilers. Nationwide, 23 per cent of taxfilers reported

charitable donations. No other province had such a high percentage of givers as Manitoba. The second-highest was Prince Edward Island at 25 per cent. In Nunavut, 9.4 per cent of taxfilers reported charitable donations.

The differences among provinces are slight. The remarkable thing is that Manitoba people consistently show unusual generosity, year after year.

The generosity of Manitobans has caught the attention of the Fraser Institute, a right-wing Vancouver research agency. Fraser calculates each year a generosity index for each Canadian province and each state of the United States. The index reflects both the proportion of people who report tax-deductible charitable donations and the amounts they report.

In its study of 2008

donations, Fraser reported recently: "Of all the provinces, Manitoba donated the highest percentage of its aggregate income to charity during the 2008 tax year (0.94%); Quebec donated the lowest percentage (0.31%)."

Manitoba fell a step behind Prince Edward Island that year by one gauge of generosity: 27 per cent of taxfilers in PEI – as opposed to 26.7 per cent in Manitoba – reported donations.

Fraser calculated Manitoba's 2008 generosity index (how many givers and how much they gave) at 3.8 compared to 3.5 for the next most generous provinces, PEI and Ontario.

The authors of the Fraser study compared giving over the years 1998 to 2008 and found that the proportion of Canadian who give was steadily narrowing. They wrote:

"What is most striking

about these trends is that the extent of charitable giving fell in almost every Canadian province. Newfoundland & Labrador was the only province to see an increase (4.2%) in the percentage of tax filers donating to charity. The territories, however, all saw growth in the percentage of tax filers donating to charity, most notably in the Yukon (increasing by 26.2%).

"The provinces where the drops in the percentage of tax filers donating to charity are most pronounced are New Brunswick (decreasing by 11.7%), Saskatchewan (decreasing by 10.7%), and Ontario (decreasing by

10.1%). British Columbia saw the most modest drop in the extent of giving (at 0.8%) among the provinces and territories."

The remarkable thing is that Manitoba people consistently show unusual generosity, year after year.

Until 2009, the givers, dwindling in number, were giving more each year – so much more that the total of giving grew. In 2009, however, amounts given leveled off while the number of givers continued to drop. As a result, the national sum of reported charitable donations dropped to \$7.75 billion from the peak of \$8.65 billion it had reached two years earlier. The total of giving in Manitoba declined in a similar way.

Church-goers lead in donations

By **TERENCE MOORE**

Church-goers in Canada donate a whole lot more to charity than Canadians who do not attend church. That was already true in 2004, when church-goers were giving three times the amount given by non-church-goers. Then the church-goers increased their giving dramatically while non-religious people raised their giving in the cheese-paring way you might expect of the early Ebenezer Scrooge. By 2007, church-going families were giving three and one-half times what non-religious families were giving.

The close connection between church attendance and charitable giving is detailed in *Caring Canadians, Involved Canadians*, the report of the 2007 study of giving, volunteering and participating by Statistics Canada and other agencies. The study interviewed Canadians to ask them how much they give, how much they volunteer, how much they help other people and why.

The survey found that 17 per cent of Canadians attend religious services once a week. These church goers were donating an average of \$1,038 annually to the church and to other causes. Non-church-goers,

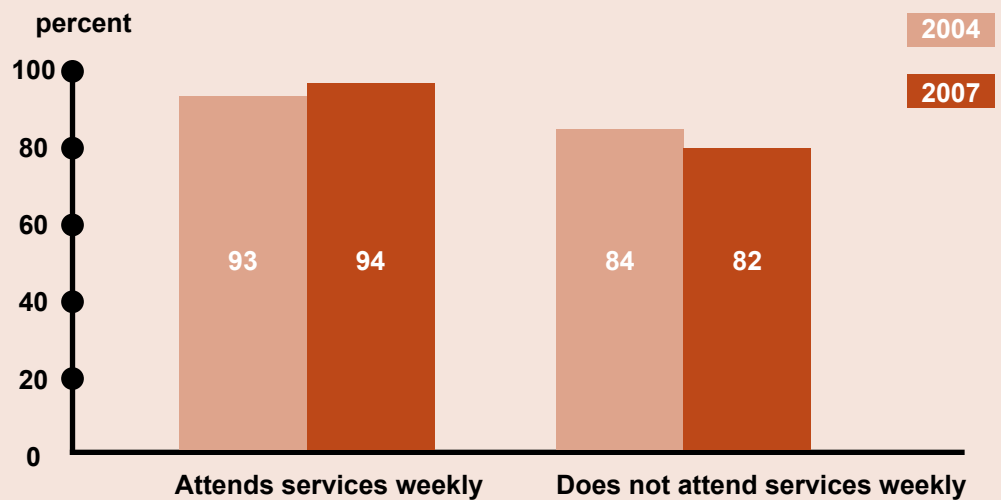
meanwhile, were miles behind: they were giving an average of \$295 a year to all causes combined.

A similar survey had been conducted three years earlier. Church-goers in those three years had increased their giving by 17 per cent. Non-church-goers, by contrast, had increased their very small average giving by a measly 3.9 per cent as though to say "Bah! Humbug!" The non-religious families were already hanging on to their money in 2004 and they were still hanging on to it three years later.

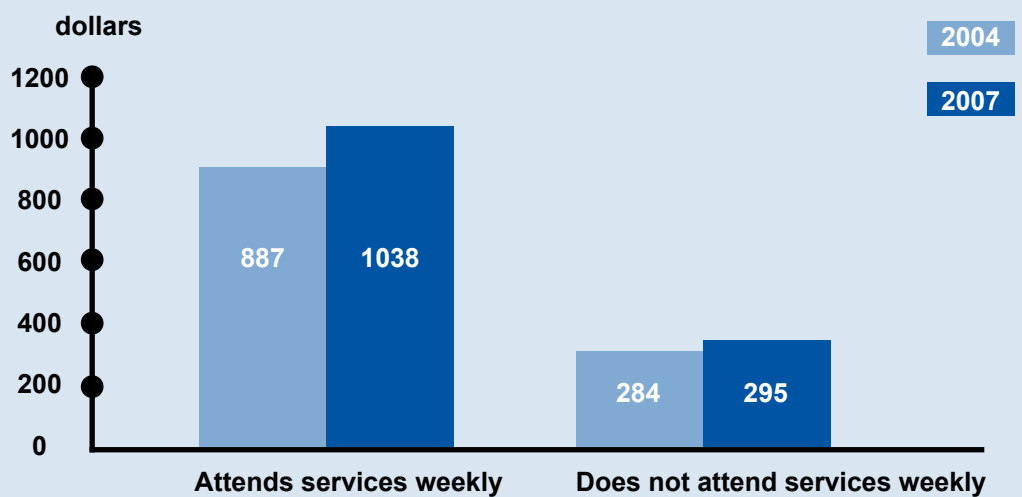
Charities in Canada have increased their income from donors during the last ten years but they achieved this because of giving by the church-going minority of Canadians.

The non-religious majority, meanwhile, followed the example of the wealthy young man who asked Jesus what he must do to inherit eternal life. Jesus advised him to sell all his goods to feed the poor, "but when he heard this, he became sad; for he was very rich." (Luke 18:23). Non-religious people in Canada know of the needs of their neighbours and they hear the same fund-raising appeals as the church-goers, but when they hear they become sad.

Donor rate by weekly attendance at religious services, 2004 and 2007



Average annual donations by weekly attendance at religious services, 2004 and 2007



Charts by Rupert's Land News; data from Statistics Canada, *Canada Survey of Giving Volunteering and Participating*, 2004 and 2007.

St Barnabas

Three adults confirmed

By **SANDRA SLOAN**

On December 5, St Barnabas Anglican Church celebrated the confirmation of three adults. Nancy and Jay (Jean-Paul) Grant and Brenda Beland were confirmed at a service officiated by Rt. Rev. Donald Phillips, Bishop of Rupert's Land and Rev. Rod Sprange, Priest-in-Charge at St Barnabas. All three adults were new confirmands and attended confirmation classes during

the summer months.

Bishop Donald Phillips was accompanied by his wife, Nancy. In the Bishop's sermon he said that sometimes things don't seem that hopeful, when we think about the general state of the Church, but the three adults who offered themselves for confirmation were a sign of that hope. He also reminded us that our hope is in a merciful God. A number of people commented on how much they had appreciated the

Bishop's sermon. The choral group sang a beautiful version of Kirie Eleison (Lord have mercy), fitting very well with the Bishop's message.

After the service a turkey dinner was provided by the parishioners in the church hall. Two turkeys were roasted with all of the trimmings. The three newly confirmed adults provided dessert of a lovely cake decorated with scripture. The event was very well attended and everyone enjoyed the delicious food.



St Georges, Crescentwood**Choir trip to Lincoln England**

By RICK MORGAN

In the great cathedrals of the dioceses of the Church of England, the highly skilled choirs sing Choral Evensong daily and several services on Sundays. The men of these choirs are generally professional singers, and the boys and girls are most often educated in the cathedral schools. But even the most dedicated choirs need vacation time, and that is usually the month of August. During this break,

the cathedrals are pleased to have visiting choirs come to sing, so that the tradition of daily choral services can be maintained year round.

The choir of the Parish Church of St George (Crescentwood) in Winnipeg has been given the opportunity to participate in the almost one thousand year tradition of daily worship of God in Lincoln Cathedral from August 8 to 14, 2011. From Monday to

Saturday (with the exception of Wednesday) we will sing Evensong each day at 5 pm. And on Sunday, there will be three choral services – the Eucharist, Morning Prayer and Evensong.

The choir sent an audition CD to the Precentor of the Cathedral a couple of years ago, and we were fortunate to be accepted to come and sing. As a result, over the past several months, we have been singing Evensong more frequently than usual, to ensure that we have the repertoire prepared for each service. Evensong includes a hymn, several psalms, a setting of the Responses, a setting of the *Magnificat* and *Nunc Dimittis*, as well as an anthem. Morning Prayer requires all of this as well, except of course the canticles are the *Te Deum* and *Jubilate Deo*. The Sunday Eucharist also requires a full setting of the Mass.

While in Lincoln, we will be singing music by British composers such as Howells, Bairstow, Ayelward, Britten, Parry, and Byrd, and Canadian composers such as Willan and Bancroft. All the repertoire is not yet 100% finalized, but will need to be soon.

While in Lincoln, we will stay in diocesan accommodation at the Old Palace

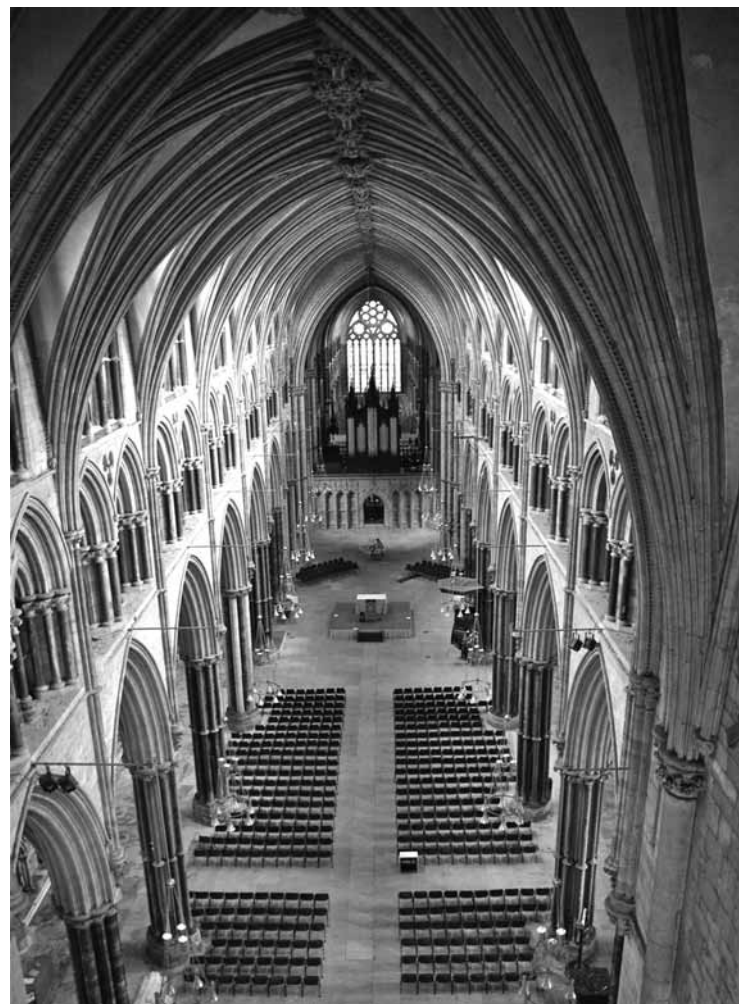


(right next to the Cathedral) and at Bishop Grosseteste University (about a 6 minute walk away).

Lincoln is a lovely city of about 86,000 people and its chief claim to fame is the Cathedral Church of the Blessed Virgin Mary of Lincoln. Construction of the original Romanesque building started in 1072 and

parts of that building are in the current west front of the cathedral. The current massive structure is mostly from the thirteenth century, in the gothic style complete with flying buttresses and a wonderful fan vaulted ceiling.

We are all very much looking forward to this English Cathedral experience. It is both exciting and daunting!

St Matthews**The Thelma Wynne Project: Help for new mothers**

By MARGARET DENNIS OWEN

In the basement of St Matthew's Church in Winnipeg, a group of volunteers meets regularly to bring comfort and hope to needy mothers and their newborn infants through donations of baby clothing and other necessities. This activity is known as the Thelma Wynne Project after its founder, the late Thelma Wynne who was a longtime parishioner of St Matthew's.

Thelma Wynne, who died in 1992 at the age of 88, began the project following the tragic death of her only child Alma, a talented singer who at the age of 18 was a victim of a 1947 train crash

near Dugald, Manitoba. In her grief, Thelma turned to her work with the poor and needy who came to St Matthew's seeking help. No request went unanswered, and Thelma, who became known to the First Nations and Métis people as "The White Mother", was untiring in her search for donations of food and clothing to assist her in her work. These items were stored in a cupboard under the stairs in St Matthew's basement. Unfortunately, during the 1950 flood in Winnipeg, the basement of St Matthew's was flooded, resulting in their loss.

It was then that Thelma decided to focus on supplying layettes for newborns, a ministry that continues to this day. The project relies on donations, and churches of all faiths participate. Nine volunteers gather three days a week to prepare the layettes, which are then distributed to 15 social agencies in Winnipeg to be distributed to those in need. Each layette consists of baby basics such as vests, sleepers, blankets and hand-knitted items along with some gently used articles of infant clothing, as well as a small gift for the mother with a letter of

encouragement. During the past eight years, approximately 2,843 layettes have been distributed, with an average of 355 a year. That's a layette a day for eight years straight.

Many other groups are now involved in supplying needed items. Donations have come from schools as well as churches. A group of students at Murdoch McKay Collegiate have sewed bunting bags, and students and staff members at Chief Peguis Junior High School have created colourful patchwork baby quilts. The people of Malachi Ontario where the Wynne family

spent their summers have also donated hand-crafted quilts.

During annual "Thelma Wynne Showers" that are held in various participating churches, people are encouraged to donate layette items along with monetary donations, and the hand-crafted gifts displayed are truly works of art, fitting tributes to the altruistic and energetic woman who started the project so many years ago. Her philosophy may be summed up in her own simple but unforgettable words: "We will all share in this Christian work because we must."

▶ You can learn more about the cathedral at www.lincolncathedral.com

St George's website: www.stgeorges.mb.ca

We would be happy to welcome you at Evensong in Winnipeg on January 16, February 20, March 20, and May 15 at 4pm. Or plan a trip to Lincoln for August 2011!



NANCY PHILLIPS

Listen to your dreams

time to listen to the messages of our dreams, we can learn a lot about what goes on deep within our souls.

Dreams are mentioned in several places in the Bible. In Genesis 41, Pharaoh is troubled by dreams and no one seems able to interpret the meaning of his dreams. Joseph, who'd been languishing in prison, is called upon to interpret Pharaoh's dream. Joseph, quick to point out that dream interpretations belong to God, is able to provide insight into the Pharaoh's dream. The Pharaoh was so grateful for his insights that he appoints Joseph ruler over the Pharaoh's household. In the New Testament, another Joseph is warned in a dream

to take the infant Jesus and Mary and flee to Egypt. Their safety is assured as a result of Joseph's obedient response to this dream. It seems as though a desire to understand our dreams has been part of the human journey for a long time.

Dr. Carl Jung, a Swiss psychiatrist, developed a method of dream interpretation as well as a theory of the structure and dynamics of the human

psyche. Based on his work with his patients and their dreams, Jung recognized a religious or spiritual instinctual drive which underlies the life-long process of individuation. Jung believed that the human psyche consisted of an ego consciousness, or an awareness of the self which is rational, linear and complex; a personal unconscious; as well as the collective unconscious, which is imagistic and timeless.

The psyche allows for expanding and transforming ego consciousness in order to attain wholeness of the personality or individuation. This process is guided by a source of deeper wisdom that allows for profound transformation of the self.

In a workshop entitled Honouring the Mystery of Dreams, Dr. Marianne Johnson, clinical psychologist, identifies dreams as symbolic messages from the unconscious which point to something outside conscious awareness. Dr. Johnson believes that it is most useful to study a series of dreams in order to identify recurring images or motifs. Every element of the dream (setting, characters, or objects)

symbolizes a part of yourself and each dream has personal meaning as well as a deeper meaning or core. Dr. Johnson explains that the psyche doesn't care about what our conscious minds are focussed on; the psyche is concerned about being comfortable with who you are. Understanding our dreams helps us to hold both the good aspects of our self and the shadow aspects of our self in balance and not get caught in judgment.

If we want to begin to listen to the messages of our dreams, Dr. Johnson suggests that we value the messages by honouring our dreams. If you're the type that doesn't remember dreams, keep a dream journal by your bed. Record the dreams in your journal as soon as you wake. Write your dream in the present tense and record the setting, characters,

creatures or objects, or any action that occurred. Then take some time to listen to your dream – use your active imagination to engage with your dream. Can you draw any personal associations to each element or character of your dream? As soon as you start

to talk about the dream you move into the rational mind. The more you connect with the experience of the dream, the more you can draw on the unconscious. Dreams provide ongoing commentary as to how you're doing and inner direction as to how to live your life.

I hope you find time in the days ahead to begin to tap into this rich source

of inner wisdom through listening to your dreams. I wish you snow days, nap times and pleasant dreams.

Understanding our dreams helps us to hold both the good aspects of our self and the shadow aspects of our self in balance and not get caught in judgment.

A desire to understand our dreams has been part of the human journey for a long time.

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St Bartholomew's**Film on black hero earns human rights award**

By JUNE M. JAMES, O.M, M.D.

Ernesto Griffith, parishioner at St Bartholomew's, received the Manitoba Human Rights Commitment Award 2010 for the film "Billy", which he co-produced. The film tells the story of Billy Beal, a black man from the US who settled in Swan River, overcame the racial hostility of the environment and made large contributions to the community.

The film had its premiere in Winnipeg in October, in advance of Black History Month, which is observed in February. It is scheduled for showing at festivals in Minneapolis and San Francisco.

In early October 2010, I attended the premiere of "Billy" at the Park Theatre on South Osborne Street, which was sold out at three showings. Members of the St Barts family attending the first show included Susan and Lee Titterington, Carol and Dave Bailey, Audrey Chysyk,

Wendy Bain and husband Frank, Lynn Doyle and Donna Joy. The audience was emotionally stirred (some even to tears) after viewing this film.

The film is about a Black man, Billy Beal, who emigrated from Minnesota to Swan River, Manitoba to become a farmer and to escape US racism. His parents appeared white, living in a white neighborhood until the birth of Billy when it became evident that they were a biracial couple – Dad an American Black.

On arriving at Emerson Billy was shocked to find that racism was alive and well in Canada. The Immigration officers jeered and sneered at him; with sarcasm thick and taunting an officer reiterates: "You want to be a farmer in Swan River?"

Billy saves the day with a sage observation directed to one of the officers. They both become engrossed about their own health; one quickly



Ernesto Griffith with Ms Janet Baldwin (past chair of the Manitoba Human Rights Commission) and Jerry Woods (present chair of the Manitoba Human Rights Commission)

stamps his entry to Manitoba while Billy gently encourages the officer to seek medical attention "soon".

Arriving in Swan River, Billy, a steam engineer, eventually fulfils his dream against all odds in a hostile racist environment brightened by the love and generosity of one couple.

The film touches briefly on abuse by a minister of a church and on First Nations struggles and residential school experience.

"Billy" delineates and defines leadership with integrity, showing the power of one individual whose

grace, dignity and peaceful manner transformed this rural community. Billy's legacy to Swan River includes, forming the first mobile school library, service on the Board of School Trustees for 37 years, theatre founder, director of school plays and concerts, historian, inventor and town photographer. Billy was also gifted in religious and medical knowledge and practice. Simply put, an amazing Black man light years ahead of his time.

A letter of congratulations for the Human Rights Commission award was sent

by Mayor McKenzie on behalf of the town.

Griffith family members joining the celebration included Ernesto's wife Shannon and his two children, his dad Reverend Everett "Fitz" Griffith retired Anglican minister now an assistant at Holy Trinity, and his mom Daisy. Unfortunately Winston Moxam was ill and unable to attend.

Congratulations to Ernesto – actor, writer and singer – who brought "Billy" to life on the screen. The film, 14 years in the making, was a labour of love to showcase one of Manitoba's Black heroes.



Ernesto Griffith and Dr. June James

St George's, Transcona**Anniversary celebrations continue**

By PAT ALLAN

Hundredth anniversary celebrations at St George's, Transcona continue with the "Love Your Neighbour social" on Saturday, Feb 5, from 8:00 pm to 1:00 am at Park City West Community Centre, 115 Sanford Flemming, Transcona.

Come and enjoy a night of fun, dancing, silent auction, 50/50 draws, late lunch, beverages and great music. Proceeds from this social will

be donated to the Transcona Food Bank and other local initiatives supported by our Parish's outreach ministries. Bring a tin for the bin to enter a draw. Tickets only \$12.50 each. Contact church office.

The new Anniversary Window of St George's will be dedicated at the 10:30 am service on Sunday, Feb 20. Confirmation will be performed at the same service and a reception will follow.

St George's Annual General meeting will be

held on Feb. 13 following the Sunday service (starting about 12:30 PM). Free lunch will be provided.

Adult Ed meets for movie night at the Bakers at 6:30 pm on alternate Fridays. A.C.W. meets the 3rd Wednesday of each month; February's meeting will be on the 16th. Men's Fellowship, usually meets the last Saturday each month for breakfast at 9:00 am downstairs at the church. The February meeting is on the 26.

St Gorge's Transcona

gathers for BAS Eucharist service at 10:30 am, including Children's Sunday School. We also have a Contemplative Eucharistic Service on Mondays at 7:00 pm. Home communion, hospital visits and prayers for healing are always available as

requested; we also provide a monthly service at 9:45 am on the second Wednesday of the month for residents of Park Manor PCH and a hymn sing on the last Friday evening each month. More volunteers (especially singers) are needed.

► For more information about our (scent-free) church or any activities, please call our church office 222-1942 or visit: www.stgeorgesanglicantranscona.ca

Our newsletter "The Bellringer" is available via link on our website.