

“by George!”

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Lent

The “by George!” connects all parishioners through electronic or hard copy distribution. It is normally published in September, November, February, and May. All articles are welcome; electronic submissions are appreciated.

The “by George!” would not be possible without the assistance of many parishioners. Thanks!

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February 2022

(Nearly) Lent Edition

Lent

The Church of England says “Lent may originally have followed Epiphany, just as Jesus’ sojourn in the wilderness followed immediately on his baptism, but it soon became firmly attached to Easter, as the principal occasion for baptism and for the reconciliation of those who had been excluded from the Church’s fellowship for apostasy or serious faults. This history explains the characteristic notes of Lent – self-examination, penitence, self-denial, study, and preparation for Easter, to which almsgiving has traditionally been added.

Now is the healing time decreed
for sins of heart and word and deed,
when we in humble fear record
the wrong that we have done the Lord”.

The Church of England suggests this Preface for Lent:

“And now we give you thanks
because you give us the spirit of discipline,
that we may triumph over evil and grow in grace,
as we prepare to celebrate the paschal mystery
with mind and heart renewed.”

For the above and more on Lent, go to

<https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/common-worship/churchs-year/times-and-seasons/lent#mmm117>

Powerful words. We can all benefit from taking time during Lent for self-examination and penitence. The next “by George!” will be in early May. “See” you at St. George’s!

Ted Cotton

CALENDAR OF EVENTS

Mark Your Calendars With These **Upcoming Dates** Within our Parish Church of St. George, Crescentwood:

Sun Mar 13 Second Sunday in Lent – Livestream and In-Person Eucharist – 10:30 am
Wed Mar 16 Parish Council Meeting – ZOOM – 7:00 pm
Sun Mar 20 Third Sunday in Lent – Livestream and In-Person Eucharist – 10:30
Choral Evensong – Livestream and In-Person – 4:00 pm
Sun Mar 27 Fourth Sunday in Lent – Livestream and In-Person Eucharist – 10:30 am
Mon Mar 28 Mission and Ministry Meeting – ZOOM – 7:00 pm

As regulations may change, the above calendar is an intentional look only at the short term. For the most current calendar and more information about St. George's, please visit:

<http://www.stgeorges.mb.ca>

If you are **attending worship** in-person, please reserve a seat in advance, as seating is limited. Seat reservation ensures we can maintain records of those attending each service, in compliance with provincial health guidelines and Diocesan protocols. You can, however, register at the door on Sunday morning. Seats can be reserved at the following link:

<http://www.stgeorges.mb.ca/worship-service-reservations/>

You can also call Rick Morgan at 204.781.8630 or Christopher Thomson at 204.782.0833. Please leave only your name, number of people attending and your call-back number.

You must present your QR code at the door. Masks are required for all those attending in-person.

For those who prefer to attend virtually, services are live-streamed. Reservations are NOT required and you can view from the comfort and safety of your own home. Join at <http://www.stgeorges.mb.ca/live>

The organ prelude will begin at approximately 10:25 am and the service at 10:30 am.

Watch for news about Connections serving **coffee, tea, and hot chocolate** in the Parish Hall after the Sunday services.

In-person **Sunday School** is underway! If you wish to register your child, please call the Parish Office or contact Jacqueline Thomson at jacquelinethomson97@gmail.com

The **Parish Office** is open Tuesday to Thursday, 10 am to 2 pm, and Friday, 10 am to 1 pm; If you don't have access, entry can be arranged by calling Darren at (431) 441-2377 during work hours.

Our Interim, **Rev. Fr. Dwight Rutherford**, can be reached at (204) 837-1226 or d.rutherford@mymts.net . If you have an urgent pastoral situation, please contact Rev. Rutherford at (204) 837-1226.



In the Broader Community

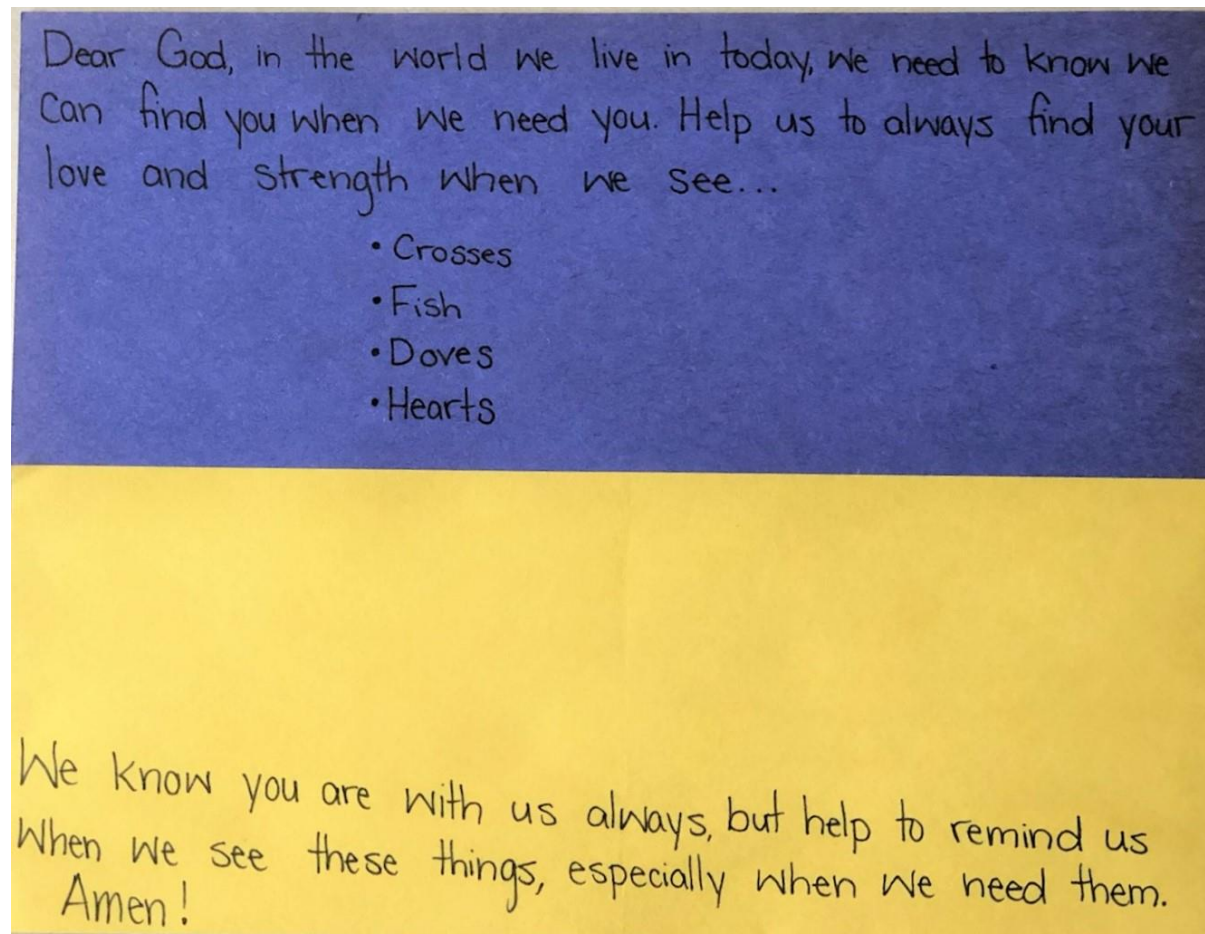
There are no events currently posted on the Diocesan site. Please visit the Diocese of Rupert's Land website for the most current calendar: <https://rupertsland.ca/events>

The Rupert's Land News is only electronic. To subscribe to the weekly electronic edition and get the latest news about the Diocese, please use the following link:

www.rupertslandnews.ca and to subscribe.

SUNDAY SCHOOL PRAYERS

February 27, 2022 (Note the subtle use of the Ukrainian flag)



FROM THE DESK OF OUR INTERIM

The Halo Project

The church is living through an unprecedented time of change. Our society has become more secular. Many are not attending worship. There has been a graying of our congregations - fewer people, fewer financial resources and an aging infrastructure, where it is becoming increasingly difficult to maintain our wonderful buildings. In many ways, this has been a generational shift. This assessment does not take into account the impact of this pandemic.

At the same time, churches are asking about place. It is a question, I have spent much time reflecting on, in my years of ministry. What is our place in the community? What do we offer to the community around us? It goes to the question, what makes church relevant. These are huge questions, and they are not that easy to answer with any clarity.

One writer suggests “some congregations are recognizing that being the church in a new context means being driven back to the unshakable essentials. They are re-claiming their core identity: they are understanding more clearly whose they are and what they have been called to be and to do; they are able to articulate why it is important for them to be the church where they are; they are re-directing their energy toward the essential basics of Christian community.” (Christine Jerrert, *Changing Congregations*, 2016 pg. 3)

In other words, it is all about place. The question becomes what is our place?

One tool that helps look at place is THE HALO PROJECT. We can make the assumption that the social, spiritual and community value of the local congregation has long been accepted. What has not been examined is the economic impact of a congregation. The Halo Project Model does just that - it looks at the economic impact of a congregation. It is a tool that suggests our very place is good for the local economy and the work that goes on in our buildings both church and community are of value and are needed.

The Halo Model has been used by Anglican and United Churches to determine the economic impact of a congregation. I want to share two examples, that I am familiar with, from my previous context. Trinity St. Paul United Church on Bloor Street in Toronto has used this model to look at the place of church. As well, Augustine United in Winnipeg has used a form of this model as they revision into Augustine Center. Having worked with this congregation on behalf of the then Winnipeg Presbytery, it appears to be a most exciting method to look at the impact of a congregation.

There are seven broad categories that are used to assess a congregation’s economic contribution to the common good. These categories are Open Space, Direct Spending, Education, Magnet Effect, Individual Impact, Community Development and Social Capital and Care. Not each category applies to each congregation. Yet, each of these categories, help develop a picture of a congregation’s economic footprint.

It is important to note that this model assesses the monetary value of good, which the market does not price. That is happiness, well-being, rehabilitation, and neighbourhood pride.

Some suggest that a value cannot be placed on the work of a congregation. Two arguments are presented. One, churches are essentially religious clubs, that are intended to serve the needs of their membership and not the wider community. The second argument follows from the first and that is economic. Churches are tax exempt (property taxes) and as such do not add much to the overall economic base. Both these arguments are similar, and they do not pay much attention to the work that goes on within our walls.

Milton Friesen of the think tank CARDUS asks the question - what would happen if we were not present in the community? Friesen suggests “the many common-good contributions of local faith communities means that they may well be among the most socially productive settings in cities”. (Winnipeg Free Press, January 2, 2018)

Research suggests “it would cost municipal coffers around \$4.77 to replace the common good value produced by every \$1.00 in a local congregation’s budget. Applying that ratio to Canada’s biggest cities, it would cost an estimated \$19.9 billion to replace religious congregations’ common-good contributions - such as soup kitchens, child care, suicide prevention and even community event space.” Stated a little differently, our cities would be quite a bit worse off.

What is the economic impact of St. George’s? Our budget in 2021 was \$238,976.00. The economic impact of each dollar spent is \$4.77. Based on the Halo Project Model, our parish in 2021 made an economic contribution of \$1,139,915.00. Although imprecise, it suggests that we have a place and that we make a difference in the community from a purely economic point of view.

It should come as no surprise that this modeling has been used by faith communities as they revision and as they apply for grants for redevelopment of their properties to make them more accessible to the community.

I leave the last words to Milton Friesen “In a time when social stresses are increasing alongside relational scarcity, the types of social contexts that generate common-good resources, including religious communities, might be worth our respectful, and ongoing, attention.” (Winnipeg Free Press, January 2, 2018)

M. Dwight Rutherford (Fr)
Interim Priest

FROM THE DESK OF THE NEW INCUMBENT

Moving To Canada: Sherpard, Caroline, Anesu, Raheem, And Haleema.

Securing a job offer in the Anglican Church of Canada was the best thing that has ever happened in our lives. My wife and children were equally excited about this development. At this moment, I said to myself, “Let the adventure begin”.

A bit about myself. I was born into a family of four, three boys and one girl. I am the first born. My father was a businessman and a Muslim while my mother was a devoted Christian

in Kadoma, Zimbabwe. Growing up, I was a very quiet and shy boy but focused on what I wanted to do in life. My passion in sport rested on Rugby, Short put, and discus. My best subjects at school were English, Metalwork and science. My ambitions included being a midwife because I liked the uniform worn by male nurses. Little did I know that I was destined to become a spiritual midwife. My roles in the local parish as chair for the altar servers' ministry and St. Peter's guild gave impetus to my calling to be a minister in the Anglican Church in 2003. I had the passion to preach the gospel and change people's lives for the better.

Living with the combination of a Muslim dad and Christian mom ignited my keen interest in phenomenology of religion, and Development discourses during my university days. I am also passionate about Pastoral Care, Music, Prayer, devotions, Gender, and Religion issues. I love reading, hence my interest in research and further studies. Teaching scripture at all levels is my passion. I wish to be a good pastor of the flock at St Georges and beyond.

I am married to a wonderful wife, Caroline, and am the father of three precious jewels, Anesu (12 Years), Raheem (9 years) and Haleema (2 years). As for Caroline, I met this chic (as we used to call the beautiful ones) at All Saints Anglican Church in Kadoma. She is the sixth born in a family of seven. She lived in the low density suburbs of Kadoma where she was passionate about Sunday School and Netball. She developed an interest in teaching as a profession. Caroline loves to sing and she will definitely be a member of the Choir. So, Rick, by the powers vested in me, I present Carole to the Choir henceforth. Together, I'm sure we will join Geoffrey Owen's piano lessons. I know Carole is going to love Winnipeg and what it will add to our family life. For our Children, Anesu and Raheem, a whole new world of adventures and school are opening for them. They speak great English and Haleema has just turned two years on February the 22nd.

"The goals I am setting myself at St Georges' include 'Making Disciples' and what does this mean? First, it means spiritual growth for those who are disciples already. Second, it means bringing to the Church those who are out of the church. Third, it means making the Church visible and an embodiment of Christ in the community. Fourth, it means making the Church visible among the Christian communities by participating in the events of the wider church (Ecumenism). Fifth, it means making the Church a vehicle of peace and sustainable development in the community by participating in nation building and social cohesion through interfaith dialogue. Lastly, it means making the Church a source of healing to broken communities and families. This is my ultimate vision.

We are all looking forward to the family adventures and challenges the move to Canada will bring.

Regards,

Sherpard

FINANCE REPORT

The Finance Report to January 31, 2022 is brief. One month is too short a period to make any comparisons to budget or last year. There are many timing differences. The next time I report (monthly to Parish Council and quarterly in byG!) will be for a longer period with comparisons to Budget and to last year where appropriate.

The chequing account is reconciled to the end of January.

Changes in Designated funds > \$500:

- Relocation - -\$2092 for Ethelbert security deposit and January rent. This will be recovered when the Housing Allowance can be paid to the new Incumbent.
- David S Scholarship: -\$875 donations less money sent for scholarship

The Budget for 2022 was approved at the AGM in February.

If you have any questions on the Finance Report, please let Ted Cotton (204 488 3606 or tedcotton@mymts.net) know. Thanks.



STEWARDSHIP MATTERS

Stewardship is time, talent, and treasure. If you have time and talent available, St. George's would welcome you in one of the many volunteer opportunities in the parish e.g. Stewardship Chair, sidesperson, coffee preparation. Please talk to one of the Wardens about how you can help the parish.

Thanks to all parishioners who have been continuing their offerings to St George's. In addition to mailing to or bringing your offerings on Sunday or to the Church, offerings to the Church can be made by

- **Electronic Offering Program:** If you want to start the Electronic Offering Program or change your monthly electronic preauthorized offering during the year, the form and instructions are always available from the church office.
- Through **e-transfer** from your "bank" account to office@stgeorges.mb.ca
- **Online at the church website or Facebook account.** Parishioners should be aware that about 3% of some online credit card donations to a charity go to the credit card company and provider of the credit card donation system rather than the charity.
- **Shares:** Parishioners can donate shares or other financial instruments. Financial advisors can explain the capital gains or other advantages of these donations. Any parishioner interested in donating shares to St. George's should contact Ted Cotton about the process.

If you have any questions about Stewardship or donation methods, please contact Ted Cotton at tedcotton@mymts.net or 204 488 3606.

MISSION AND MINISTRY

The **Prayer Box** is an integral part of our ministry and continues to have a presence in our worship on Sunday morning. We recognize that during this season of COVID-19 the box is not accessible for people to share their confidential prayer requests as usual. Please use the following email to send your confidential prayer requests to the coordinator, John Kehler: prayerbox@stgeorges.mb.ca. For those without email access or who prefer to not use email for this purpose, please contact our Interim, Rev. Fr. Dwight Rutherford.

Irene Nangendo, our scholarship student, is doing her student teaching. Here's a letter from her:

PAGE NO. / /

NANGENDO IRENE
T 256786161633
02nd/02/2022

TO: MR MORGAN FREDRICK
ST. GEORGE'S CRESCENTHOOD CHURCH WINNIPEG

Dear sir,

RE: ACKNOWLEDGEMENT FOR THE RECEIPT OF
THE MONEY:

I here by acknowledging to you that the money
you sent to me for school fees of one million, two
hundred and fifty thousand shillings (1,250,000 ugx),
Graduation of three hundred thousand shillings (300,000 ugx)
and requirement of one hundred and fifty eight thousand
shillings (158,000 ugx) was received.

I therefore take this opportunity to thank
you through this letter for helping and helping paying
for me since the beginning of my course to the end
financially and I pray that the almighty God rewards
you abundantly!!!

Yours faithfully
NIRE
Nangendo Irene

These are pictures of the classroom where she is working.



Irene, on the right, with her aunts with whom she lived and Rick.



Ndoddo

I need to apologize for not writing this note long ago. I hoped that on account of Mary's and my pronouncing 'Ndoddo' correctly in public others would catch on and as a result pronouncing it as it is written would spread. Hasn't happened. Now it's a little late to do something about it, but here goes.

Why does it matter? Our new incumbent is arriving soon. I suspect there are few at St. George's who would knowingly mispronounce Ndoddo; if everyone makes the effort to pronounce 'Ndoddo' properly, our new arrivals will feel more welcome. It's a small thing that everyone can do.

Beginning words with 'nd', 'nt', 'mp', and 'mb' is a characteristic of a group of languages that are spoken from at least Uganda to South Africa; this includes Zambia and Zimbabwe. Mary and I encountered many persons and places with names of this sort when we lived in Zambia before we came to Winnipeg. Zambia has thirteen local languages, and so it was quite futile to try to learn any of them. The only word that I remember, and I've no idea which language it was in -- probably many -- was a word for 'elephant'. I'll come back to that.

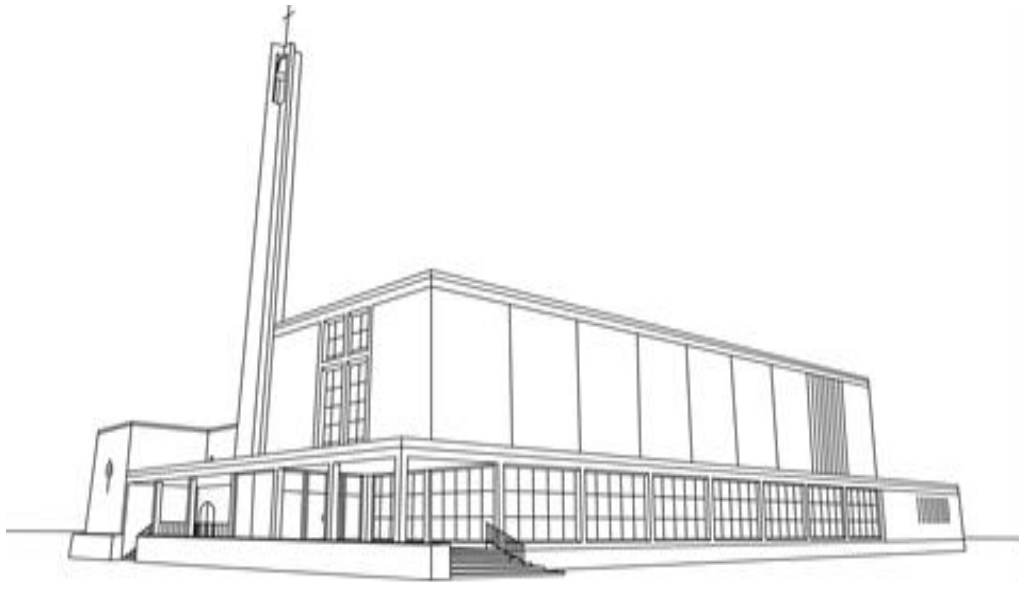
'Ndoddo' is not 'too African' to say. If you can say 'end over end', you can say 'Ndoddo'. All you need to do is not say the 'e' before 'nd' in 'end'. If you say 'end over' and then again just don't say the 'e' at the beginning (and there is no difficulty in beginning a word with 'n!') you will say 'ndover'. 'Ndoddo' is no harder. If you say 'ndover' a few times, it will come quite easily. There's a reason for that. When you are saying 'n', your tongue is against the roof of your mouth, exactly where it needs to be to say 'd' followed by a vowel. 'Nt' and 'mp' are both harder, but 'mb' is easy for the same reason: when you say 'm', your lips are pressed together exactly as they need to be to say 'b' followed by a vowel. So of these four characteristic sounds, you have one of the easier ones to master. Please do so. It's worth doing.

One of my Zambian students had a word for 'elephant' as part of his hyphenated family name. If you want an exercise after mastering 'Ndoddo', try 'ndlovu'. Google has lots about 'ndlovu' and says it's Zulu.

Robert Thomas

THOUGHT FOR THIS EDITION

As winter changes to spring, Lent can help each of us change too!



ACKNOWLEDGEMENT OF TREATY 1 LAND

We acknowledge that we meet and work on Treaty 1 Lands, the traditional lands of the Anishinaabe, Cree, and Dakota peoples and the homeland of the Métis Nation. We are grateful for their stewardship of these lands and their hospitality which allows us to live, work and serve God the Creator here.

