

“by George!”

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HELP!

The “by George!” connects all parishioners through electronic or hard copy distribution. It is normally published in September, November, January, March, 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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September 2017

WELCOME BACK EDITION

HELP

We’ve heard a lot about the power of hurricanes Harvey, Irma, and Maria. We’ve heard a lot about the severe damage in Texas, the Caribbean, and Florida. We’ve heard a lot about forest fires in B.C. and Manitoba. We’ve heard a lot about evacuation and disruption. We’ve heard a lot about earthquakes in Mexico, Syrian refugees ...

A key to what we hear is the need for help. But, what is help? Oxford mentions doing good in its definitions, and there are similar words in Old English, Dutch, and German. Gage defines it as providing something needed or useful. It’s also a fantastic song by the Beatles.

Here’s another look at help:

H is for **happy** as help can remove the sadness of damage and disruption

E is for **empower** as help can create the opportunity to succeed

L is for **lift** as help can raise spirits

P is for the **people** who need help or can provide it

Providing something needed, doing good, removing sadness, creating opportunity, and raising spirits – it’s amazing how a very short word can provide so many benefits. More help would provide more benefits! How can you help?

Please help us connect with all parishioners by documenting your thoughts and experiences over the fall, and submitting your articles by the November 12th deadline for the next “by George!”. Enjoy the fall season!

Ted Cotton

MARK YOUR CALENDARS WITH THESE UPCOMING DATES**Within our Parish Church of St. George, Crescentwood:****CALENDAR OF EVENTS**

Wed	27-Sep-17	Wednesday Communion Service	12 Noon - Chapel
Thurs	28-Sep-17	Prayers for Peace and Justice	9:30 am - Guild Room
Sun	1-Oct-17	Pentecost 17 - BAS 185 - Communion Service - Peter	10:30 am - Church
Wed	4-Oct-17	Wednesday Communion Service	12 Noon - Chapel
Wed	4-Oct-17	Ordination of Terry Hidichuk to the Diaconate	7:30 - Church
Thu	5-Oct-17	Prayers for Peace and Justice	9:30 am - Guild Room
Sun	8-Oct-17	Pentecost 18 - BAS 230 - Communion Service - Simon	10:30 am - Church
Mon	9-Oct-17	Thanksgiving Day - Building and Office Closed	
Wed	11-Oct-17	Wednesday Communion Service	12 Noon - Chapel
Thurs	12-Oct-17	Prayers for Peace and Justice	9:30 am - Guild Room
Sat	14-Oct-17	Decorating the Church for Harvest Sunday	
Sun	15-Oct-17	Harvest Thanksgiving Celebration - BAS 185 - Communion - Simon	10:30 am - Church
Sun	15-Oct-17	Choral Evensong - Simon / LR: Jacqueline Thomson	4:00 pm - Church
Wed	18-Oct-17	Wednesday Communion Service	12 Noon - Chapel
Wed	18-Oct-17	Parish Council Meeting	7:00 pm - Guild Room
Thurs	19-Oct-17	Prayers for Peace and Justice	9:30 am - Guild Room
Thurs	19-Oct-17	Parkinson Support Group	1:30 pm - Guild Room
Fri	20-Oct-17	Faith Horizons 2017	9:00 am to 5:00 pm
Sat	21-Oct-17	Faith Horizons 2017	9:00 am to 5:00 pm
Sun	22-Oct-17	Pentecost 20 - Eucharist in the Chapel	9:15:00 am - Chapel
Sun	22-Oct-17	Pentecost 20 - Morning Prayer - Simon / LR: Matthew Thomson – Stewardship Sunday	10:30 am - Church
Mon	23-Oct-17	Setup of Closet Sale	9:00 am to 5:00 pm
Tue	24-Oct-17	Setup of Closet Sale	9:00 am to 5:00 pm
Wed	25-Oct-17	Wednesday Communion Service	12 Noon - Chapel
Wed	25-Oct-17	Setup of Closet Sale	9:00 am to 5:00 pm
Thurs	26-Oct-17	Prayers for Peace and Justice	9:30 am - Guild Room
Thurs	26-Oct-17	Setup of Closet Sale	9:00 am to 5:00 pm
Fri	27-Oct-17	Setup of Closet Sale	9:00 am to 5:00 pm
Sat	28-Oct-17	Closet Sale and Tea	9:00 - 6:00 - Main Floor and Crypt
Sun	29-Oct-17	Pentecost 21 - ALL SAINTS DAY - BAS 185 - Communion Service - Peter	10:30 am - Church
Wed	1-Nov-17	Wednesday Communion Service	12 Noon - Chapel
Thurs	2-Nov-17	Prayers for Peace and Justice	9:30 am - Guild Room

Sun	5-Nov-17	REMEMBRANCE SUNDAY - Pentecost 22 - BAS 230 - Simon	10:30 am - Church
Wed	8-Nov-17	Wednesday Communion Service	12 Noon - Chapel
Thurs	8-Nov-17	Prayers for Peace and Justice	9:30 am - Guild Room
Fri	10-Nov-17	St. Martin's Day Celebration - Kinderschule	5:00 pm - Parish Hall
Sun	12-Nov-17	Pentecost 23 - BAS 185 - Communion Service - Simon	10:30 am - Church
Wed	15-Nov-17	Wednesday Communion Service	12 Noon - Chapel
Wed	15-Nov-17	Parish Council Meeting	7:00 pm - Guild Room
Thurs	16-Nov-17	Prayers for Peace and Justice	9:30 am - Guild Room
Thurs	16-Nov-17	Parkinson Support Group	1:30 pm - Guild Room
Sun	19-Nov-17	Altar Guild AGM	9:00 am - Guild Room
Sun	19-Nov-17	Pentecost 24 - Eucharist in the Chapel	9:15 am - Chapel
Sun	19-Nov-17	Pentecost 24 - Morning Prayer - Simon / LR: Allan Silk	10:30 am - Church
Wed	22-Nov-17	Wednesday Communion Service	12 Noon - Chapel
Thurs	23-Nov-17	Prayers for Peace and Justice	9:30 am - Guild Room
Sun	26-Nov-17	Last Sunday of Pentecost - Reign Of Christ - BAS 185 - Simon	10:30 am - Church
Wed	29-Nov-17	Wednesday Communion Service	12 Noon - Chapel
Thurs	30-Nov-17	Prayers for Peace and Justice	9:30 am - Guild Room

For the most current calendar and more information about St. George's, please visit:

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

“Ideas” Meetings

Watch for more information about one more “Ideas” meeting. This meeting will be open to any parishioner who didn't attend one of the earlier meetings - Wednesday May 24, Tuesday May 30, and Thursday June 1.

Closet Sale and Tea

The Closet Sale and Tea is coming up on October 28 and 29. **We are accepting contributions right now.** We are interested in people gathering their clothing and bringing it to the church on hangers or neatly folded into boxes or bags. We invite offerings of clothing for men, women, youth and children. We want accessories - all types of footwear, outerwear, belts, scarves, purses and bags, jewellery, hats, gloves and mittens, Hallowe'en costumes, and vintage items.

If you are one the great cooks in the Parish who makes preserves, pickles, jams, jellies etc. in the fall, please make a couple extra for the St. George's Bake Table at the Closet Sale and Tea. It would be appreciated. Thank you.

In the Broader Community:

Annual Bishop's Dinner – October 17 from 6:00 to 9:30 PM. This year's dinner is at Fort Gibraltar and features Mayor Brian Bowman. Tickets are \$125 for one or \$225 for two; a partial tax receipt will be issued. The dinner supports a variety of ministry, mission, and pastoral needs as well as strategic initiatives without other funding.

Faith Horizons - October 20 and 21, 2017 Faith Horizons is a biennial Anglican educational event sponsored by the Diocese of Rupert's Land. Clergy and parish Lay Delegates to Synod are expected to attend this gathering to strengthen, inform, engage and equip parish leaders in their discipleship and ministry. In addition to the clergy and Lay Delegates to Synod, Faith Horizons is open to anyone who is interested in coming together to worship, learn and grow in faith; registration is \$45. This year Faith Horizons will be held Friday, October 20 from 7 pm to 9 pm and Saturday, October 21 from 9 am to 4 pm. The location is Douglas Mennonite at 1517 Rothesay Street (same location as Synod in October 2016). The theme of this year's event is *Stewards of God's Grace - How to be the Church in the 21st Century*. The guest speaker is The Rev. Canon David Harrison.

Please visit the Diocese of Rupert's Land website for the most current calendar:

<http://www.rupertsland.ca/category/events/>

The Rupert's Land News is now 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 then go to "subscribe to RLN Weekly".

**OUR RECTOR WRITES FROM HIS DESK ...****The Most Difficult Commandment**

It seems that the Sabbath has for several generations been losing its importance in Christian circles. Within my lifetime I have seen the shops open on Sundays when once they were closed. The church corporate has largely been silent on the issue and the individual members of the church have been pulled into the seven day work week having little or no choice if they wish to keep their jobs. We no longer live in Christendom so perhaps it is unrealistic or unfair to expect our culture to continue to support and uphold Christian values and if Christians no longer place any value on the Sabbath why would we expect the surrounding culture to do so?

Would you agree that leadership in the church only pays lip-service to the observance of Sabbath and in these times has failed not only to teach people about the importance of observing Sabbath but have failed to provide an example of how to do so? What is your understanding of Sabbath? Is it your belief that the observance of Sabbath is something best left in the past?

I believe that the observance of Sabbath is essential to living Christian lives and we must recapture this time if we are serious about partnering with God in bringing about God's Kingdom. After all, observing the Sabbath is a Commandment not a suggestion. In studying the nature of Sabbath I read "The Sabbath" by Abraham Joshua Heschel. He wrote something that was immediately obvious yet had not occurred to me quite as he had phrased it. *The fourth Commandment, the one about observing the Sabbath is the most difficult Commandment to keep.* It was like getting a bucket of cold water in the face. Heschel is obviously correct yet I hadn't thought about it that way before. Take some time and read through the Commandments (Exodus 20) and check how you observe each Commandment. Do you fail to observe any more than the fourth?

One of the more distinguished words in Scripture is *Qadosh*. This Hebrew word means 'holy'. The first time we encounter the word in Scripture is in Geneses at the end of the creation story when God blesses the seventh day and named it *Qadosh*, i.e. holy. That's how important Sabbath is to God. No other creature or space or physical thing is called holy by God during the previous six days of creation. Wouldn't you agree that is significant? What is named holy is not a place or space but a time. Time is holy to and for God. Later in Scripture other things would be named holy but the first was time. In the Ten Commandments only one Commandment, the fourth, is named holy.

Later, at Sinai, God would declare to the Isarelites, "Thou shalt be for me a holy people". During their time in the desert the Israelites fell victim to worshipping a golden calf. In response, God commanded the erection of a Tabernacle and the holiness of space was declared. As Heschel points out, "First came the sanctity of time, the sanctity of humanity came second, the sanctity of space last" (p.10).

Over the next year, I plan to study the nature of Sabbath at length and I expect it will be the focus of my Sabbatical next year. My study will benefit greatly if you share your thoughts on the subject with me.

Simon+



THOUGHT FOR THIS EDITION

We can't help everyone, but everyone can help someone.

Ronald Reagan

PARISH COUNCIL NEWS

Watch for Parish Council News in the November “by George!”.

Parish Council Minutes are now posted on a bulletin board in the Parish Hall.



FINANCE REPORT

St. George's Church – August 2017

	Actual 2017	Actual 2016	Budget 2017
Revenue	\$164 329.40	\$176 802.13	\$150 790.24
Expense	\$184 243.01	\$183 827.29	\$193 216.98
Net Income (Loss)	\$(19 913.61)	(\$7 025.16)	(\$42 426.74)

Here are the highlights:

The 2017 Net Loss to the end of August is \$19 913. This is unfavourable to last year but favourable to Budget.

Variances of \$700 or more to Budget are:

- Fundraising is \$8 686 unfavourable as the Garage Sale contribution had not yet been received
- Identified Giving is \$18 097 favourable to Budget but \$2 173 unfavourable to last year.
- Open Plate/United Way is \$794 favourable. This is cash in the collection plate as United Way is as expected.
- Assistant's Salary is \$1 950 favourable. This is timing.
- Organ Maintenance is \$750 favourable. This is timing.
- General Maintenance is \$3 366 unfavourable. This is mechanical and plumbing repairs.
- Insurance is \$794 favourable. This is timing.
- Utilities – Electricity is \$720 favourable. This is timing.
- Utilities - Natural Gas is \$4 719 favourable. This is timing and a warmer start to 2017.

While the **Net Income (Loss)** shows how we are doing this year, the **Summary Balance Sheet** shows what we have accumulated over the life of the church:

Summary Balance Sheet
As at August 31

	2017	2016	change
	Actual	Actual	
Current Assets (chequing, cash)	\$ 11 363.09	47 789.29	(36 426.20)
Fixed Assets (building at cost)	785 030.20	785 030.20	0
Other Assets (investments)	478 268.67	453 951.67	24 317.00
Total Assets	\$ 1 274 661.98	1 286 771.16	(12 109.20)
Current Liabilities (designated)	\$ 270 921.11	272 690.42	(1 769.31)
Long Term Liabilities (trusts)	7 260.26	7 260.26	0
Equity	996 480.59	1 006 820.48	(10 339.89)
Total Liabilities and Equity	\$ 1 274 661.96	1 286 771.16	(12 109.20)

The chequing account is reconciled to the end of August 2017.

Our Balance Sheet includes about 32 **Designated Funds**. These Funds range in size from less than \$100 to over \$100 000. The key aspect of each Fund is the money can only be spent on what the money was donated or raised for. For example, the Designated Fund – Norquay School can only be used for Norquay School. Some Funds have ongoing activity and some don't.

Changes to Designated Funds > \$500 in August:

- none

The Balance Sheet doesn't reflect the 2016 auditor's review. The auditors have completed a draft of the 2016 review. The results are similar to what was reported at the AGM and also include an additional favourable impact from realized and unrealized gains and losses on investments and the exchange rate. As soon as the auditors provide a final review, the congregation will be advised of the results.

If have any questions on the Finance Report, please let me know.

Ted Cotton



STEWARDSHIP MATTERS

The Stewardship Committee is planning non-financial (**time and talent**) and financial (**treasure**) activities for 2017. Stewardship Sunday will be October 22nd.

Watch for more information about sharing your time, talent, and treasure at St. George's.

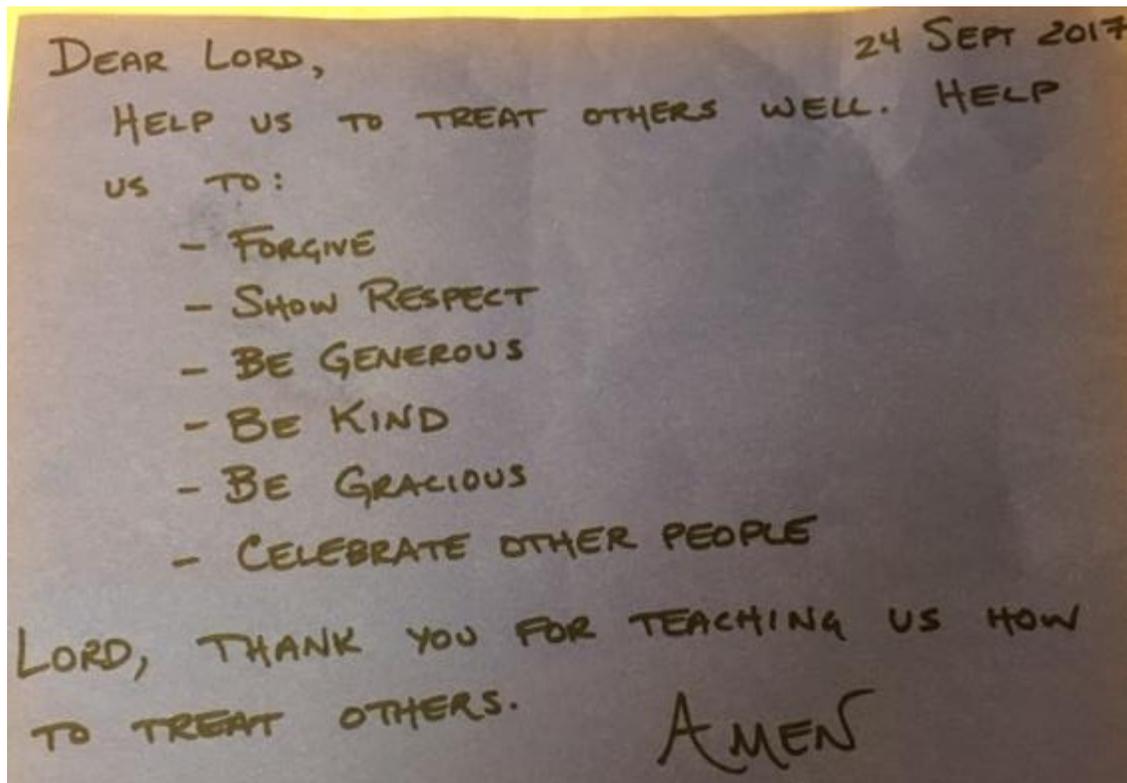
Electronic Offering Program: If you want to start the Electronic Offering Program or change your monthly electronic donation during the year, the form and instructions are always available from the church office or on the church website at [Preauthorized Donation Registration/Amendment Form](#) .

Envelopes: If you prefer regular donations by cheque, the church office can provide you a box of envelopes. If you need an occasional envelope, there are multi-use envelopes in the pews.

Note: parishioners should be aware that about 3% of a credit card donation to a charity goes to the credit card company and provider of the credit card donation system.

Ted Cotton

SUNDAY SCHOOL PRAYER – September 24, 2017



MISSION AND MINISTRY

West Broadway Community Ministry

In the last couple of weeks, St |George's delivered 14 bags of groceries to WBCM. Please remember, WBCM is always in need of food donations. Thanks.

Walk a Mile in My Shoes is September 30. This walk helps walkers better understand the successes and struggles of the disadvantaged in Winnipeg. Register online at westbroadwaycm.org (or there are registration forms at St. George's) and pledge \$25 to participate (there are pledge forms at the church too). Starbucks is providing a free breakfast and lunch snack to those who participate. A number of members of our Mission and Ministry Committee are already planning to participate. Join them! Or donate without walking if the walk is not possible for you.

King Edward and Norquay School Wish List Each year, St. George's parishioners generously donate school supplies and mittens to the King Edward and Norquay Schools. We continue to collect Campbell Soup labels for King Edward School. Please note, the revised list of school supplies: HB pencils, coloured pencils, glue sticks, markers, white erasers, pens with purple, green, blue or black ink, kid's inexpensive calculators. For the classroom – boxes of kleenex, white board markers, and post-it notes are needed. This year we are again collecting gently used snow pants and footwear for children; kindergarten to grade 6. The schools no longer require note books, loose leaf paper, binders or duo tangs. Many thanks for your support of this important ministry. Collected items will be delivered to the schools the week of September 25th, 2017.



SAME-SEX WEDDINGS -- OR NOT

It is easy in a parish to think that the same-sex-wedding issue has been dealt with. It has not. The Council of General Synod has urged diocesan synods, in the period between first and second reading of the motion to amend the Marriage Canon, to consider the matter and to learn about it. Since this is possible only through its members, reading this essay is an opportunity to learn one thing the bishops know but have not been saying. They have been

treating the matter as what the editor of the *Anglican Journal* has called a zero-sum game (what you win I lose), but it need not be so. She knows it, and they know it, but they have mentioned no alternative. While this is puzzling, just talking about it cures it. This is a conversation that should be happening.

Let us assume that everyone knows about first reading of the motion to amend the Marriage Canon and that the second reading will occur at the meeting of General Synod in 2019. What did passing first reading mean? The close vote meant that two-thirds of General Synod imposed its will on the other third, not that the one third, in view of the rules, imposed its will on the two-thirds. There are a lot of losers. And when a similar vote is taken in 2019 there will be a lot of losers again.

We must distinguish between marriages and weddings; this is most important. While everyone knows in principle the difference between the party-starting social occasion and the potentially life-long partnership, there is systematic verbal confusion of the two. The Marriage Canon is about weddings not marriages. When I said this to a clerical friend, he looked at it carefully to prove me wrong and had to concede I was right. Its subject is who can have a wedding in church. Marriage is in the background but is used as the name of the canon because of the confusion. One gets invitations to 'the marriage of their daughter Josephine to...'. We can't accompany the couple through a marriage, but we can attend a wedding. Canada has been allowing same-sex marriages to be contracted since 2005. The Church has recognized such relationships officially since the meeting of General Synod in 2004. The subject of the amendment of the wedding canon is weddings, not marriage, about which it says almost nothing. The subject of such great sensitivity is not marriages, which are not the issue, but weddings, and it promises to generate an unholy row if second reading ensues. There is a group of so-called dissenting bishops, who are weighing their options, all unpleasant, if we are going to do same-sex weddings.

There are obviously persons that are not concerned with levelling the playing field. Many dioceses do not permit blessings of same-sex partners in civil marriages in spite of there being good reasons why all should. See my <http://home.cc.umanitoba.ca/~thomas/Research/blessings.pdf> of 2009. Levelling the playing field is a way of saying "not discriminating against one of the teams", a worthy aim. Amending the wedding canon is not the only way to do it and should not be the end of the story. What is another even-handed way of treating couples equivalently? The church should stop hosting weddings altogether. Keep in mind that there is an entirely satisfactory alternative for both sorts of couple. Blessings are available in any diocese of the Anglican Church of Canada that wants to have them in any parish that wants to have them. These events, which many have not attended separately because they are so often attached to church weddings, are just as satisfactory both theologically and from the party-starting point of view and are the part of a church wedding that actually depends on the Church. The front end of a church wedding is the legal part, which there is no need to have done in a church. The norm in several similarly post-Christian countries is a civil wedding followed (if desired) by a religious ceremony. This is a solution because it is known to work in several whole countries. Not only does it work, but also it does not seriously offend the sensibilities of anyone.

I think that, while it is appropriate to treat everyone similarly, it is also important not to offend the sensibilities of large numbers of Church members. We are told to love our

enemies, but most of us have no enemies. What we often have are opponents in a variety of matters. A characteristic of Christians ought to be how well we treat those with whom we disagree. In this context it is good to remember St Paul's teaching on eating meat sacrificed to idols: while he insisted there was nothing wrong with it in itself, he discouraged it in order not to offend those it would offend (however unreasonably).

Who might find stopping weddings acceptable?

*Primarily conservatives that don't want the Church to perform same-sex weddings. For them it would be a solution, but there are other groups that are not all small.

*Because the Indigenous Anglican population is dominated by a conservative element, the recent proceedings have offended them at a time when in other respects we are seeking reconciliation and attempting to do constructive things to enable their doing things their way. There was most of a page on this in the November 2016 *Anglican Journal*.

*Offending them offends their sympathizers.

*It is hardly necessary to point out that the worldwide Anglican Communion outside Canada is not outside. And there are those of us inside that care about that, as the Bishop was saying as recently as Mothers' Day, 2016.

*Eliminating the wedding problem by stopping weddings would also cause less damage to relations with our ecumenical partners and those of other denominations with whom we communicate officially. It would be one fewer thing that we are doing differently and not to their liking.

*There are some that don't think that the Church should be doing the state's work for it anyway. The Bishop has told me that there have always been clergy with this attitude.

*There are also homosexuals that think extending weddings to them is not worth the drawbacks mentioned in this paragraph. A letter to the editor in the April 2016 *Anglican Journal* was from such a person. He wrote of his own experience, 'The difference between our civil marriage having been blessed compared to being married in the church building, is not enough cause for dividing our Communion.'

The groups are by no means mutually exclusive. Surely a lot of us fall in at least one of them - many in more than one.

The point of this is simple. It is possible to treat same-sex couples the same way as others by changing how *the others* are treated. Against this simple point two arguments can be advanced. The Church has always married couples. And couples want to be married in church.

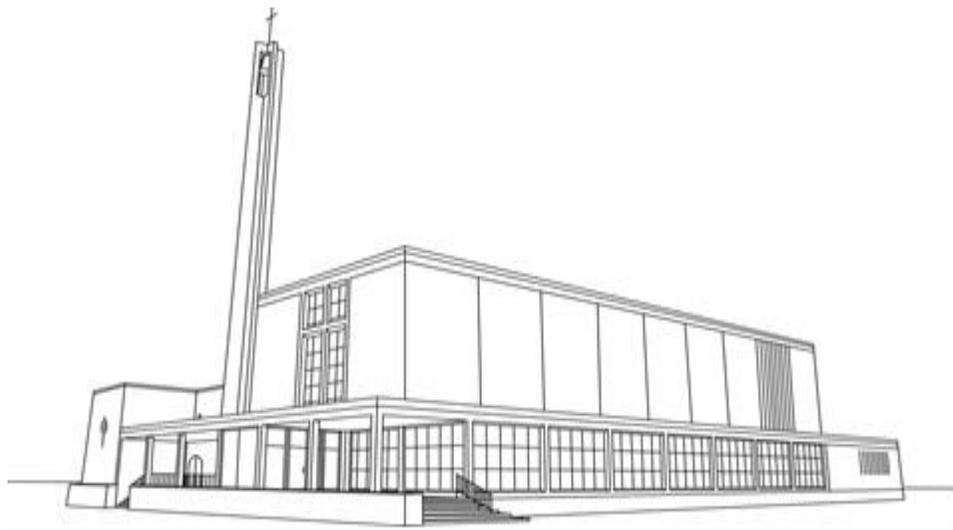
But -- the Church has not always married couples, and it has only married the ones it approved of when it got the chance to be in control. I'm using 'married' here because it is standard English, but I am writing of weddings. It is couples that marry in a potentially constantly renewed sacrament celebrated by them, not the Church or anybody else at a wedding. For more than the first thousand years of the Church's existence, it had nothing to do with weddings or marriages. Marriages were contracts important in law and usually arranged by parents if there was money involved. The Church got involved at a time when there was little civil infrastructure but one suspects in order to extend control. The medieval Papacy was a formidable institution, and it took over weddings at much the same time as it imposed celibacy on the clergy. It took centuries to stamp out clergy marriages, but the Church could deny them weddings. That distinction again. The Church has been hosting weddings for about eight hundred years in our linguistic part of the world, but in other parts of Europe it got pushed back out of the business some time ago. Society would quickly get

used to our not doing weddings. It might not notice because, since we'd still do blessings, there would be little to notice.

And what of all the couples wanting a church wedding? If the Church were turning itself inside out about something that was popular, the expense of various kinds would be better justified. Here are the numbers that Diocesan Registrar John Deacon supplied when I asked him about this desire on the part of couples in Rupert's Land. In 2009 there were 107 weddings; the number had fallen to 40 in 2015 despite the diocese's having grown geographically by ten parishes to 74. If these were house prices, they would be described as being in free fall. Not the worst description. That is considerably fewer than one a year per parish -- more like every other year. Churches are not being propped up by the income from all this activity, as someone suggested to me when I mentioned my idea of stopping weddings.

Amending the wedding canon is a problem with an easy solution that ought to be considered -- ought at least to be known. Solving the problem cannot begin at St George's because it has already begun elsewhere. When my elder son, former chorister Hugh, and his fiancée approached her incumbent about a wedding three years ago, she said that she would not marry them because she could not marry same-sex couples. So they were married in the morning at Toronto City Hall (not by the then mayor Rob Ford), and a substantial crowd attended the blessing at Maria's church after lunch, with the usual sort of party afterwards in the parish hall. No one was worse off. Solving the problem cannot begin at St George's also because giving up weddings would be like giving up time travel for Lent. You can hardly stop doing what you don't do anyway. All we can do, if enough of us like the idea, is to suggest it to the Diocese. Only at the diocesan level does even a moratorium on weddings make any sense, and that is also the medium through which to influence General Synod. What can General Synod do differently? After passing second reading of the Canon to make a point, it could then repeal it, get out of the wedding business, and try being useful to marriages, something it has not been at all good at while exercising control over weddings.

Robert Thomas





ST. GEORGE'S
ANGLICAN CHURCH

WINE RAFFLE

1st Prize: \$600 Gift Basket of Wine

2nd Prize: \$300 DeNardi Gift Card

3rd Prize: \$100 DeNardi Gift Card

Tickets \$5.00|

Draw Date: Parish Christmas Dinner • December 2, 2017

Tickets available from the Parish Office 204-453-5642 and
Christopher Thomson 204-488-8844

Lottery License: LGA 4032-RF

ACKNOWLEDGEMENT OF TREATY 1 LAND

We acknowledge that we meet and work in the Treaty 1 Land, the traditional land of the Anishinaabe, Cree, and Dakota people and the homeland of the Metis Nation. We are grateful for their stewardship of this land and their hospitality which allows us to live, work and serve God the Creator here.