

# SAINTS ALIVE

To God and One Another



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521 Broadway, Winnipeg MB R2C 1B9 - 204-786-4765

April 2022

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Cover Photo: Joy Peters

# INTERIM INCUMBENT'S LETTER

BY THE RIGHT REVEREND DONALD PHILLIPS

Dear members of All Saints Parish,

Finally, the huge mounds of snow are starting to recede, the geese are back in abundance, and if you look closely, the branches of our “skeleton-like” trees are beginning to look “fuzzy” with the new growth of the coming Spring.



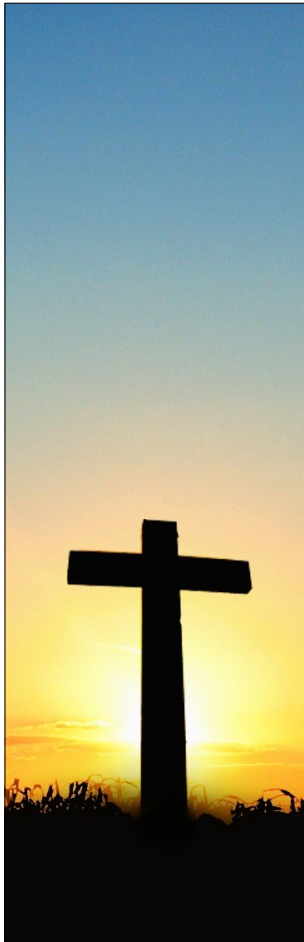
At All Saints the ever-strengthening sunlight is beginning to stream through our beautiful stained glass windows, we are gradually resuming more and more of our familiar worship patterns, the long-standing publication of “Saints Alive” has resumed in a beautiful new colour format and, in spite of the threat of new Covid variants, we are beginning to emerge from our “tomb-like” existence during the past two years of pandemic. Thanks be to God!

This most important of weeks in the Christian Year – Holy Week – displays the life-transforming journey of Jesus’

followers from the wonderful celebration of Jesus as their King at his palm-strewn entrance into Jerusalem, through the unthinkable devastation of their hopes and dreams at his arrest and crucifixion, to the unimaginable restoration of their Lord as the Saviour of the world on Easter day.

And we, as 21st century followers of Jesus, make this same journey in our lives as we immerse ourselves in the prayers, readings, music and reflections of Holy Week. In the opening section of our worship on Sunday April 10, we hear this exhortation: “We follow Jesus this week from the glory of the palms to the glory of the resurrection by way of the dark road of suffering and death. United with him in his suffering on the cross, may we share his resurrection and new life.” (BAS p. 297) And each year that we walk this path it is different! We are not called to simply rekindle the ‘old feelings’ we’ve previously had during this week. Rather the Spirit calls us in

the present time to celebrate Jesus as the Head of God's people as they did on that first Palm Sunday; to open up the suffering, disappointment and failures in our lives to the One who gave his life to forever defeat and free us from those bonds; and to yield ourselves to the life-transforming power of the Risen Christ on Easter day. The poetry and music of the hymns we sing will help us truly immerse ourselves in this Week – from the acclamations of “All glory, laud, and honour to thee, Redeemer, King.”, to the anguishing “O sacred head surrounded by crown of piercing thorn ... what agony of dying, what love to sinners free! My Lord, all grace supplying, O turn your face on me!”, to the joyful abandonment of “Jesus Christ is risen today, alleluia! Our triumphant holy day, alleluia!”



And running parallel to this personal journey, is the path of our community of All Saints. We have journeyed from the

happy and comfortable existence of our pre-Covid patterns, through the loss of so much – the security of established ordained ministry, regular patterns of in-person worship, the stabilizing presence of our choral traditions, and the

consistent opportunity to be with one another in person! And now we, too, are “rising” – being raised up by God to a new and transformed life as the Christian community of All Saints. And while we will recognize much that will be familiar, just as the disciples were able to recognize their risen Lord, we are now forever changed. We are entering into ministry with a new Incumbent. We have discovered new opportunities and new ways of being (including live-streaming our worship, and holding our meetings

virtually over the internet), and like those 1st century disciples, we can never go back. They could never go back to

experiencing Jesus as simply their gifted teacher. God had done a new thing and the Risen Christ was now their Saviour and Lord forever. The disciples would need to look for and experience him in new places and new ways. God has done a new thing in our congregation too, and now we are being “propelled” into the future – challenged to discover God’s love and power at work in and through us in new and exciting ways.

## FROM THE WARDENS

### Greetings from Your Wardens

It is truly the time of changing seasons. On one hand, time seems to be flying by, geese are arriving, and Easter is upon us. On the other, our difficult winter doesn’t seem to want to let go, as mounds of dirty snow line our streets and we wonder if we will ever be able to stop wearing boots!

The changing seasons are not a bad analogy for those of us “wardening” at All Saints. Since the last edition of Saints Alive, we have had to make the difficult choice to cancel our in-person Christmas services at the last minute and shut

I invite you to join Jesus and his community of All Saints in this life-transforming, death-defying week of celebration, of recognizing grief and loss, and of being re-born with the Risen One.

In the love of the crucified and risen Christ,

+ Donald



down all live services for seven weeks of full-on Omicron, snow and serious cold. Even once we were able to re-open, the weather and our pandemic politics did not let up. Our sincere thanks go to those brave souls who ventured out despite large snow drifts and nearby demonstrations!

One light in a difficult winter was Being God’s Church: Moving Forward Together, a course designed and led by Bishop Don, helping 14 of us to think

about the future of All Saints. +Don had planned on five sessions, but we asked for a sixth to be able to keep on talking. No major decisions were made, but we learned how to discuss the need for change and share our very different views.

March brought more light into our lives. At our Annual General Meeting, held on Zoom on March 8, we were able to appoint/ elect three Wardens, welcoming Judy Palmer as our new Deputy People's Warden, a new Vestry of 16 people and fill several other key positions.

The only leadership position which remains vacant is our Primate's World Relief and Development Fund Representative. This is an important role, particularly in this time of escalating war and refugees. If anyone feels a call to minister in this area, please contact Bishop Don or Joy Peters.

Also in March, the work of the Canonical Search Committee wound up as the Committee made a recommendation to

Bishop Geoff for a new Incumbent for All Saints. As Wardens, we took over the task of negotiating the terms and logistics of the possible new appointment. With the Lord's help, we expect to be able to make a joyous announcement at Easter.

Since February, we have been planning for Lent and Holy Week. We are grateful for +Don's daily devotionals, helping us walk with Jesus, reading the Gospel of Mark with accompanying prayers. We are also grateful to Jocelyn Bartel and her team who are making Easter boxes for all those who have challenges attending church in person. Finally, we are grateful to Bishop Don, Music Minister Dietrich, Margaret Van Benthem and her team of helpers, the choir and many other volunteers for planning the meaningful events of Holy Week, culminating in our joyous Easter Sunday service where we will also be celebrating a baptism and two confirmations.



From Advent to Christmas Day, from winter to spring, from crucifixion to resurrection, our lives go in patterns from darkness to light. As we look ahead to the coming months, we see lots of possibility for light, newness and joy. We can only give thanks to the Lord

and ask him to bless each and every one of us at All Saints.

Jocelyn Bartel, People's Warden

Sandi Mielitz, Rector's Warden

Judy Palmer, Deputy People's Warden

## THE ANNUAL INSPECTION

THE CHURCHWARDENS MUST HAVE A LOOK AROUND THE CHURCH ONCE EVERY YEAR OR SO. THESE ARE THE SORTS OF THINGS THEY SHOULD BE LOOKING FOR:

### SIGNS OF DANGER

(EG WIRING THAT DOES NOT LOOK QUITE RIGHT)



### SIGNS OF MOVEMENT

(IN OLD BUILDINGS)



### SIGNS OF LIFE

IT'LL HAVE TO COME DOWN - WE CAN'T RISK HAVING LEAVES IN THE GUTTERING



### SIGNS OF DEATH-

WATCH BEETLE

CHURCHWARDENS HAVE TO WATCH CLOSELY TO SPOT SIGNS OF CONTINUAL BORING





# HEAVEN'S GROCERY STORE

AUTHOR UNKNOWN—SUBMITTED BY CYNTHIA MANSWELL

I was walking down life's highway a long, long time ago.  
One day I saw a sign that read, "Heaven's Grocery Store."  
As I got a little closer, the door opened wide,  
And when I came to myself, I was standing inside.  
I saw a host of Angels, they were standing everywhere,  
One handed me a basket and said, "My Child, shop with care."  
Everything a Christian needed was in that grocery store,  
And all you couldn't , you could come back the next day for.  
First, I got some Patience, Love was in the same row.  
Further down was Understanding, you need that everywhere you go.  
I got a box or two of Wisdom, a bag or two of Faith,  
I just couldn't miss the Holy Ghost, for it was all over the place.  
I stopped to get some Strength and Courage to help me run this race.  
By then my basket was getting full, but I remembered I needed Grace.  
I didn't forget Salvation, for Salvation is free;  
So I tried to get enough of that, to save both you and me.  
Then I started to go up to the counter, to pay my grocery bill.  
For I thought I had everything, to do my Master's will.  
As I went up the aisle, I saw Prayer; and I just had to put that in;  
for I knew when I stepped outside, I would run right into sin.  
Peace and Joy were plentiful; they were last on the shelf,  
Song and Praise were hanging near, so I just helped myself.  
Then I said to the angel, "Now, how much do I owe?"  
He smiled again and said, "My child, Jesus paid your bill  
A long, long time ago."



# *Holy Week and Easter Services*

**Sunday, April 10 at 11am – Palm/Passion Sunday**

**Wednesday, April 13 at 7pm**

## **Music and Prayer on the Seven Last Words.**

A joint presentation by All Saints and St. Ben's of a video recording by the Winnipeg Symphony Orchestra of a powerful work for cello, button accordion and orchestra expressing the seven last words of Christ. It is interspersed with prayer/poetry written and delivered by Yuri Hooker, Pastor and Principal Cellist of the WSO.

## **Good Friday**

**9:30 am**

### **Children's Service**

This unique 45-minute service is designed for children but suitable for all ages. Adults must wear masks, and children if they are able.

**12:00-3:00 pm**

### **Membra Jesu Nostri: Music and Readings for Good Friday**

After a two year hiatus, our traditional Good Friday service is back with the choir singing the beautiful Membra Jesu Nostri written for Good Friday in 1680 by Dieterich Buxtehude, accompanied by an instrumental ensemble. This meditative service is based on the seven last words on Christ, and the music is interspersed with scripture readings, reflections, hymns, and time for silent meditation.

## **Easter Sunday**

**9 am – Spoken Eucharist** in the chapel

**11 am – Sung Eucharist:** in addition to rejoicing in the resurrection of Christ we will celebrate the baptism of Arthur Holroyd and the confirmation of Lorraine Thistlethwaite and Mitchell Duce.

# DIETRICH BUXTEHUDE—MEMBRA JESU NOSTRI

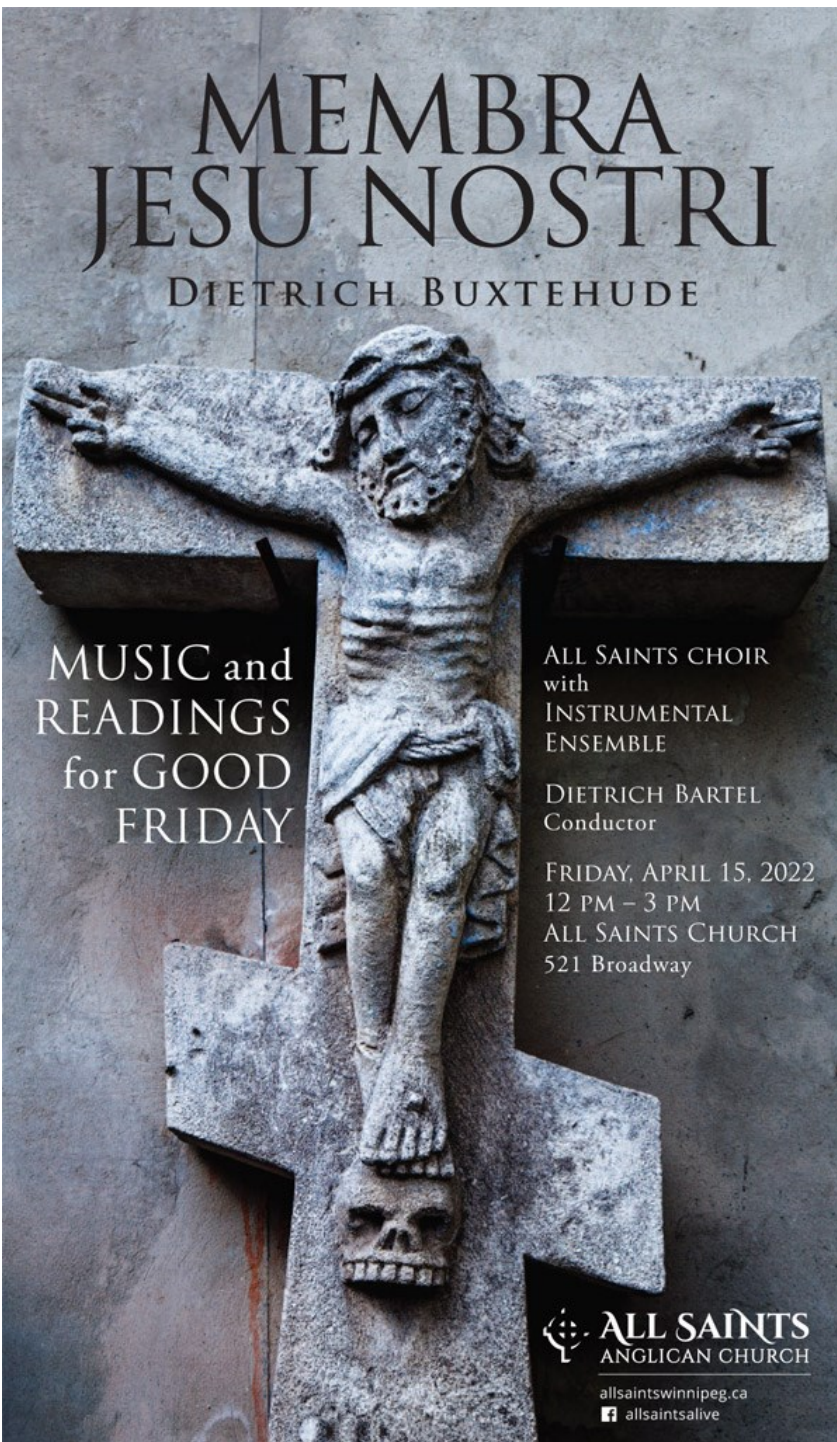
BY DIETRICH BARTEL

Dietrich Buxtehude (1637–1707) was born in Oldesloe where his father, Johannes Buxtehude, was organist and schoolmaster until 1638. Soon afterward the Buxtehudes moved to Helsingor where father Johannes became organist. After succeeding his father in Helsingor, Dietrich Buxtehude accepted the position of Organist at the Marienkirche in Lübeck, Germany in 1668, where he remained for the rest of his life. In 1673 he organized a series of Advent evening musical performances known as *Abendmusiken*, which attracted an audience from far and wide, and remained a feature of the church until 1810. In 1705 Bach travelled over 200 miles on foot from Arnstadt, staying nearly three months to hear the *Abendmusiken*, meet the pre-eminent Lübeck organist, hear him play, and as Bach explained, “to comprehend one thing and another about his art.” The *Abendmusiken* were not simply sacred music concerts but were large-scale oratorio-like performances involving

soloists, choir, instrumentalists, and organ works, some being performed over a two evening period, giving us a hint at the magnitude of these events.

Buxtehude’s *Membra Jesu Nostri* consists of seven sacred concertos based on the medieval Latin poem *Rhythmica oratio* (“*Salve mundi salutare*,” traditionally attributed to Bernard of Clairvaux, but more recently to the medieval poet, Arnulf von Löwen), in which the imaginary observer of Christ’s sufferings gradually directs his gaze upwards, from the feet (no.1, “*Ad pedes*”) to the face (no.7, “*Ad faciem*”) by way of the knees, the hand, the side, the breast and the heart. (The passion chorale, *O Sacred Head*, is also based on this poem.) Each concerto opens with an instrumental *sinfonia*, followed by a chorus, then a number of solo or ensemble arias over the same bass line, ending with a repeat of the opening chorus (with the final “*Ad faciem*” being the exception, ending in a closing

“Amen” instead). The choruses are based on biblical texts which allude metaphorically to the devotional significance of the parts of Christ’s dying body to be contemplated, while the arias are settings of the Latin poem. As this work does not claim a place in the Lutheran liturgy, this cycle of sacred concertos can be understood as an expression of Buxtehude’s own religious experience and personal devotion, and is considered one of his finest and most moving choral compositions.



# MEMBRA JESU NOSTRI


DIETRICH BUXTEHUDE


MUSIC and  
READINGS  
for GOOD  
FRIDAY

ALL SAINTS CHOIR  
with  
INSTRUMENTAL  
ENSEMBLE

DIETRICH BARTEL  
Conductor

FRIDAY, APRIL 15, 2022  
12 PM – 3 PM  
ALL SAINTS CHURCH  
521 Broadway

 ALL SAINTS  
ANGLICAN CHURCH

[allsaintswinnipeg.ca](http://allsaintswinnipeg.ca)  
 [allsaintsalive](https://www.facebook.com/allsaintsalive)



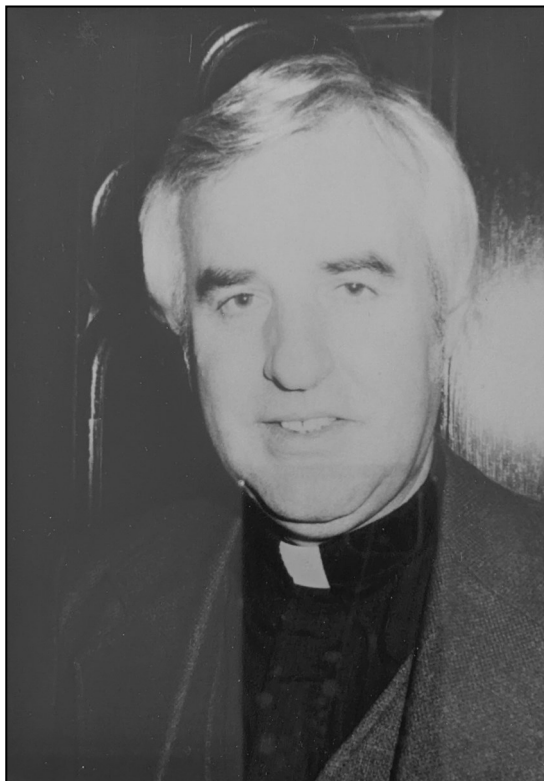
# THE ALL SAINTS STORY

## CHAPTER 10 — THE TIMES THEY ARE A ‘CHANGING’: KIMMITT AND HARWOOD-JONES, 1966-68

BY ANTHONY WATERMAN

In March 1965, when Ronald Shepherd resigned to become Dean of Edmonton, the Western world was on the brink of the greatest cultural transformation since the Black Death (1346-53). The fundamental causes were economic and demographic. Thanks to Keynesian economic policies deliberately adopted in 1945 by all governments in the Anglophone world, the next two decades were the most prosperous and affluent in human existence. For the first time ever, a generation came into adolescent existence which had never known unemployment, poverty and the ever-present threat of indigence and starvation; and in which millions of teenaged children could have disposable incomes much greater in real terms than most adults had enjoyed during the 1930s. And because of the resulting baby boom, by the mid-1960s more than half Canada’s population of 20 million was

under the age of 25. Meanwhile, safe and effective birth control liberated women to enjoy a sexual freedom hitherto the prerogative of men; psychedelic drugs and cannabis were within reach of all; post-war ideas of



Desmond Kimmitt: Photo in All Saints’ Sacristy

discipline and education were drastically permissive. And even in the Roman Catholic Church, the Second Vatican Council (1962-65) was transforming the ancient religion of the West more radically than the Protestant Reformers had attempted four centuries before.

But the great social and political upheavals of the 1960s were a direct consequence of local and long-standing disaffection in the USA – to a considerable extent determined and dramatized by Martin Luther King, who challenged racial segregation in public schools in Little Rock Arkansas in 1957 and thereafter. This disaffection was exacerbated by the deeply unpopular Viet Nam war.

In August 1964 the first US troops arrived in Viet Nam: there were 200,000 by the end of the year. On ‘Bloody Sunday’ of the same month Alabama State troopers attacked Martin Luther King’s marchers with billy clubs and tear gas. For though things were still quiet in Canada, the times had been ‘a changin’ in the USA at least since 1957. President Kennedy had been assassinated in 1963;

King was assassinated in April 1968; Bobby Kennedy three months later; and in August the Democratic National Convention disintegrated in violence.

Where the USA led, the rest of the world followed. Riots and disorder in Chicago were echoed – and amplified in many cases by vandalism, bloodshed, arson, and the consequent police brutality – all over America and Europe in 1968: a ‘year of revolutions’ that has been compared with 1848. Thousands of students and trade-unionists rioted and fought with police in Paris and in other European and Latin American countries. Even in Communist Czechoslovakia there was an uprising against the government in 1968. The new Rector of All Saints’ Winnipeg, Desmond Kimmitt, an Irish priest from Trinity College Dublin who came to us from St Anselm’s Vancouver, was inducted in January 1966. His two-year incumbency – save for that of Rider, who died after one year, the shortest of any Rector since 1887 – was profoundly affected by world events, insulated though Canada was from the more violent of these.

In many outward respects however, things still went on as normal. Matins and Evensong were said daily, and the Eucharist celebrated on Holy Days. There were 505 Easter communicants in 1966,

above the average of the previous decade. In July 1967 Prince Phillip worshipped at the 11.00 am Sunday service. And the choir was still central to All Saints' identity. In 1967 Don Hadfield



Rev. Desmond Kimmitt watches with pride as HRH Prince Phillip signs the guest book outside All Saints Church in June 1967. Photo is hung on the west wall of the All Saints nave.

returned after three years in Montreal to replace Melville Cook as organist – and to maintain the standards and customs of his great mentor, Hugh Bancroft, until his own retirement in 1989.

But the new Curate, Tony Harwood Jones, who replaced Peter

Flynn in April 1967, was very much aware of the new things happening in the outside world; and with full support of the Rector sought to make All Saints' collectively aware.

An important initiative was the introduction of a Rock Mass on Sunday evenings for the younger parishioners. But the most obvious novelty, from the standpoint of All Saints' Church, was the arrival of the hippies, many of whom at first were fairly conventional and welcomed as guests in many Winnipeg homes. But some were American draft-dodgers, strongly disaffected from government authority, and others –



Donald Hadfield, Organist and Choirmaster.  
Photo from *All Saints Church Winnipeg One Hundred Years 1883-1983*

especially those who descended on West Broadway – were ostentatiously outrageous: loitering or dossing down on church property, smoking cannabis in the basement, and attracting unfavourable publicity for All Saints' in the Winnipeg newspapers and radio. There is a letter in the Minutes of Vestry from this time by a disgruntled parishioner protesting these goings on; and declaring that he would sever his connexion with All Saints' and discontinue his financial support. But the great majority in the Church, though not always in favour of innovation, were willing to tolerate it: because they could see that the youth culture of the 1960s



was something they had to come to terms with if they wished to retain the younger generation.

It is not known why Kimmitt decided to return to Vancouver after only two years. With the exception noted above he had the full support of his parishioners. It seems probable that there were personal reasons: he and his wife lived and worked in Vancouver until the end of their lives. But during his brief incumbency with us he perceived more clearly than any of his recent predecessors the contradictions (which he called ‘tensions’) between the parochial structure of Anglican polity and the quasi-congregational ‘church shopping’ in urban areas like Winnipeg. In his final Rector’s Report he wrote of

loss and gain, as ‘All Saints’ continues in that process of change by which [it] becomes increasingly an inner-city church. . . There is a continuing tension in all this which extends to the renewal of the diocese as a whole’.

But incipient congregationalism, which denies the episcopal order of Catholic Christianity, was present in All Saints’ as early as 1900 (Story, part 4) and has often resurfaced since.



*Chapters 1 to 9 of the All Saints Story can be found at [allsaintswinnipeg.ca/history](http://allsaintswinnipeg.ca/history), or by contacting the church office.*



Agnus Day appears with the permission of [www.agnusday.org](http://www.agnusday.org)

# TWO NEIGHBOURS

BY NORA FRASER

This is a short story about two neighbors, but you will understand the bigger picture.

The man looks at his neighbor's property and thinks to himself, "They have a beautiful home and lots of lush green grass and who knows what treasures could be in the ground. I have lots of land too but I want more. I will attack his place with an army of men and bombs. He will surrender and give into me. However the neighbor resists and fights back but eventually he leaves. The so called winner goes over to see what has taken place. The house is nothing but debris and nothing is functional. The building is trashed and there are no supporting structures. There is no electricity or plumbing and the furniture is lying under broken and burnt drywall. Valuables can not be rescued. There is nothing here of any value and the surrounding land

is damaged beyond belief. The neighbor says "I have won but I will have to get all the other nearby neighbors to give me money to rebuild the elegant home and to make it livable. I will need money to repair the roads. It is never ending. My army is not happy. Nothing was accomplished.

Another Scenario: I have a neighbour. His land and my land are on opposite sides of a border. I will be kind and friendly. I will love my neighbour and we can help each other.



## EASTER 1908

PHOTO CREDIT UNKNOWN. ARTICLE BY JOY PETERS

This postcard shows the original All Saints Church (opened in 1883), decorated for Easter, 1908. Although the building was demolished when the current building was built in 1926, many of the beautiful original fixtures were kept and transferred to the current building, some of which can be seen here.

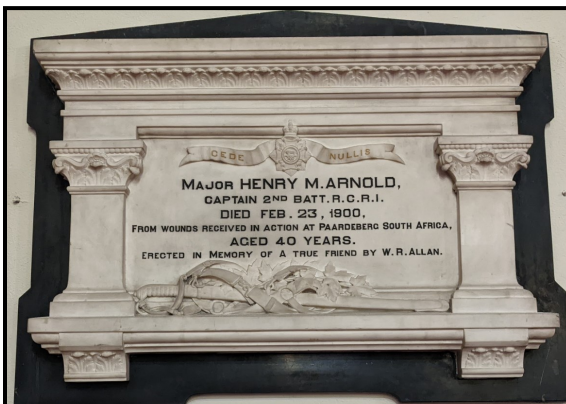
The windows on either side of the Chancel depict the Nativity and the Ascension, and were relocated to the same places in the new church.

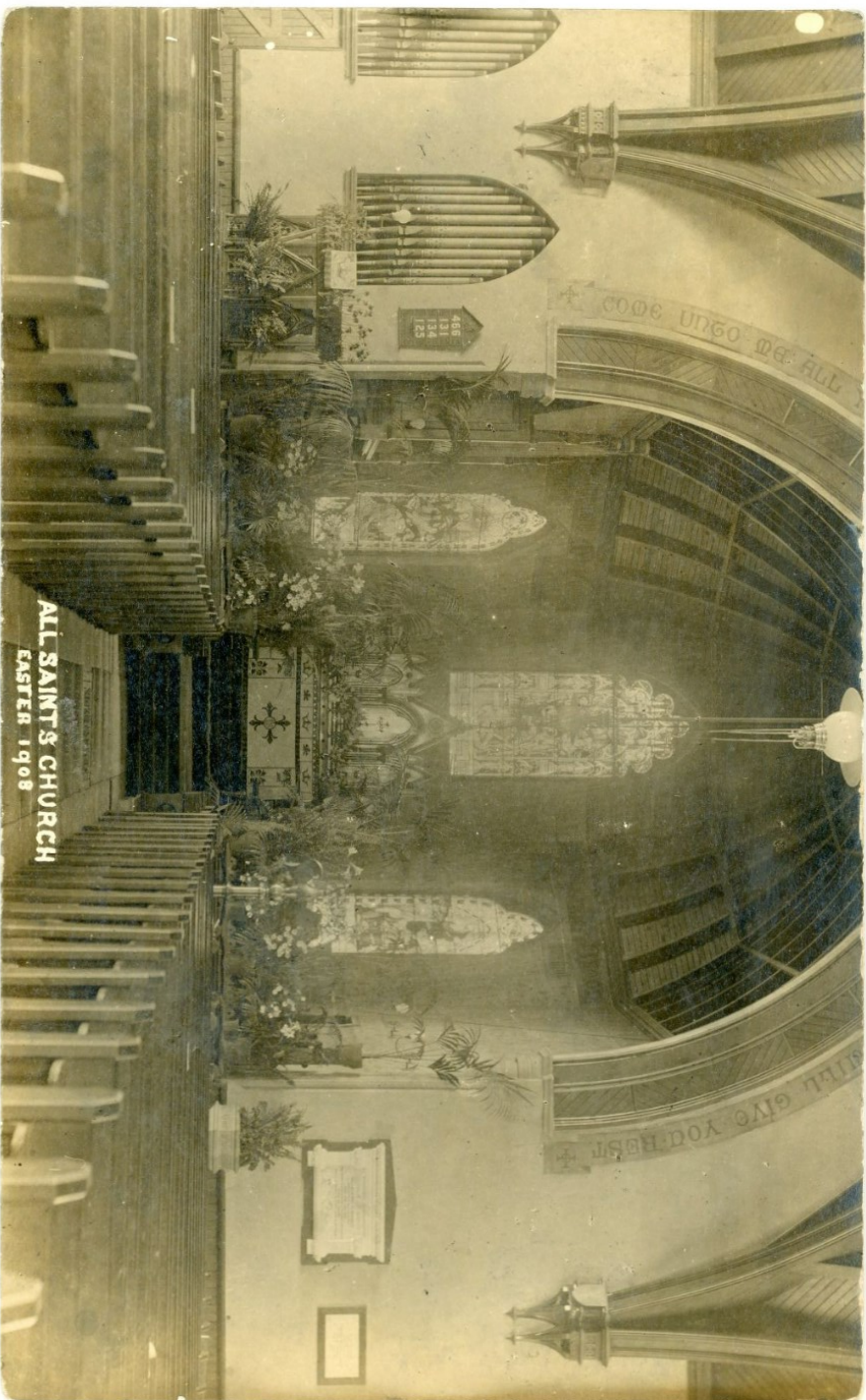
The window above the altar is “the Commissioning of Joshua by Moses”, which was relocated to the west wall of the new church. It was given in memory

of Major Henry M. Arnold, who died in the Boer War in 1900. Major Arnold’s name appears on a subscription list for the founding of the church dated August 1883.

The plaque on the right side of the Chancel is also dedicated to Major Henry M. Arnold, and is now on the west wall of the Nave, to the left of the west door, beneath the window.

The font, located to the right of the chancel, and decorated with a massive floral arrangement, was also kept for use in the new church, and was probably given by Mr. J. H. Rowan.





This postcard was found in the Public Historic Postcards collection of the Winnipeg Public Library. More information on this collection can be found at [pastforward.winnipeg.ca](http://pastforward.winnipeg.ca) or by contacting your local library.



The beautifully carved wood pulpit was also transferred to the current building. It is inscribed “Given by Mr C.J. Brydges in memory of Grace Brydges MacDougall”, and was given in 1884.

The High Altar and reredos seen here are now in the Lady Chapel. They were given in 1889 by Mrs. Street, Mr. Fortier, and friends as a thank offering for the happy ending of the Northwest Rebellion. The altar hangings seen are still in use today.

More difficult to see in the photograph is the Eagle lectern, given in 1904 by Mrs. A.M. Stowe in memory of her mother, Mary S. Ley.

The next time you’re in church, take a moment to admire these artifacts of our history!



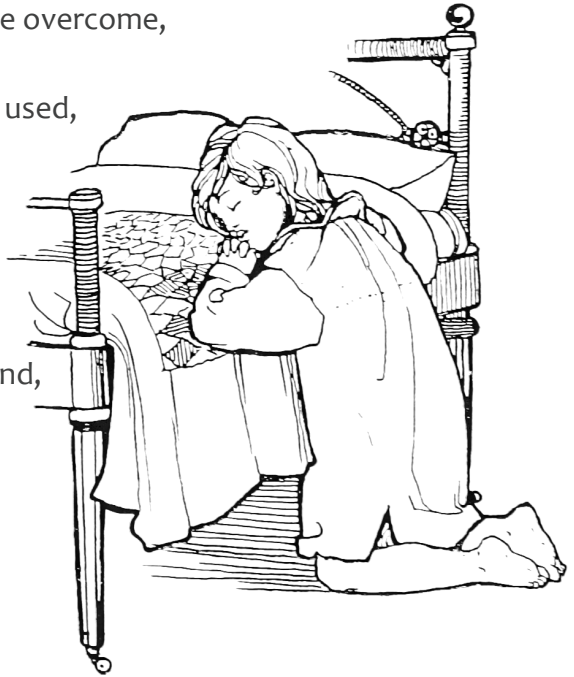
## IN CRISIS

FROM *NEW PRAYERS FROM THE IONA COMMUNITY*

God beyond boundaries of belief and nation,  
in this time of crisis we pray  
for those who grieve  
and those who are in pain;  
those who handle weapons  
and those who decide whether or when they should be used;  
those who wait fearfully  
and those who decide the fates of many;  
those who work to bring relief to others,  
and those who have influence through their words or actions.

And we pray  
for peace,  
that the torment of violence and fear may be overcome,  
for justice,  
that power in its many forms may be rightly used,  
for vision,  
that your way into the future may be seen,  
for wisdom,  
that this path may be taken,  
for humility,  
that pride and past wrongs may be left behind,  
and for love,  
that the wounds of hatred may be healed;  
we pray this  
believing that these are your will  
for this,  
your world .  
Amen

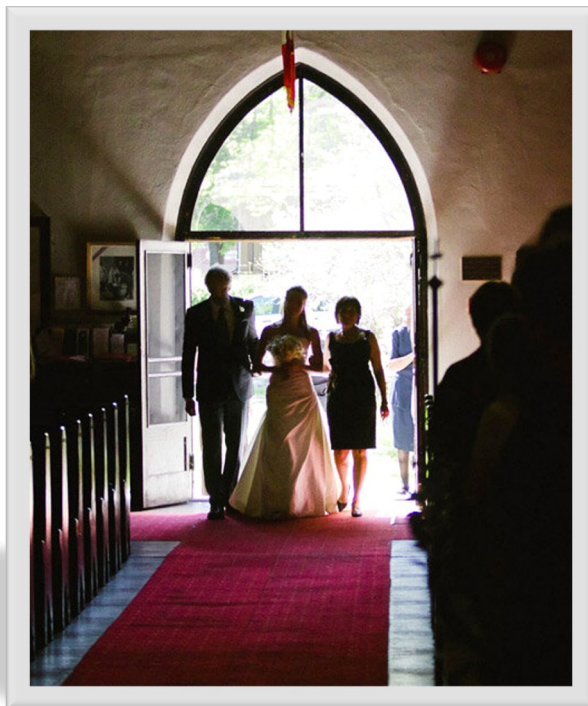
-David Osborne



# WEDDINGS AT ALL SAINTS

BY PATRICK WRIGHT

Apparently, planning for weddings is booming after a two-year hiatus for the many couples wishing to marry. All Saints is experiencing this as well, with five weddings already scheduled for later in the year. Weddings are a positive occurrence for our Church, financially, but also for the opportunity to show our splendid building to a new audience. They also require a commitment from us, principally in providing at least three of our parishioners at each ceremony so that so that it can be carried out. As a rule, weddings occur on a Saturday and our time commitment is, at most, three hours. I hope you will give consideration to volunteering to help with one or more of these ceremonies. No previous experience is required and the hosts (people from our congregation who



have looked after numerous weddings over the years) will provide you with any information you might need. Weddings are, indeed, joyous occasions, and All Saints is fortunate to take part by providing both a beautiful venue and helpful assistance. To volunteer and get more information phone our Office at 204-786-4765.







# *In Memoriam*

Evelyn Edwards

August 4, 1932 -

February 8, 2022



*Peace I leave with you;  
my peace I give you.  
I do not give to you as the world gives.  
Do not let your hearts be troubled  
and do not be afraid.*

**John 14:27**

# OUTREACH UPDATE

BY THE OUTREACH TEAM

We are dedicated to be a faithful mission, to proclaim the Word of God and become a living example through love, peace, justice and equality within a diverse community.

The four main focus areas of our ministry are: poverty and homelessness, Indigenous community needs, immigrant and refugee needs and international aid.


Since the beginning of 2022 the team has been engaged with several organizations, initiated plans for the year and designated funds to meet many needs related to our ministry.

We have developed a wonderful relationship with the leaders at Mulvey School, located on Maryland Street across the street from Misericordia Hospital. We are pleased to say we already have a number of individual volunteers lined up to work with the school on various needs once Covid restrictions are lifted. If anyone considers this type of volunteering is for

them please contact anyone on the team, all are welcome. A student letter writing initiative (pen pal like) for grades 1 and 2 classes is currently being developed for Mulvey School and a northern Manitoba reserve school.

Preliminary work is also underway to set up a parish fundraising campaign to raise money for playground equipment for the school's recess programs. More information will be provided in coming weeks.

Joy Smith, of the Joy Smith Foundation Inc. made a presentation at our February meeting about the scourge of human trafficking around the world, including Canada, and horrifyingly in Winnipeg as well. The team has viewed an educational video, Christian Response Human Trafficking, produced by the Foundation and it is harrowing to say the least. A DVD of the video is available to borrow upon request. The Foundation also has many educational resources online at [joysmithfoundation.com](http://joysmithfoundation.com)



In conjunction with Earth Day 2022 a **Neighbourhood Clean-up** is planned for **April 23** (rain date April 30), meeting at the Church at **10:00am**. Supplies, gloves, masks and a trailer will be provided.

All are welcome.

Agape Table Inc. has recently begun the long process of purchasing property to renovate and establish a permanent home. This long time friend of All Saints Church recently provided information around their fund raising efforts. After review and discussion your Outreach Team made a unanimous recommendation to Vestry that consideration to supporting their efforts be undertaken.

The Outreach Team provided financial gifts to the following organizations since

December 2021:

- N'Dinawemak (Our Relatives Place) who provide 150 beds for people facing homelessness.
- Tataskweyak at Split Lake Manitoba requested assistance from the diocese for face masks and other Covid related supplies.
- New Directions who provide group homes and programs for people with intellectual disabilities and First Nation youths. We responded to a

- need after a fire at their Portage Avenue offices.
- Turning Leaf Support Service who provide support services for people with physical and intellectual disabilities. We responded to a need after a fire in an apartment building housing ten of their clients on Sherbrooke Avenue
  - To assist with the ongoing tragedy occurring in the Ukraine as a result of the Russian army invasion a donation was given through PWRDF to assist with relief efforts for those forced to flee.
  - Joy Smith Foundation Inc, who are working to draw attention and respond to the evils of human trafficking.

## OUT OF THE MOUTHS OF BABES

BY MARGARET VAN BENTHEM



A memory impregnated in my mind forever. It was Holy Week 1977 when my son David had just turned 2 years and daughter Lisa not yet 4 were sitting on the floor of her bedroom looking at a religious picture book. David reacted to the illustration of Christ wearing the crown of thorns and blood on his forehead. Lisa put her arm around him and very calmly replied “Don’t worry David, he’ll be all cleaned up for Easter.”

Christ carrying the cross (detail),  
El Greco (1541-1614)

# ARLENE'S HOT CROSS BUNS

BY ARLENE MERRICK

1 1/3 cups milk-warmed in microwave  
1 egg, beaten  
1/4 cup butter or margarine, cubed  
1/3 cup sugar  
1 1/4 tsp. Salt  
3 3/4 cups flour  
1 1/4 tsp. Cinnamon  
1/2 tsp. Ground cloves  
1/4 tsp. Nutmeg  
3 tsp. Bread Machine yeast  
3/4 cup currants  
1 1/2 tsp. grated lemon peel



## Glaze

1 egg  
1 tblsp. Water

## Crosses

2/3 cup flour  
9-10 Tblsp. Water

Select dough setting on bread machine. Add first 12 ingredients in the order listed into the bread machine. Press start. (I have a Cuisinart bread maker.)

Heat oven to 350 degrees.

When cycle is complete, remove dough to a lightly floured surface. If dough is too sticky add a bit of flour. Divide dough into 18 equal pieces. Shape each piece into a round, slightly flattened bun and place on a parchment lined baking sheet. Cover with plastic bag and let rise for 30 minutes until doubled in size. Brush each bun with egg glaze.

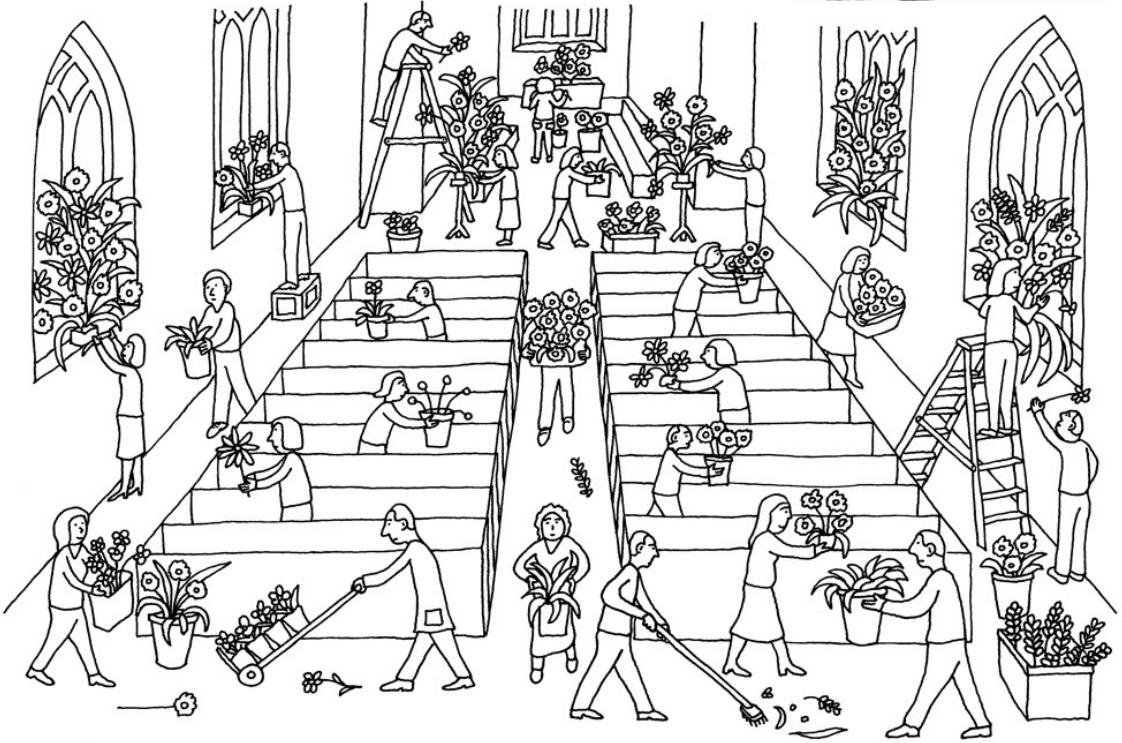
Mix flour and water together to make a thick paste, adding water 1 Tblsp. at a time. Pipe in a cross, using a piping bag or a squeeze bottle. Pipe slowly.

Bake for 15 minutes on regular oven and then 3 minutes on convection (if possible). Cool for 20 minutes before eating. May be frozen.



# DIVERSIONS

## ARRANGING THE FLOWERS



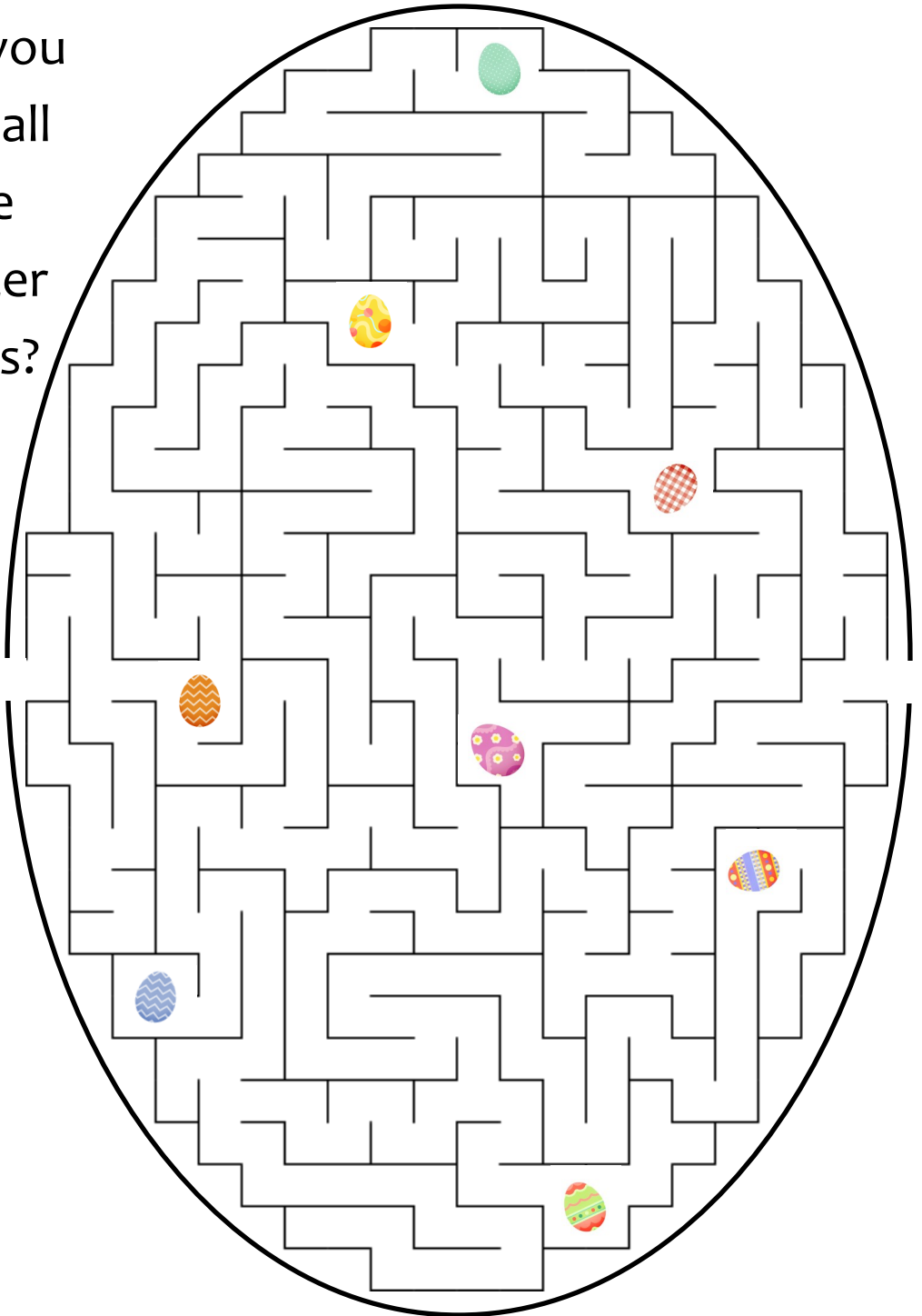
CartoonChurch.com



SPOT  
THE  
DIFFERENCE  
(THERE  
ARE  
TEN...)



Can you  
find all  
the  
Easter  
eggs?







As he rode along, people kept spreading their cloaks on the road. As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying, "Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!"

- Luke 19: 36-38



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Before European settlement, a creek ran through the land on which All Saints stands. May we keep creation and the First Peoples in our hearts as we acknowledge that we work and pray on Treaty 1 Lands, the traditional home of the Anishinaabe, Cree, and Dakota people and homeland of the Metis Nation. We are grateful for their stewardship and hospitality which allow us to meet and serve God the Creator here.

Saints Alive is written and created by the congregation of



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