

Participants in Video Devotions for November, 2021

Date	Worship Assistant (Psalm)	Reader (reading)	Prayer leader
November 7	Tim L	Katharine B	Kara R
November 14	Kim D	Jett I	Jett I
November 21	Kara R	Pam R	Tim L
November 28	Tom R	Eric N	Kim D

Readings and prayers available on the "Sunday Service" page (and archive) of our website. Video clips need to be submitted in advance; contact Pastor Tyler if unclear about parts.

Gloria Dei Lutheran Church is located on original lands of Anishinaabe, Cree, Oji-Cree, Dakota, and Dene peoples, and on the homeland of the Métis Nation. We respect the Treaties that were made on these territories, we acknowledge the harms and mistakes of the past, and we dedicate ourselves to move forward in partnership with Indigenous communities in a spirit of reconciliation and collaboration.

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The Gloria Daily

November, 2021

www.GloriaDeiWinnipeg.org

Vol 2. No. 10

*Though hidden now, the reign of God
may yet unnoticed grow; from deep within
it rises up like yeast in swelling dough.*

ACS #952

The last Sunday of the church year lands in the month of November – usually the second-last or last Sunday of the month (it's not unusual for it to coincide with the Greycup game!) We call this final Sunday "Christ the King" or "Reign of Christ."

A good deal of Jesus' ministry was teaching about this idea of the "kingdom of God." And how did he teach about it? By using stories and illustrations – the kingdom of God is like... *a mustard seed! A father welcoming his child home! A lost coin!*

The kingdom is not a literal place or under the rule of a specific person. However, the illustrations speak to a new day. They speak to an *alternative way!* Is the kingdom of God about power, dominance, great displays of might? No. The parables speak of smaller things, with influence. Is the kingdom of God about judgment and vengeance? No. We hear at least one story of a parent who wants to reconcile with a child who has estranged themselves and squandered their inheritance.

The hymnist references the image of yeast in dough – have you seen the size of yeast? It's tiny! But without it, the dough does not rise.

We may feel insignificant, but God works through us. We may think we have not accomplished great things, but collectively, we are the body of Christ. At the beginning of November, we are reminded of how we are all joined with the saints in light, and – together – we incarnate the kingdom of God when we work towards peace, justice, compassion, and love in the world. Embrace the gift that *you* are to the wider community!

-Pastor Tyler

Mid-week In-Person Worship Services

Since October 14th, we have been having small, indoor, mid-week services on Thursday afternoons.

Attendees pre-register by noon on Wednesday, and are fully vaccinated. We share in the Eucharist, and those joining in commune in the pew. These mid-week services have been video recorded, and you will have seen parts of those services in our public, online worship available on YouTube by Sunday, each week.

Our in-person gatherings are subject to health orders, based on the risk of virus transmission.

As Christmas approaches, we will monitor the safety of having in-person worship. Our hope is to be able to offer Christmas Eve services in our sanctuary, and extra help with hosting will be needed and appreciated!

Wednesdays – 9:30am Virtual Coffee Hour

Sundays – 9:30am Bible Study,

10am time of prayer:

- those who are ill
- those who have experienced loss
- those celebrating birthdays, and other good news



To join in these social times, follow the link provided in the e-news.

Once per month, our prayer time includes online Eucharist (see calendar) – have some bread and juice ready!

As Gloria Dei celebrates its

60th Anniversary in 2021...

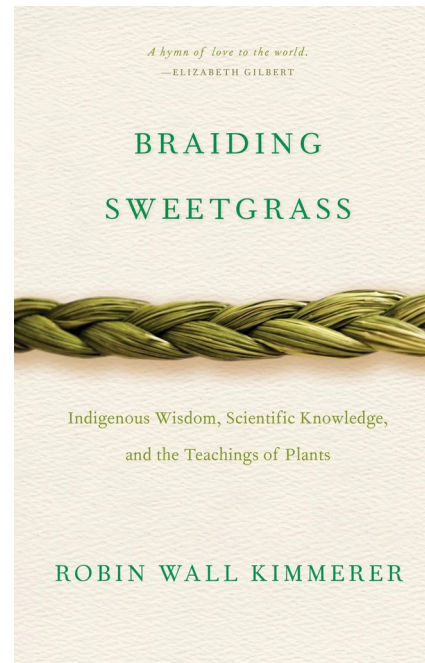


What memories do you have of the past?

What dreams do you have for the future?

Let's share our stories, and hopes!

Book study: "Braiding Sweetgrass"



Drawing on her life as an indigenous scientist, and as a woman, Kimmerer shows how other living beings — asters and goldenrod, strawberries and squash, salamanders, algae, and sweetgrass — offer us gifts and lessons, even if we've forgotten how to hear their voices.

In reflections that range from the creation of Turtle Island to the forces that threaten its flourishing today, she circles toward a central argument: that the awakening of ecological consciousness requires the acknowledgement and celebration of

our reciprocal relationship with the rest of the living world.

For only when we can hear the languages of other beings will we be capable of understanding the generosity of the earth, and learn to give our own gifts in return. (From Milkweed Editions)

Robin Wall Kimmerer is an American scientist, professor and enrolled member of the Citizen Potawatomi Nation.

(<https://www.cbc.ca/books/braiding-sweetgrass-1.6016935>)

Starting November 7th, we'll be reading Braiding Sweetgrass for our Sunday morning study & discussion – more information on the "Christian Education" page of our website.

www.GloriaDeiWinnipeg.org



**The 16 Days (November 25-December 10)
International Day for the Elimination of
Violence Against Women – November 25**

Everyone deserves to live, work and study in a safe environment free from violence. However, many people in Canada and around the world continue to face violence every day because of their gender, gender expression, gender identity or perceived gender.

The 16 Days of Activism against Gender-Based Violence is an annual international campaign that kicks off on November 25, the International Day for the Elimination of Violence against Women, and runs until December 10, the World Human Rights Day. It was started by activists at the inaugural Women's Global Leadership Institute in 1991.

The 16 Days are an opportunity to come together as Canadians, and with partners around the world, to call out and speak up on gender-based violence and to renew our commitment to ending violence against women, girls, LGBTQ2 (Lesbian, Gay, Bisexual, Transgender, Queer, Two Spirit), and gender diverse individuals. In Canada, we also observe the National Day of Remembrance and Action on Violence against Women, honouring the memory of the women we lost during the tragic mass shooting at Polytechnique Montréal on December 6, 1989.

The COVID-19 pandemic has highlighted gaps in the very systems designed to keep people safe. It has created unprecedented challenges for those experiencing gender-based violence and the organizations that provide supports and services to them.

(<https://women-gender-equality.canada.ca/en/commemorations-celebrations/16-days/about-16-days.html>)

A German Lutheran reflects on Remembrance Day in Canada

(from a 2016 article by Christian Schreiner,

Dean of the Cathedral of the Holy Trinity, Quebec)

My grandfather on my mother's side, as a very young man, received the highest military honours as a parachutist in the German Army. The tragedy of his life was, of course, that, once the war was over, he understood that he had been on the wrong side. That, in a way, his greatest achievements had been worth nothing. For many years he did not dare talk about the war, at least not with his children. He feared they would judge him, despise him.

And then there was my grandfather on my father's side. He was the only "Pastor Schreiner" before me, as far as our ancestry records show. He was born in 1903, and in the early 1930s, when Hitler was elected Chancellor, my grandfather served at a German Lutheran Parish in Liverpool, England. Funny how we Pastor Schreiniers have an inclination for ministry abroad...

At the time, there was another young German Lutheran Pastor serving as a pastor in two German-speaking churches in London: the German Lutheran Church in Dacres Road, Sydenham, and the German Reformed Church of St Paul's, Goulston Street, Whitechapel. His name was Dietrich Bonhoeffer. The two German expats met, and they exchanged letters. They discussed what was going on in Germany, and how the church should deal with the new government.

My grandfather tried to convince Bonhoeffer to keep calm; he trusted the authorities, he trusted his beloved Bavarian church. Bonhoeffer, on the other hand, was greatly disturbed and tried to get an ecumenical movement going to help keep the church out of the control of the new regime.

My grandfather was not a Nazi. He never sided with the National Socialists. As a matter of fact, he managed to stay away from Germany, with his family, for many years, while serving parishes in Cairo and later in Rotterdam. According to my father, he actively opposed the Nazis while serving in Cairo, from 1936 to 1939 – which got him into some trouble.

The question that Bonhoeffer discussed with my grandfather is still an important one! What do we do, as Christians, when we see the signs of something going terribly wrong? Do we keep calm – or do we cry out? I, for one, eager to avoid conflict, would probably have agreed with my grandfather.

But Dietrich Bonhoeffer said: "Only he who cries [out] for the Jews may sing Gregorian chant." Full article here: <http://liturgy.ca/german-lutheran-reflects-remembrance-day-canada/>