

THE MESSENGER

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The Rev. Aaron Parsall-Myler, priest, and the Rev. Danielle Lepine, deacon, assist Bishop Jane Alexander as she celebrates the eucharist at All Saints' Cathedral on January 25, the Conversion of St. Paul.

Edmonton diocese welcomes new priest and deacon

MARGARET GLIDDEN
Edmonton Editor

As snow blanketed the streets of Edmonton on the Feast of the Conversion of St. Paul, January 25, 2018, Bishop Jane Alexander ordained the Rev. Danielle Lepine a deacon, and the Rev. Aaron Parsall-Myler a priest, amidst the warm glow of All Saints' Cathedral.

The Ven. Lee Bezanson, rector of St. Matthew's, St. Albert, began his homily by explaining the significance of St. Paul's Conversion to the very existence of Christianity today.

"Until he embarked on what would be a faithful journey to Damascus, Saul truly believed he was a good man," said Bezanson. "He believed in his life's direction and purpose. Then, during a three-day window of darkness, Saul encountered the transformative light of the risen Christ and became Paul. On the ground, helpless, unnerved, confused and blinded for three days, he began to see with a clarity that is absolutely incandescent," he said. "He began to see that there must be a change – a recalibration of his very life. He goes



Archdeacon Lee Bezanson preaches the homily.

from being the Christian faith's most dire enemy to becoming, arguably, it's most important answer. Without Paul's conversion, which we celebrate this evening, and his subsequent ministry, well, we some 2018 years later might not have cathedrals or churches. There'd be no bishops, no priests, no communities."

"Without Paul's lifelong call to make Christ known to the gentile world, where would we be tonight?" Bezanson asked. Then, in jest, he invited the congregation to "imagine a world

where Neil Gordon wasn't the Dean but, in fact, a proctologist. Can you imagine a world where Chris Pappas was not the Rector of Holy Trinity but, rather, a frustrated member of the Screen Actors' Guild disconsolate that the Oscars have passed him by again? Can you imagine a world where I was a Mr. Fix-it handy man?" he said, lamenting that the only screwdriver he had succeeded in using effectively was the kind made with vodka. "Thank God for the Conversion of St. Paul. It changed and perhaps saved our world. It certainly gave some of us some honest jobs."

"As Paul's life was changed forever by Christ's call, so I firmly believe God continues to call people to undergo a significant change in their lives," Bezanson continued. "Tonight in this sacred place, on this Feast of Paul's Conversion, we celebrate the joyous reality that two young people, Aaron and Danielle, have had their own individual Damascus experience. They have been called to service in Christ's name and for Christ's sake: Aaron as a priest; Danielle as a deacon."

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PrayerWorks celebrates life, one meal at a time

MARGARET GLIDDEN
Edmonton Editor

It's a typical winter morning in downtown Edmonton. The streets and sidewalks wear a thin coat of ice. The cold, dry wind penetrating my own coat makes the -10 temperature feel more like -20. The #5 bus pulls up to the 103 Street stop, and I gratefully jump aboard. The #5 is one of the busiest public transit routes in the city. My travelling companions are men in reflective overalls, mothers pushing strollers, an elderly man pushing an elderly woman in a wheelchair, and several men clanking garbage bags full of bottles. We head east down Jasper Avenue then turn north up 95 Street to 118 (Alberta Avenue). In this eclectic and ever-transforming neighbourhood character homes, ethnic restaurants, coffee shops and art galleries share the street with derelict buildings – signs of the deep poverty and social issues that have long been part of Alberta Avenue's story.

Just off 93 Street, tucked in behind the Nina Haggerty Centre for the Arts, is where, especially around noon on Thursday, supper-time on Friday or on Saturday morning for breakfast, I am bound to meet some of my fellow travelers. They gather in the church home of the Anglican parishes of St. Stephen the Martyr and St. Faith in a space large enough to accommodate several hundred friends for a meal. This is the community of PrayerWorks Common. A community where - as St. Faith's website says - "we can celebrate the joy and beauty of life, and be with those in pain and need. In other words, this is a community full of Gospel life, and we are blessed to be part of it."

At first glance, PrayerWorks is a warm and inviting hall filled with people of all walks of life sitting down to a warm cup of coffee and a steaming bowl of soup. Behind the scenes is a triune of churches, community members and agencies, that the Ven. Travis Enright, rector of St. Faith and Archdeacon for Indigenous Ministries, describes as "leaning on each another for support," to uplift the ministry.

In 2016, more than 8,000 meals were provided by the PrayerWorks ministry. Community meals are served on Thursdays, Fridays and Saturdays, from mid-September until mid-May. It is difficult to predict how many guests might drop in on any given day or what their needs might be. Some people come for friendship, others for a good meal and most for a combination of both. It takes a lot of behind-the-scenes work to make PrayerWorks a stable, welcoming community seven days a week. The hall is used by 10 different community groups, including community kitchens, addictions groups, parents and toddlers groups, to name a few. The Rev. Ruth Sesink-Bott coordinates a network of volunteers from churches throughout

the city, members of the surrounding community and social agencies.

Sesink-Bott says on-going development of the Ice District has displaced a transient population that accesses support services in the downtown core, sending people as far north as Alberta Avenue.

"We've definitely noticed an increase in the number of guests we serve," she says. "Some days it's so busy we seat people in the Narthex. We're glad to be a presence and grow our community but, at the same, it's frustrating that people have to trek all the way up here for support." In response, the PrayerWorks team has extended its hours. "When our volunteers are here, our doors are open," she says.



Community members look forward to visits from Duke the dog.

nearly \$30,000 renovation. Funding was provided by the Anglican Foundation of Canada, the Hospitallers of St John, as well as Anglican churches and individual donors. The kitchen is now equipped with a separate handwashing sink, a prep table, more electrical outlets, and a commercial freezer that enables them to store large quantities of donations from the Food Bank. The next item the PrayerWorks' team hopes to be able to check off its

wish list is a commercial fridge.

What we give to this community, we get back 10-fold. Sandra Arbeau



Sandra Arbeau and a member of the PrayerWorks community share a bowl of soup and a hug.

All the meals are served by volunteers, from salad, to the main course, to dessert. "This helps us build a core of hospitality," says Sesink-Bott. "There are no line-ups. Just like in our own homes people are served on real plates with real cutlery."

It was a happy day last fall when PrayerWorks had the financial means to purchase a new dishwasher. The stainless steel appliance sterilizes and washes, cutting dish time by several hours.

"The dishwasher was always the bottleneck and we got slower as the night went on," says the Rev. Arthur Dyck, who has been helping coordinate community meals for seven years and currently serves as PrayerWorks Chaplain and St. Faith's Deacon. "Now we can keep up with the dishes as they come in. It's made for happier volunteers."

At the same time the dishwasher was replaced, the PrayerWorks Common kitchen underwent a

"They do good meals here," says Gary Edwards, a member of the PrayerWorks community. Edwards, who lives nearby in the Alberta Ave district, says he and his partner Theresa joined the PrayerWorks community about five years ago.

"I enjoy meeting people and have told many of my friends about this place," says Edwards, who proudly serves on the Canadian Native Friendship Centre Board. When faced with health challenges, PrayerWorks Common provided support for both Edwards, who is in remission from cancer, and Theresa who suffered a stroke and seizure in 2016. "Arthur was one of the first people I talked to," says Edwards. "He was a saviour to both of us. He took me to the hospital to see Theresa. She was in a coma for six days and I was with her the whole time." Now, when their health permits, the couple likes to volunteer at the Saturday morning breakfasts.

"What we give to this community, we get back 10-fold," says St. Faith's deacon, the Rev. Sandra Arbeau. "We learn to share and watch out for each other. If I need help serving a table all I have to do is ask." As Volunteer Team Lead for the Thursday Lunch Program, Arbeau has been part of the PrayerWorks community for about six years. "I enjoy the company of the people," she says.

Living in the Alberta Ave community has helped Sesink-Bott and her husband Dawson form relationships with the people who are part of PrayerWorks. "We are walking alongside our neighbours." In addition to coordinating efforts at PrayersWorks Common for the past two years, Sesink-Bott ministers to St. Mary's Anglican Church in the Highlands, where she has been curate since September, 2017. Balancing these roles can be challenging but, she says, St. Mary's has been a distribution depot for the Edmonton Food Bank for more than 15 years and that "has been a blessing, enabling us to work with some of the same demographics."

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Since the installation of a new dishwasher in the fall, volunteers like Rhonda have been able to spend less time cleaning up and more time visiting with guests.

Lay evangelists ready to engage world for Jesus' sake

The first licensed lay evangelists of the Diocese of Edmonton were commissioned to proclaim God's love to the world during an Evening Prayer service, January 14, at All Saints' Cathedral.

The Rev. Tim Chesterton, Warden of Lay Evangelists and Rector of St. Margaret's, Edmonton; presented Alison Hurlburt, Christ Church, Edmonton; Corinna Kubos, St. George's, Fort Saskatchewan; and Jenny Stuart, St. Matthew's, St. Albert for commissioning by the Very Rev. Neil Gordon, Dean of Edmonton. Bishop Jane Alexander was unable to preside due to illness. Also representing the community of lay evangelists as participants, teachers and learners were the Rev. Sandra Arbeau, who completed the lay evangelism formation process and was recently ordained a vocational deacon; the Ven. Richard King, Archdeacon for Mission and Discipleship and Rector of St. Luke's, Edmonton; and the Rev. Stephen London, Rector of St. Thomas, Sherwood Park.

"Tonight our Lord Jesus Christ has given a wonderful gift to His church," said the Rev. Tim Chesterton in his homily address. "He has given us the gift of Alison, Corinna and Jenny to be sent out as evangelists, to spread the good news and to help make new disciples for Jesus."

Chesterton connects his own passion for evangelism to the very beginning of his conscious Christian journey.

"I was always a churchgoer, but I made a conscious decision to give my life to Jesus at the age of 13," he said in an interview with *The Messenger*. "The one who prompted me to do that was my Dad. Through a process of events I had become curious and hungry for a personal relationship with God, and Dad was the one who challenged me (in a gentle way) to 'give my life to Jesus'. I did, and that led to a whole new experience of life and Christianity for me."

"One of the things Dad told me after I made my commitment was 'tell someone about it right away.' I was a shy introvert, so it was scary. But it was good for me to get going right away and I never looked back. I'm sure I wasn't a very tactful evangelist in high school, but one of the biggest thrills of my early years as a Christian was to be part of the process by which my best friend became a Christian."

In his homily, Chesterton noted that Anglicans have not always been eager "to receive Christ's gift of evangelists," as described by Alison Hurlburt in her reading of the first lesson, Ephesians 4:1-16. "Some people see evangelists as a nuisance, or an embarrassment, or a theological anachronism. But we're here to receive that gift and celebrate it together," he said.

He asked the congregation to pray for the new lay evangelists as God guides them in their mission to "live out the fullness of Christ before the world," as we, the Church, are asked to do with the gifts that each one us is given. "We Christians believe that

God's gift of Jesus to the world is the greatest expression of the love of God the world has ever seen...and evangelism is *all* about love.

"These three evangelists are not ashamed of living as Christians outside the walls of the church. In the working world, and in their daily lives with their families and friends, each of them has taken the step of identifying themselves as followers of Jesus. And each one of them

is finding ways of effectively engaging the world they live in every day, for the sake of Jesus and His gospel.

"Employed in post-secondary education, correctional services and property management, Alison, Corinna and Jenny are well placed to, through their effective witness, help people fall in love with and follow Jesus amidst the struggles of a largely apathetic or unbelieving community," Chesterton said.

"As followers of Jesus, we are called to share the good news of His self-giving love for the whole world," said Hurlburt in an article for the *Christ Church Connexion* newsletter. "Yet often we are uncomfortable with how to share our faith with others. We worry about being too pushy and alienating people, or we simply don't know where to begin."

With support and guidance from Christ Church Rector the Rev. Susan Oliver, Hurlburt will begin her lay evangelist ministry at Christ Church by facilitating adult education courses, organizing



The Diocese of Edmonton College of Evangelists, from left: Tim Chesterton, Corinna Kubos, Richard King, Jenny Stuart, Stephen London, Alison Hurlburt and Sandra Arbeau.

Sundays and Seasons of Invitation, and working on other initiatives to help "make Christ Church as welcoming a parish as we can possibly be."

After visiting three dioceses in the Church of England, in 2012, Chesterton designed a lay evangelism formation course in the context of the Edmonton diocese's unique geographical setting. Through 2016 and 2017, participants attended 12 training sessions exploring such topics as: relational evangelism, helping new disciples grow, running invitation Sundays, practical neighbourhood outreach, dealing with common questions and objections to the Christian faith, evangelistic preaching and testimony and running inquirers' courses."

"The new lay evangelists will be working on a volunteer basis in their home parishes on a variety of outreach-oriented activities. But at the heart of all they do will be the desire to make the gospel of Jesus Christ known beyond the walls of the church community, and to invite people to become His followers," Chesterton said.

"In the New Testament, evangelism goes together with Jesus' commission to make new disciples - hence the 'setting our feet on a better path.' And of course, if the message of Jesus is true, then sharing it with others is an act of love. There are, of course, many ways to spread it. The basic way - the one we start with in our course - is one-on-one conversation in the context of good relationships. In my view, everything else flows from that," he said.

Chesterton plans to start the next two-year lay evangelist formation process in the fall of 2018. To find out more, email stmrector@gmail.com.

Turn to page 10 for a Q&A with lay evangelist Jenny Stuart.



Lay evangelist Alison Hurlburt, a member of Christ Church, Edmonton, reads the First Lesson.

SUBMISSIONS DUE 1 MONTH PRIOR to PRINTING DATE

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Mission Action Planning: first question - who are we?



The Ven. RICHARD KING
Archdeacon for
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Diocese of Edmonton

Last month we began to put all we have been considering into practice as we look at developing a parish Mission Action Plan (MAP) based on Jesus' discipling model of Engaging, Nurturing, Encountering the power of God through mission and Growing (see Luke 7-10). We've said that the

purpose of a MAP is to develop disciples who grow the church and we've been praying for Jesus' guidance. So what's the next step? It is to discern what Jesus is calling you to do next as a Christian community.

So what is your vision? Perhaps you don't like that question. Perhaps the word 'vision' has been over-used. Okay then, let's look at it another way. Trusting as we do that, because we are His people and led by His Spirit, He will speak to our hearts: what is He laying on your heart? What do you care about? What direction of travel do you sense you are being led toward? What might God be calling you to do as the people you are? How are you gifted as a church family?

I say all this because many churches might, for example, want to do 'youth

work' out of a desire to see more young people in church, and quite right, too. But is that 'who you are' as a church family? Is there anyone gifted or experienced in youth work? To put items on a MAP for which no one is either gifted or experienced is to start in such a way that disappointment and discouragement are guaranteed. Who are you and what can you do right now? That is the place to start. Jesus will never ask us to do something for which He has not gifted us.

The following questions always help me sharpen my understanding of what our 'vision' might be and the direction that Jesus might be calling us. Some are more relevant at some times than others, but it's good to keep them together as a set.

• Who are we? Where are

we at (spiritually and geographically)? What are we good at?

- Is our ministry aligned with who we are, where we are and what we are good at?
- What do we seem to be led toward?
- In what health/condition is the life of our church community? What is good? What needs addressing?

The Five Marks of Mission are also a good 'check-list':

- To proclaim the Good News of the Kingdom
- To teach, baptise and nurture new believers
- To respond to human need by loving service
- To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation
- To strive to safeguard

the integrity of creation, and sustain and renew the life of the earth

These are so important that they were added to the diocesan constitution in 2015. But please note: a healthy missional church has all five marks present. I have noted that there can too easily be a focus on marks 3-5. All are needed and necessary.

Natural Church Development tools, as offered to each church by Archdeacon Chris Pappas, are also helpful to highlight what is good and what needs improving.

Once the reflection work is done, using these questions and tools, a sense of your vision – a 'direction of travel' – will emerge. That's where we'll pick it up next time.

*With every blessing,
Richard*

Being a disciple of Christ means walking, not just talking



The Ven. TERRY LEER
Archdeacon for
Mission Development
Diocese of Athabasca

"Shut up and put your money where your mouth is." We've all heard something like that. Usually, I don't feel so good afterwards. I usually feel

that my accuser has just made a valid point—at least somewhat. I can talk the talk, but I also have to walk the walk.

Of course, this is highly poignant for us Christians. Sunday by Sunday we say, "We believe in one God, the Father... We believe in one Lord... We believe in the Holy Spirit..." A couple of Sundays a year we respond with "I will, with God's help" to questions about continuing in the apostles' teaching and fellowship, proclaiming the good news of God in Christ, and seeking and serving Christ in all persons. We talk the talk. But, "put your money

where your mouth is."

Ok, I get it. If I am a disciple of Jesus, then my Jesus-like life has to be seen in what I do, as well as heard in what I say. What I say in worship on Sunday has to be made visible in what I do (and say) in the rest of the week—at work, in my relationships, and in how I spend my discretionary time. "Put your money where your mouth is."

But I also realized that I have to take this sentence literally—"Put your money where your mouth is." It is an integral part of my discipleship that I put my money where my mouth is.

Part of how I walk the walk is how I spend my money.

In our house, it's pretty easy: the paycheque comes in, we move the decimal point one digit to the left and we write a cheque to our parish church for that amount. It's funny, in a way - the only thing for which we still use cheques is our church offering. But we do it because we know we need to walk the walk for our own sake. "Put your money where your mouth is."

"Thy kingdom come, thy will be done, on earth as it is in heaven." That's what we say and it is up to us disciples to be the channel through which our own

prayers are answered. "Thy kingdom come, thy will be done on earth through us." Living what we say we believe in tangible, visible and audible ways is what it means to be a disciple of Christ. As disciples (read "apprentices") of Christ, we become the primary source of gospel for others as we express and proclaim our own faith through our words and actions.

Maybe someday people around me will remark, 'Say! You really put your money where your mouth is—both literally and metaphorically!' I would like that—and so would Jesus.

Messy Church Families Create 'Holy Chaos'

ALISON HURLBURT
Christ Church, Edmonton

One of the best things I've learned from Rev. Sue (rector Susan Oliver) is the term 'holy chaos.'

Messy Church is the ministry at Christ Church that most fully exemplifies what 'holy chaos' is. One

Friday each month, the hall is taken over by small children, their parents and grandparents. Tables are full of plates of food, sheets with lyrics to campfire songs, and goodies for crafts and activities. We break bread, pray together, and explore our faith through activities that engage us physically,

artistically, and socially; often leaving more than a little mess behind.

Messy Church was started in 2004 by Lucy Moore, an Anglican woman living in Portsmouth, UK. Over the past decade, Messy Church has spread far and wide, with several churches in Edmonton running

regular 'messy' services. The evenings parishes spend together open many doors for people. Messy Church groups are both a place for a new Christian community to grow and a way for existing parishioners to strengthen their connections with each other and with God.

I see small traces of Messy Church scattered throughout my life—a miniature pumpkin

decorated by my daughter at Thanksgiving that she continues to adore, tiny animal figures in the nursery from our discussion of God's creation, bright finger-paint masterpieces on my friends' fridges.

All of these things remind me of evenings spent with old friends and new faces, sharing our faith over tables as Christians have done for so many years.

Athabasca supports lay readers through training weekend

The Ven. TERRY LEER with
Editor PETER CLARKE
Diocese of Athabasca



On April 13 – 15, the Lay Readers of the Diocese of Athabasca will gather in St. Peter's Ecumenical Church under the mentorship of the Very Rev. Jason Haggstrom and the Ven. Terry Leer for a weekend of fellowship and education. The conference, entitled "Competent and Confident," is aimed at building capacity for ministry in the diocese as well as providing meaningful support to all those who serve as lay readers, including those who are in training or who are candidates to become lay readers.

Lay readers serve under license from the Bishop as they provide significant ministry across the parishes. Lay readers have the ability to lead services in the absence of ordained clergy. They are also involved in the normal support of pastoral care in their parishes.

The Diocesan Executive Council, at its meeting in January, voted to support the conference by providing meals on the Saturday and two nights' accommodation. Participants will stay in a motel for the weekend—away from kids, jobs and maybe even spouses.

Sessions facilitated by the Dean and the Archdeacon will focus on creativity and competency in the



Archdeacon Terry Leer presents background information on the Bible.

design and execution of liturgies such as Morning Prayer and the Burial of the Dead. Time will also be devoted to developing a rule of life

for lay readers, acknowledging that a competent lay reader is also able to listen to and follow the promptings of the Spirit.

The conference starts at 7:00pm on the Friday, with a reception at St. Peter's and ends with a potluck after the Eucharist Sunday morning.

It is important that people planning to attend this conference register in advance. Registration forms can be completed and sent in through your parish. More information is available from Archdeacon Leer by phone at 780-624-2767 or by email at amdath@telus.net.

The firm deadline for conference registration is March 26.

Athabasca Diocesan Executive Council maps out 2018 goals

PETER CLARKE
Athabasca Editor



The first meeting of the new Diocesan Executive Council (DEC) for the triennium took place in High Prairie at St. Mark's Church, January 12-13. The gathering commenced with the eucharist, Bishop Lawton presiding.

Members of DEC discussed our goals including: unity, servanthood, community, building connections and family. Above all, we agreed our focus will be on fulfilling the goals of God and His Kingdom. Many other comments and suggestions concerning our goals may become points of discussion for future council meetings.

An important issue is how to facilitate meaningful communication between meetings, which are held three times a year. It is important for council members to communicate with one another, but also to interact and receive feedback from our parishes.

In relating to the sense of community, the diocese has planned a Church Family Camp, to be held

in Slave Lake August 17-19. All parishioners from across the diocese are encouraged to attend.

DEC also offered guidelines for the preparation of a diocesan Narrative Budget, which is to be produced and shared at each parish annual meeting. The hope is that this type of document will assist in outlining and explaining the funds needed by the diocese and how such funds are used for the Glory of God.

A small committee of DEC members was assembled to look into all matters relating to clergy housing and related costs, including mileage etc. This will not include clergy stipends, as the diocese is a member of the Council of the North which sets stipends for member dioceses.

The next few months provide ample opportunity for us to gather together and better engender a sense of family and community. A significant bequest by an individual in one of our parishes enabled DEC to approve funding for a Lay Readers' Conference to be held April 13-15 in Slave Lake. The bequest was expressly given to help with lay training in the diocese. This funding will cover most of the costs

of this event, including meals and accommodations. The purpose of this gathering is to provide a time of learning, growth and an appreciation of the role of lay readers in the diocese; particularly at this time when there are a number of clergy vacancies in Athabasca diocese. Please encourage your lay readers to register for the conference.

Two additional conferences to note are the Youth Leader's Conference March 16-18 and the annual ACW Conference which will take place April 27-29 in Beaverlodge. The guest speaker for this conference will be the Rev. Chris Tapera, Rector of St. Thomas, Fort McMurray.


During our last diocesan synod we spent a number of hours talking of the proposed change to the Marriage Canon XXI. Many varied views were expressed at that time, which it was thought did not give

a clear directive for a definitive response from this diocese. However, DEC determined that there is a need for our official response to the Council of General Synod (COGS), which will be provided later this year.

We further discussed ways to improve communication within our diocese. We determined that we need an effective means of sharing the results of DEC meetings. To this end, it is expected that members of council shall fully communicate what happens at meetings, not just with their own parish points, but also nearby communities that may not be represented at DEC.

At the conclusion of the meeting many members had a two-six hour journey home, which shows the level of commitment DEC members have in serving God in His Church.

The next meeting is set for May 11-12 at St. Mark's in High Prairie.



Athabasca Anglican Church Women's Annual Conference

April 27-29

St. Luke's Anglican Hall, Beaverlodge

Guest Speaker: the Rev. Christopher Tapera
Rector of St. Thomas, Fort McMurray

Hosted by the ladies of St. Luke's,
Beaverlodge and Christ Church, Grande Prairie

For more information and to register, visit:
<https://sites.google.com/site/anglicanwomenofnorthernalberta/home>
or email Ann: wputman17@gmail.com

ATHABASCA DIOCESE CONNECTIONS

Diocesan website: www.dioath.ca
(includes sermons for lay readers for each Sunday)

The Anglican Centre (archives for the Diocese of Athabasca)

Phone: 780-624-2767
Fax: 780-624-2365
Email: dioath@telusplanet.net

Parish websites

- Peace River: www.stjamespr.org
- Fort McMurray, All Saints': www.allsaintsanglican.ca
- Fort McMurray, St. Thomas': www.sttom.ca
- Grande Prairie: www.christchurchanglicangp.org
- Boyle: www.parishnorthernlights.org



Team Jesus REACHes out to school breakfast club

MARGARET GLIDDEN
Edmonton Editor

Because a great day starts with a great breakfast, the Mission of St. Saviour, aka Team Jesus, joined parent volunteers, staff and students for the Wabamun School Community Breakfast on January 26.

In an effort to provide the Kindergarten to Grade Nine students of Wabamun School with a healthy start to their day, Colleen Atkinson and a team of parent volunteers run a Breakfast Club five days a week.

St. Saviour's was able to use some of its proceeds from the Edmonton diocese's REACH Campaign for ministry and mission to purchase a grill for the school kitchen and food for one of the breakfasts, says Rector the Rev. Coleen Lynch. Several members of the parish, including Coleen and her husband the Rev. Mike Lynch, braved winter driving conditions in their pajamas (it was also Pajama Day) to scramble eggs, chop fruit and serve around 200 people at the community breakfast.

While the school Breakfast Club provides a morning meal every day, several times a year the Wabamun community is also encouraged to get to know one another over coffee and pancakes.

Research shows that 60 per cent of a child's learning happens before the noon bell (source: www.breakfastclubcanada.org). With financial support from the Breakfast Club of Canada, as well as donations of time and money from community groups and parent volunteers,



Top left: Wabamun Mayor Charlene Smylie, Breakfast Club Coordinator Colleen Atkinson, Mission of St. Saviour Rector Coleen Lynch and Team Jesus members Mike Lynch, Wendy Wiles and Sandy Cornell, Wabamun School Principal Les Worthington; The Wabamun School Kindergarten class says 'Thank You!' to Rev. Coleen. Bottom left: Team Jesus serves breakfast to 200; Colleen Atkinson enjoys a well-deserved break with her family.

Wabamun School's 98 students have access to a nutritious morning meal and healthy snacks throughout the day.

"When I first moved here, I didn't know anyone," says Atkinson. "I started helping with the Breakfast Club. When the person who brought it here moved away, I just kept on. We're trying to build community and I've gotten to know a wonderful bunch of people in this kitchen."

Atkinson shops for groceries and creates healthy menus featuring the likes of breakfast sandwiches, banana wraps, fruit cups, yogurt parfaits, smoothies, bagels, even grilled cheese sandwiches. She also fills grab 'n go baskets with fresh fruit and granola bars for the school office. Throughout the day, anyone who is hungry for a snack can stop by and see school secretary Debbie Harris.

Not only does the Breakfast Club provide a place for kids to interact with one another before the first bell, "It's nice for the students to go to class on a full tummy," says Harris.

"I love the breakfast program," says parent volunteer Candy, pouring glasses of orange and apple juice for the kids as they file one-by-one into the gym. "It's the only way I can get my son to eat before school."

Breakfast is brain food, and yet, one out of five kids in Canada is at risk of starting the school day on an empty stomach. The Breakfast Club of Canada is endeavouring to improve those statistics. As of July, 2017 there were 118 Breakfast Clubs in Alberta, 22 of which provide healthy morning meals to more than 2,500 Edmonton area students every



school day. In addition to offering breakfast programs in schools and communities across the country, the Breakfast Club of Canada drives social change on a larger scale by training volunteers to build community engagement.

"A lot of young families are choosing Wabamun as a smaller, more affordable place to live," says Charlene Smylie, mayor of the village of 700. "This opportunity to bring everyone together for breakfast has made a huge difference to our community, and it just wouldn't be possible without the volunteers."

School Principal Les Worthington agrees that the Breakfast Club and its success are volunteer-driven. He says having the space to welcome volunteer groups such as St. Saviour's church has also been beneficial to the program. A couple of years ago, Parkland School Division and community groups pooled their resources to convert a former locker room into a functional school kitchen. The kitchen is adjoined to the gym providing easy access for volunteers carrying food out and cleaning up after breakfast.

"When a child's basic needs are met, their learning potential is far greater," says Worthington. Balanced meals lead to improvements in attention span and concentration, memory, interest in coursework and, ultimately, academic performance. Making the grab 'n go baskets accessible to everyone helps eliminate the stigma of "that's the kid who always needs food," says Worthington. "Anyone, staff included, can stop by for a banana or Nutri-Grain Bar."

Parent volunteer Lindsay Hall

has been helping with the program since Day 1. "I've seen a lot of positive changes in the kids," she says. "They have a stronger sense of comradery."

"At the breakfasts you get to see that Wabamun is full of young families and not just a retirement community," says

LaVerne MacDonald, a resident of the Parkview Manor retirement community, who also sings with the St. Saviour's worship band.

Since its formation through the Edmonton diocese's Rural Ministry Initiative (RMI) four years ago, the parish of St. Saviour's Mission has been a visible presence in the Village of Wabamun. The parish holds regular Sunday worship in the Wabamun Seniors' Centre, where members also help out at the community thrift store. Team Jesus organizes an annual Highway Clean-up and volunteers for the Dragonfly Festival every spring and summer. Throughout the year, Rev. Coleen leads special services like Cowboy Church, Benedict's Breakfast and a Pentecost Pie Party.

St. Saviour's is currently offering the 7th edition of "Come and Ask" - a drop-in Bible study held Monday afternoons until March 26 - in the parish's Main Street Marketplace office. People are encouraged to bring their questions about God, church, religion and life in general.

"Everyone is so accepting of each other and our questions. It's been awesome," says St. Saviour's Treasurer Wendy Wiles. In addition to supporting community initiatives like the Wabamun School Breakfast Club, proceeds from the Reach Campaign have helped the parish purchase study resources for "Come and Ask."

"We now have 10 regular members, and with two United Church people and, possibly, someone from the Alliance Church, we could be up to 10 at our next gathering," says Lynch.



The Rev. Danielle Lepine

I have always been captivated by the Anglican religion because it is truly so very rich in traditions, inclusive in membership, and beautiful in celebrations. This love of the Anglican faith stems from being not only a cradle Anglican raised by God-loving and God-fearing parents, but also from having a Godfather who was himself an Anglican priest. Growing up, my father was in the Navy and we moved quite frequently. My mother continuously sought out new Anglican churches to attend and where she would also teach Sunday school. My mother has truly been my example of the selfless offering of oneself to the building of the Kingdom of God.

I have truly been blessed in my adult life with not only three fabulous children: Jory (16), Paul Jr. (13), and Emily (11) and supportive family, but with an amazing diocese which has supported my desire to be able to reach out and help others in the name of Jesus Christ. With this amazing support, I have been able to organize vacation Bible schools for children, youth groups for teens (The Rev. Jordan is going to be taking over the youth group, however I will be helping plan and I truly hope I am able to lead a youth group again because the youth are way too fun to not be



with!), coffee groups for fellowship, support groups for caregivers, and I have even led Bible Study a few times. I can honestly say I don't know which demographic I prefer to work with, as I love the different energies in each and every group. This diocese has some of the most amazing people within it, and being able to work with so many different demographics has truly been a blessing to me.

I look so forward to seeing what God has in store for me in my future within this amazing diocese and I eagerly await to be witness to the amazing blessings He has in store for each and every one of us. I have been Parish Administrator at Good Shepherd Anglican Church for 3.5 years now and will be continuing the role as long as I can.

I would like to thank the entire Diocese of Edmonton for their tremendous support, encouragement, prayers and presence within my life. I look forward the amazing things we will do in the future in the name of God, our heavenly Father.

The Rev. Aaron Parsall-Myler

I was born in Croydon, England to wonderful parents. I come from a large family on both sides. I was christened in our parish church, but my family was not a family that went to church regularly, only on occasions such as weddings, christenings and funerals. My mum, however, loved telling me and whoever was listening that I would always drag her into churches. I was, according to her, fascinated with the glass windows and the architecture, and she would joke that I was likely to become a priest.

On October 7, 2017 I married my wonderful wife Erika who, since we met and I became part of her family, has been by my side on this journey. We love to escape the city, and spend time when we can in mountains, especially Canmore. One of my interests is films, but I also enjoy reading.

My journey in knowing God began while I was in high school. I was involved in a couple of noon-hour clubs: one of which spoke about Christianity, and the other which spoke about raising money for a youth shelter committed to helping young people living on the streets learn skills and transition to living and working on their own.

I then started going to church, at first to a Sunday night youth group run by the Baptist Church. Gradually I became more involved in the church. Eventually I became a member of Emmanuel Anglican Church, South Croydon, where I felt a sense of belonging and found what I had been missing. I became a fully active member of the youth group and then youth leader.

In 2007, I moved to Canada to study English and history at Cape Breton University. I thought that I



would become a teacher. But, after four years of study, I felt called to a path I had not envisioned for myself. Looking back, especially at this moment as I am ordained to the priesthood, I see that behind the scenes God was preparing me for a vocation in the church.

In 2011, I moved to Edmonton and began attending St. Augustine Parkland, Spruce Grove, where my discernment began. I was appointed theological student/ youth minister for St. Matthias, Edmonton in 2013. While I was at St. Matthias I started working with the Salvation Army as Assistant Manager for their Residential Centre in Edmonton; helping men 18+ with transitional housing. I became a Canadian Citizen on March 18, 2015, and I was ordained a deacon by Bishop Jane Alexander at All Saints' Cathedral on March 25, 2015. In April, 2016, I became the chaplain at the Salvation Army.

I eventually left the Salvation Army to gain more experience in parish life, first as the Deacon at the Cathedral and then, on November 5, 2017, I was appointed Curate at St. Matthew's Anglican Church, St. Albert. One of my main focuses while I am here is to connect with those who are unable to attend regular Sunday services, but also to learn from Archdeacon Lee (Bezanson) and the Parish about what it means to be a priest, especially in this day and age.

Edmonton diocese welcomes new priest and deacon continued

Continued from Front Page.

"Aaron and Danielle, I sincerely hope that you come to the moment when the Bishop pronounces her affirmation and official blessing, there will reside within both of you

a substantial portion of humility and a healthy measure of terror," said Bezanson.

"As we heard mentioned by a man named Jesus in our Gospel selection, Matthew 10:16-22, read by the Rev. Billy Isenor (Assistant

Curate, St. Augustine's Parkland, Spruce Grove), Jesus did not sugarcoat the costs and the demands involved in being a follower, a disciple in the establishment of His kingdom. He sent His disciples out into a less than calm, less than tranquil, less than harmonious world. He knew that there would be times ahead of challenge and hardship, times of confusion, maybe even times of despair, hatred and death. Yet, Jesus sent them out regardless.

"But in the sending, there was also a very powerful reminder that wherever they might be called, whatever they might be asked to do,

they would not be alone. For you, Aaron and Danielle will have the presence of God through His Holy Spirit. Because God has called you, He will never leave you. You are also supported by each and every one of us in this building. We play the role of that great cloud of witnesses that Hebrews 12 talks about. We are your Bishop, we are your Dean, we are your Archdeacons, we are your Priests, we are your Deacons, we are your Laity. We are all here tonight to support you and, in any way possible, help sustain you. Never forget that as you set about your ministry."



We need each other's strength to make a difference

Editor's Note: During the Week of Prayer for Christian Unity, an ecumenical initiative celebrated globally from January 18-25, the Rev. Dr. Scott Sharman, Canon Theologian in Mission for the Diocese of Edmonton and Ecumenical and Interfaith Relations Animator for the Anglican Church of Canada, preached the homily at St. George's by the U of A, Edmonton. He reflects on the theme: "Liberation from Slavery," chosen by the churches of the Caribbean.



Canon SCOTT SHARMAN
Honorary Assistant
St. George's, Edmonton

Of course, we know that the Caribbean Islands have a deep and painful history in connection with slavery. It is thought that between about 1650 and 1800, more than million West Africans were taken from their homelands, shipped across the Atlantic, and bought and sold

to work on plantations in the colonial Empires of the British, the French, the Dutch, and the Spanish. The practice of migration through indentured servitude also continued from other places for some time after this – China, India, etc. To some degree these practices were based on the idea that some lives, European lives, were more valuable, more human, than other lives, and therefore those others could be commodified and used.

Slavery is also something that comes up a fair bit in the bible. One of the most defining experiences of the story of the people of Israel in the Hebrew Scriptures has to do with their time as slaves to the Egyptian Empire, of their crying out to God for liberation, and of their eventual salvation from that system. In reading from Exodus 15 we hear the song of Moses and his sister Miriam, who praise God for the newfound freedom from oppression which their people had suffered for generations. "Pharaoh's chariots and his army he cast into the sea; his picked officers were sunk in the Red Sea. The floods covered them; they went down into the depths like a stone. Your right hand, O Lord, glorious in power—your right hand, O Lord, shattered the enemy."

This can be a difficult passage to listen to because it seems to be extolling God for the violent end that befalls the Egyptian army in their attempt to restrain their fleeing slaves as they make their exodus. But when we remember the context, and that this is a very raw and guttural expression of a group of people who have been enduring tremendous abuse and hardship, it helps us understand where those feelings are coming from. While it is true that, in this particular text, it is the Egyptian army that is thrown into the Sea to save the Israelite slaves, surely we need to recognize that the real enemy that God is acting against is the idea

that one group of people can own and control another group of people, regardless of which people are the oppressors and which are the oppressed. And this recognition enables us to understand why this passage has been a source of inspiration and hope for enslaved peoples at many different times in human history since.

In numerous other places throughout Old and New Testament Scriptures slavery is addressed. The bible reflects that it is the product of particular times, cultures, and worldviews, in that it seems to accept it simply as something that exists without outright condemning it. However, Scripture does clearly view slavery as a societal structure that is detrimental to human dignity, and it takes some quite counter-cultural stands against it in outlining very strict guidelines and regulations over it. The Law even went so far as to say that if slavery was permitted within the Israelite system, all slaves should be given their freedom after seven years so as not to give the impression that one human being truly owns another.

Later in Church history the slavery abolitionist movements of the 17th, 18th, and 19th centuries often did have a strong Christian basis in both Europe and North and South America, and regularly saw diverse Christian denominations working together in this common cause – Baptists, Methodists, Anglicans, Catholics, Presbyterians, etc. It was an early anticipation of social justice oriented ecumenism, you might say. At the same time, however, it also needs to be admitted that there were also examples of some Christians and Christian denominations in certain parts of the world that actually sought to perpetuate the slavery system rather than resist it, to our collective shame.

Slavery has by no means disappeared in the 21st century; it has simply morphed into less obvious forms. Chief among these is the scourge of human trafficking. It has been estimated that between 12 and 27 million people have been trafficked across borders. Every year upwards of two million are trafficked for the purposes of prostitution and sexual abuse, and as many as 20,000 a year are manipulated into trafficking for the purpose of human organ harvesting. This is a huge worldwide problem in our day, and it is growing. It exists in Canada as well, and has a disproportionate effect on Indigenous communities in this land.

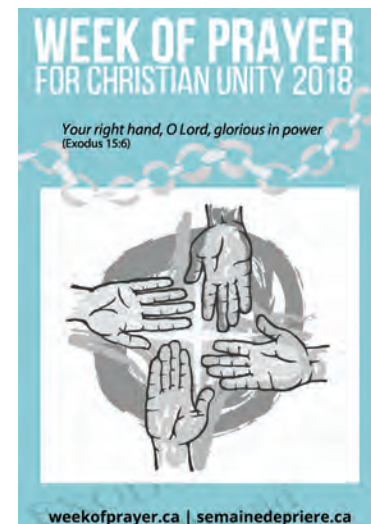
Once again we are seeing divided churches working together in the name of their common faith in Jesus and in the Gospel's message of salvation and liberation. Just three years ago, the Archbishop of Canterbury and Pope Francis of Rome launched an initiative to use the Church's vast resources and global spread to help root out trafficking, and they have since been joined by other denominations and faith communities; it's called the Global Freedom Network, and I would urge you to check out their work. To quote Justin Welby on the ecumenical dimension of this initiative: "All [Christians] are called to join common cause to end this crime and suffering. The more we share the pain and

oppression of the poor and suffering in the name of God, the more God will draw us closer to each other, because we will need each other's strength and support to make the kind of difference that is needed. We are struggling against evil in secret places and in deeply entrenched networks of malice and cruelty. No one of us is strong enough, but together we are ready for the challenge God is placing before us today, and we know that he will strengthen us so that all people may live in freedom and dignity.

Ending human trafficking has also been made a key priority of our Primate Archbishop Fred Hiltz in recent years, as well as our full communion partners in the Evangelical Lutheran Church of Canada, our dialogue partners in the United Church of Canada, and the Canadian Conference of Catholic Bishops. The leading national ecumenical organization known as the Canadian Council of Churches, whose membership represents 85% of the Christians in Canada, are also very active in this cause.

Now few of us living in Edmonton in 2018 are likely to have any first-hand experience with slavery, or with being enslaved ourselves. So perhaps this is a theme some might feel is rather difficult to connect with in a personal way. But our Caribbean sisters and brothers, who chose this theme for us, also know that there is another kind of slavery that we relatively wealthy and comfortable people in the global North can become caught up in subtly. It is a mental and social slavery that each person is susceptible to, which, because they benefit us, see us perpetuate unquestioned privilege, gross inequality, systemic racism, xenophobia, sexism, and so on. It is a slavery of our minds and hearts into patterns of division, isolation, exploitation, and lack of concern.

One of the central themes of the Gospels, and the New Testament in general, is that the things that we human beings use to place people into categories of in and out, good and bad, holy and unholy, friend and enemy, valuable or worthless, etc., actually have no reality and have no power unless we allow them to; they're a bit like what the bible calls demons, in that way. And Jesus repeatedly comes to free people from those kinds of chains, as seen by the kinds of people he talks to, the kinds of people he touches, the kinds of people he eats with, and the kinds of people he treats with dignity and respect. God will not be bound by racism and classism and ideologies that justify domination and subordination; God will break through.



Continued on next page.

Black History Month Service Celebrates Friendship

MARGARET GLIDDEN
Edmonton Editor

St. Faith Anglican Church in Edmonton hosted an ecumenical church service on Sunday, January 28, to launch Black History Month festivities in Edmonton. Members of the National Black Coalition of Canada (NBCC), Edmonton Chapter, and a dozen church communities in Edmonton, Calgary and Camrose were welcomed by the Rev. Adenike Yesufu, deacon at St. Faith's, presiding.

Joanne James brought greetings of love and friendship from NBCC Vice-President Joy Thomas, who acknowledged Bishop Jane Alexander and the Edmonton diocese for hosting this joyous celebration of worship and praise for a fourth straight year.

"We are people from many walks of life, with different cultures and practices, yet we are connected as one in Christ," Thomas said.

Cecile Latty-Hackett, an ordained travelling evangelist, preached on friendship – continuing the service's running theme of unity in diversity, fellowship and community, and individual and collective peace. Raised in the hills of Clarendon in Jamaica, she began participating in campus ministry at the age of 16. This experience became the catalyst for an evangelism ministry spanning 35 years in the Caribbean, Canada and the US.

Latty-Hackett made reference to Jesus' message in the Gospel of John 15:9-17 (read by Eze Chukwuemeka Obiajunwa, a member of the Good Shepherd Catholic Parish in Edmonton): "Jesus says to His disciples 'I will not call you

servant... I'll call you friend. You have not chosen me but I have chosen you. I have called you by name. You are mine. My friends I command you: Love one another and seek the best from each other.'"

She warned that social media - an artificial substitute for interpersonal relationships – is actually creating a social void.

"We live in a culture of isolation, our future determined by the stroke of a finger, not by relationships, not by conversations, but by likes and dislikes," said Latty-Hackett who is married to Bishop Joseph Hackett, Senior Pastor of the Berean Church of God in Calgary.

"You are not defined by how many likes you have. You are not defined but what you do, or what you say, or how you look," she said. "You are defined by the one who loves

you unconditionally and everlastingly. We need more than Instagram, Facebook and Twitter. We need people. We need faith, but we also need friends. Do not fool yourselves – you need people. In this era of isolation, we need human connection. Britain, a nation of more than 66 million people, just appointed a Minister for

Loneliness! Oh the joy of the loving hand, the depth of the body that produces warmth. When you let Jesus be your friend, then you can be a friend. Before you can be a friend, you must first fill your void. If you're empty you have nothing to give. You are not a mistake you are loved. So much so that Christ would die for you."

In closing, Latty-Hackett urged her friends



Above: the North Edmonton Seventh Day Adventist Church Men's Choir. Below: the St. Faith's Singers. Left: travelling evangelist Cecile Latty-Hackett of the Berean Church of God Calgary.



and fellow Christians to remain focused on their purpose as defined by God. "You are the answer to someone's prayers. Be a friend," she said.

Every February, Canadians are invited to participate in Black History Month festivities to honour the legacy of Black Canadians, past and present. Alberta has a rich Black history, originating with the African American pioneer farming families of Amber Valley and Keystone (later named Breton). Premier Rachel Notley officially recognized Black History Month in 2017.



We need each other's strength continued

Continued from previous page.

But the reason this message has to be repeated so many times and in so many ways in the Scriptures is because it doesn't match our own lived experience. These things, these dividing lines and identity markers feel entirely real to us, and they seem to exercise a great deal of power over us and over our relationships and interactions with others. We can be bound by them, both in terms of accepting an identity that others want to place on us that keeps us on the edges and on the outside, and in being a part of a system that perpetuates placing those kinds of chains on others. It's the kind of dehumanizing act of "othering" that allows for an evil like slavery, or its modern equivalents, to exist at all.

Many of the social groups we belong to are self-selected and allow us to be with people who are like us, who think like us, who act like us. The Church, on the other hand, is meant to be a society in which we find ourselves drawn together with people from every place and walk of life and point of view, and where none of the things that so often have the power to define who we have a hold on anyone because the

primary identity that binds us together is that we are all become children of God in Christ. When we recognize this, all of those self-imposed and humanity-created barriers between people and people groups come down. As the Romans 8 reading from Sunday, January 21 says: "For all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear." It is fear that leads to see and to place ourselves over against others, which so often leads to violence and oppression. This is not what God wants for us as God's children, nor as God's Church.

The Week of Prayer for Christian unity matters because the unity in diversity and diversity in unity that we are called to try to live out first with other Christians in the one Church of God is meant to be a dress rehearsal, a foretaste, and a microcosm of something that God wants to call us to live into more and more with all people. It starts with reaching across the lines of Anglican and Catholic and Pentecostal and Mennonite. From there it overflows beyond, seeking to draw us across every line that would hold people apart.

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There is Something We Can Do

Ann Marie Nicklin, where were you born and what does the word “home” mean to you? I was born in Beaverlodge, Alberta. Home, to me, is usually wherever I am at the moment. I am at home when I am with my family in Saskatoon. I am at home when I am with the people of Wainwright and Edgerton. Home is also a holiday cottage in the Azores or on the edge of the rainforest in Hawaii. My favourite “home” that calls me constantly is standing at the grave of 12-Foot Davis (pioneer miner and trader) in Peace River and looking out over the joining of the Smokey and Peace rivers. It is there that my roots call to me.

What is your favourite season? I think there is beauty in all seasons. I have to say that winter is my least favourite. But then in winter I usually try to get away to sun and sand which is my favourite season.

What is your favourite passage from the Bible? My favourite passage is the Valley of the Dry Bones – Ezekiel 37:1-14. It has such a powerful message to any of us that have been there in life. The breath of God has given me life again and again.

What is your greatest desire? My greatest desire is for people to know, as fully as possible, the height, depth, etc. of the love their

Creator has for them. I feel that all else flows out of the security and response to the full knowledge of that love.

Where in the world are you most at peace? I am most at peace sitting on rocks in front of a somewhat angry sea or standing on a river bank in a strong wind.

What/who inspires you? I am inspired by people such as MLK Jr., Dietrich Bonhoeffer, Mahatma Ghandi, Desmond Tutu, Oscar Romero and, especially, Malala.

What are you afraid of? My biggest fear is how we normalize and accept the evil of intolerance, racism, individualism, sexism etc.

What might people be surprised to know about you? I am an open book.

I am not sure people would be very surprised by anything I might say or do. Although, I have had a few colleagues in the past look at me and say: ‘Ann Marie, you are a deeper thinker than most people realize.’

What is the best book you’ve ever read?

My favourite book was James Michener’s *The Source*. The chapter titled “The Bee-Eater” had a profound effect of my understanding of our



ANN MARIE
NICKLIN

AROUND THE DIOCESE

ST. MARY,
EDGERTON
ST. THOMAS,
WAINWRIGHT

need to acknowledge the Divine.

What is your most memorable meal?

My most memorable meals are the Sunday family potlucks I use to host for my father when he was in independent living. The love, laughter, and passionate discussions made Sunday supper my favourite meal of the week.

Q & A with newly licensed lay evangelist, Jenny Stuart

Jenny Stuart was licensed as a Lay Evangelist in Edmonton Diocese in January, 2018 (page 3). She first learned about the diocesan training program for lay evangelists through the Synod Scene and followed up with the Warden for Lay Evangelism, the Rev. Tim Chesterton. Here, Jenny answers Messenger editor Margaret Glidden’s questions about her journey:

How has God been at work in your life?

JS: God has been active in my life since I went to Sunday school as a little girl. I just wasn’t fully aware of His presence. God started to work more actively in my life after attending a Christian Women’s Lunch. It was as if the guest speaker was talking directly to me. At the end of her talk she encouraged the women present to invite Jesus into their lives and this was the first time I had made a commitment to do that. The very next day there was a change in my life. From that time on, I was more aware of the presence of God in my life and open to the endless opportunities to enrich my relationship with God and Jesus. I attended a Cursillo weekend which was a very powerful and healing experience for me. I then became actively involved with Alpha at St. Matthew’s which brought more life-changing experiences.

Evangelism is a word / concept many people find a bit scary. What does it mean to you?

JS: It means being open and bold to share the love and grace of God with others; to invite others ‘To Come and See.’ I know that Jesus walks alongside me on this journey and what better friend to travel with. Whenever I hear the Baptismal Covenant I am reminded that I will “proclaim by word and example the Good News of God in Christ.” One of my favourite verses is found in Paul’s Letter to the Romans: “And how are they to preach unless they are sent? As it is written, ‘How beautiful are the feet of those who preach the good news!’” I



Pictured left: Jenny Stuart, with fellow lay evangelists.

also have a favourite verse from Mark’s gospel:

“Go into all the world and proclaim the gospel to the whole creation.” I love God and experience so much because of my relationship with Him. That is why I want to share.

What gifts do you have that this program has helped you recognize and develop?

JS: The one that has become very important is the gift of listening. Everyone in my life and those I have yet to meet have a story. I hope that with an open and caring heart they will share their stories and I will be able to assist them in seeing how much God wants to be part of their lives. I also know that God is working in their lives, whether I can see it or not.

How do you hope to be able to share those gifts?

JS: According to many of my Christian friends, I have been sharing these gifts for many years, I just have not been fully aware of that. The Lay Evangelist training has given me a myriad of skills to recognize the gifts and to continue this path with more confidence and knowledge. Our Parish has just completed a successful Alpha Course and I have been part of the leadership team. With the support of my parish priest, Archdeacon Lee Bezanson, and the parishioners of St. Matthew’s, I hope to continue with Alpha as a means of outreach. I hope to find other resources and programs to bring an awareness to the people of the communities of St. Albert and Morinville that

there is a God who loves them and wants them to have a meaningful relationship with them. I believe that on a Sunday morning we have a wonderful, welcoming and loving Christian family at St. Matthews. I hope to find new ways of bringing others to share in this experience and to have the resources to help them to enrich their relationship with God.

What did you learn in the training and what resonates with you?

JS: I know it is important to pray for myself and for others; to be willing to plant seeds and to trust in God to nurture those seeds. Studying scripture also helps. When others ask challenging questions, it is important for me to rely on scripture to be able to answer questions. It is also important for me to be real, vulnerable and honest; to be able to say that I don’t have the answers, but that does not affect my faith or my relationship with God.

Can you share an example of how you have been able to share your faith in your everyday life?

JS: I have two recent experiences. Two co-workers have been struggling with situations in their lives. I shared with them that, even in the challenging times of my life, I can still experience the peace and joy that I encounter in my relationship with God. They are aware of that joy and would like to understand it more fully. I have let each of them know that I am willing to attend a church service with them near to where they live. We have also talked about holding an Alpha course in the workplace. At Christmas my new boss gave me a gift of a journal because she knows that I keep a daily journal. I told her that I would use her gift as a prayer journal. I let her know that prayer is an important part of my life and that her gift would be a daily reminder of her, as well as an important tool to track how God has answered those prayers.

PWRDF global partnerships contribute to food security



DOROTHY MARSHALL
PWRDF Representative
Diocese of Edmonton

I was recently preparing a Sunday school lesson about the well-known parable, “the Prodigal Son.” I thought about the father’s heartbreak as his son deserts the family, the son’s wild living and reckless spending, and the father joyfully running out to meet him on his return...and, of course, the elder brother’s anger at his father’s generosity. People in some parts of the world see the focus of this parable as the famine and the father’s faithfulness in delivering his son from that hopeless situation. Not once had I thought about

the famine! Culture often determines what you hear when you read scripture. We read the Bible through western eyes. Those living in areas of historical famine remember the horror of long periods of hunger in the past and relate the parable to that reality. These are places where times of great hunger are still within living memory; places like Russia, Ukraine and parts of Africa. Famine is not just one person feeling hunger; everyone is hungry for extended periods of time, due to drought, conflict, or natural disaster.

Food security is one of the focuses of the Anglican Church’s Primate’s World Relief and Development Fund (PWRDF). We have responded to a series of ongoing famines over the years. Ending global hunger is a daunting task, and for the past 10 years PWRDF

has partnered with the Canadian Foodgrains Bank in its response to this great need.

Canadian Foodgrains Bank is a partnership of 15 Canadian churches and church-based agencies working together to end global hunger. It is involved in supporting partners to meet immediate food needs, reduce malnutrition, and achieve sustainable food security. It also works to influence improvements in national and international policies that contribute to ending global hunger and increase and deepen the engagement of Canadians in

that regard.

One way the Canadian Foodgrains Bank is funded is through growing projects; farmers donate a portion of their crop or work with a community of farmers. Together they donate time, equipment, seed, crop inputs, as well as the land to grow a crop. Proceeds from the sale of the crop are donated to the Foodgrains Bank. Often local businesses donate crop inputs and services such as trucking, insurance, or promotion.

Another way funds are raised is through special urban projects like community garden sales, suppers and other innovative fundraising events. The bank is ecumenical, and funds raised are deposited into one of the “accounts” as chosen by the donor. Funds designated to the PWRDF account can be used for its

work addressing hunger and are matched by Global Affairs Canada at a rate of 4:1. When funds are withdrawn from the bank, food is purchased near the area where the famine is occurring. This both reduces transportation costs and supports the local economy. In the past 10 years more than one million dollars has been donated to the PWRDF Foodgrains account.

Working together with partners such as the Canadian Foodgrains bank enables the PWRDF to be more effective in its work and together we can all have a much greater impact in fighting world hunger. This is faith in action! If you would like to learn more about PWRDF and its many projects please check out our website at

www.PWRDF.org. You can also donate on that site or through your church envelopes. If you would like to be involved in PWRDF at a parish level, please talk to your rector or contact Dorothy Marshall, the PWRDF Representative for the Diocese of Edmonton at



Naba Gerung of PWRDF (right) distributing food in Nepal.

Social Justice Committee member honoured with award

MESSENGER Staff
with multiple contributors

Jim Gurnett, an ambassador of ecumenism, has been presented with The Rev. Marilyn McClung Memorial Award in recognition of his “outstanding contribution to the ecumenical landscape of Edmonton.” Gurnett received this award during the Annual General Meeting of the Edmonton & District Council of Churches (EDCC), held February 4 at McDougall United Church.

Jim currently works as a pastoral associate at Inner City Pastoral Mission and attends the Community of Emmanuel fellowship there. He is also a member of the Diocese of Edmonton Social Justice and Advocacy Committee. He was Director of Community Services at the Bissell

Centre, Executive Director of the Edmonton Mennonite Centre for Newcomers and is the founding Executive Director of The Hope Foundation. He has been actively involved with the Good Friday Outdoor Way of the Cross for 20 years. Gurnett served as the Spirit River-Fairview MLA in 1985-86. He even has his own Wikipedia entry: https://en.wikipedia.org/wiki/Jim_Gurnett.

Gurnett.

Julien Hammond, Ecumenical Officer for the Roman Catholic Archdiocese of Edmonton describes Jim Gurnett as a “social justice legend and ecumenist extraordinaire.”

As written in the Annual Reports of the EDCC: “The Rev. Marilyn McClung Memorial Award for Ecumenism came into being to honour

the life of Rev. Marilyn McClung, who passed away on February 7th, 2001. Marilyn had served as EDCC representative for the Anglican Diocese of Edmonton under the leadership of Bishops Ken Genge and Victoria Matthews. Marilyn served on the executive of the EDCC as Secretary and Vice President; tragically, however, because of health

concerns, she was unable to take on the role of President. In her ecumenical endeavours, Marilyn served on several committees helping to organize dialogue days, prayer services and was a key leader behind the Jubilee 2000 “J2K Festival” in Edmonton.

Marilyn also devoted her energies

to continuing ecumenical education for herself and others...”

After receiving the award, Jim shared his thoughts about his long commitment to ecumenism:

“I grew up in a very small corner of Christianity, in a movement called the Christian Brethren. Unlike many Christian communities, we did not worship in a space with a front and a back, but rather in a circle, with the Host on a table in the middle. And those childhood years nourished my pleasure in ecumenism. The circle spoke of a whole world of diversity, no one more or less than another, each worshipping in their own way, but also linked to each other to create the whole circumference.”

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Jim Gurnett, left, among other leaders at 2016 Outdoor Way of the Cross walk.

St. Luke's fresh expression celebrates Messy baptism

SHELLY KING
St. Luke's, Edmonton

Saturday, January 13 saw a first-of-its-kind event at St. Luke's Messy Church. The Messy Church family gathered round to celebrate the baptism of 4-year-old Carter Reddy. All the Messy crafts and activities that day focused on the theme of "Jesus, the Light of the World" and each person held a candle to share in that theme as Carter was baptized.

The celebration presented an opportunity to explain the triune nature of God and of holy baptism in a uniquely "Messy" way. The Ven. Richard King, Rector of St. Luke's, placed three circles on the floor as reminders that baptism is done in the name of the Father, the Son and the Holy Spirit. One circle held the baptismal water, a candle was placed in another, and in the third were the

baptismal oil and a dove.

King, who is also the Archdeacon for Mission and Discipleship in Edmonton Diocese, said it took careful thought to bring



the ritual of baptism into the context Messy Church. "It was important to honour the elements of the ritual that we absolutely cannot do without, but equally, to honour the

unique context that is Messy Church, and the people who have made it their church home. It was because of his love of Messy Church that Carter came forward for the baptism."

All who took part said it was a profound blessing to be part of this ceremony with Carter and his family.

Social Justice Committee member honoured, continued

Continued from page 11.

"And as I got a little older I read about one of the people who began the Christian Brethren, a man named Anthony Norris Groves, and I took for myself some words of his in writing to a friend in 1836. Groves wrote, "... I would infinitely rather bear with all their evils than separate from their good." He wrote of his

concern that Christian communities were more intent on being identified by what they witnessed against in the practices and theology of others, focussed on what they felt others were doing wrong, than in what they witnessed for-- the love of Jesus and the redemptive power of his message.

In our commitment to ecumenism we are using the model

of Jesus, who called a widely varied group of people to be his companions as they walked the roads of Israel 2,000 years ago. These people had nothing else in common but their commitment to Jesus.

"Today, still, there is joy and learning to be experienced in the commitment to ecumenism, a freedom and excitement in knowing that, for all our differences, all we

stumbling followers of Jesus share a common reality, the life of the Comforter within. I experience this each year as we walk and pray in the streets during the Good Friday Outdoor Way of the Cross. And I pray that the call of ecumenism will grow and strengthen in every corner of Christian community."

PrayerWorks Common celebrates life, cont.

Continued from page 2.

Part of what makes PrayerWorks sustainable is the ministry's large support base, including a strong network of individuals, churches, youth and community groups. "Collaboration and a sense of ownership are very important to our community," says Sesink-Bott. "Isolation is not going to lead to stability. Folks on the margins often from these amazing communities much stronger than the communities many of us belong to. It might seem like they don't have resources, yet they give each other so much."

"This is my family," says Dyck, who also



Ruth Sesink-Bott and Arthur Dyck (center) share a meal with PrayerWorks Common Community Members.

resides in the Alberta Ave neighbourhood. "Some of these people have been here as long as I have. We pray for the Oilers every week. I hear their stories of celebrations and grief. I've helped people through difficult times of

transition as they move from living independently to being dependent on others. We're each other's support. One of the wonders of PrayerWorks is that it brings people together. I hear people describe this as a place of

peace – a place where they can relax in what is sometimes a very difficult world."

There are many ways to help support the PrayerWorks Common ministry. You can become a monthly donor through the Edmonton diocese's Pre-Authorized Giving (PAG) program by visiting St. Faith's website at stfaithsanglican.org. Complete an

online giving form and designate PrayerWorks as the beneficiary. If you would like to volunteer for the community meals ministry, please email us: info@stfaithsanglican.org or phone the church at 780-477-5931.

Thanks from the Bloxham Family

The family of John Bloxham wishes to thank all who prayed, visited, called or attended the Memorial Service of John's life in Christ.



We extend a special thanks to the staff of the diocesan and cathedral offices, the musicians, the College of Clergy and to Bishop Jane.

Our family was deeply touched by the large number of people who came from former parishes we attended, the Cursillo and Natural Church Development communities, as well as those who simply recognized John's servant heart.

We were blessed. We pray the celebration blessed each of you also.

Sheila, Mark and Lara
and our extended families