



# THE MESSENGER

JANUARY 2019

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## 2018 Bishop's Fund Dinner: water management engineer encourages collaboration among stewards of natural resources

MARGARET GLIDDEN  
Edmonton Editor

Supporters of the Dioceses of Edmonton and the Arctic (District of Mackenzie) gathered at the Royal Mayfair Golf Club in Edmonton, November 14, 2018, for the 67th Annual Bishop's Fund Dinner.

In keeping with tradition, piper Kevin Thompson led the procession of Bishop's Fund Committee members into the banquet. Chair Neil Gower, QC, introduced the members of the committee who, every year, cover all dinner expenses.

The Bishop's Fund, an association of Anglican lay persons, clergy and friends, supports clergy in need of medical or family assistance; continued education and training; and ministry support extending beyond the annual diocesan budget.

Gower welcomed the Rt. Rev. Dr. Jane Alexander, Bishop of Edmonton, and the Rt. Rev. David Parsons, Bishop of the Arctic, as well as more than 85 dinner guests. He invited a moment of remembrance for supporters of the Bishop's Fund who are now deceased.

Bishop Jane expressed her heartfelt gratitude on behalf of the clergy and their families of the Dioceses of Edmonton and the western Arctic.

"On behalf of both Bishop David and myself, thank you very, very much," she said. "All of you are saints of this age because it's your tireless support of the work of the church that makes such a difference in people's lives. When clergy call in distress or need, I'm grateful that we can provide extra counselling, medical services and pastoral care during bereavement."

It is no surprise that people in the 24/7 ministry vocation are often able to take better care of others than themselves, said Bishop Jane.

"When that moment comes when they do ask for help, you (supporters of the Bishop's Fund) enable me to say, 'yes, we can take care of that.' The fund enables clergy to remain focused on ministry when the worries of their own life threaten to consume them," she said.

"When God calls people, lay or ordained, to ministry, He never calls them alone," she said. "It's always in community. You are a vital part of that community."

It is not often that a representative from the



2018 Bishop's Fund Dinner distinguished guests and committee members, front row, from left: Bishop Jane Alexander (Edmonton); Dr. Kim Sturgess, Alberta WaterSMART CEO and guest speaker; Bishop David Parsons (Arctic). Back row, committee members: Lois MacLean, Bill Shores, QC, Marc de la Bruyère, David Angus, John Mitchell, Neil Gower, QC (chair). Not pictured are: Norman Bishop, QC, Dwight Bliss, QC, Justice Beverley Browne, Anne de Villars, QC, Judge Kenneth Holmstrom, William King.

Diocese of the Arctic has been able to attend the annual fundraising dinner. Bishop David Parsons was visiting Edmonton from Yellowknife for meetings, including a gathering at St. Paul's Anglican Church, and gladly accepted Bishop Jane's welcome.

"Thank you for the invitation. I'm honoured to be here," he said. "The Edmonton diocese has always been our friend. It is such encouragement and a blessing to receive your prayers and financial support."

Over the past six decades, the Bishop's Fund Committee has invited visionary leaders to share their professional insight, knowledge and experience. This year Dr. Kim Sturgess, founder and CEO of Alberta WaterSMART, a service organization committed to improving water management through better technologies and practices, presented on the topic of "Is Water Our Next Crisis?"

As Bishop's Fund Committee Member Marc

de la Bruyère noted in his introduction, Sturgess, a member of the Order of Canada, "has dedicated her life's work to caring wisely for God's creation."

"It is fair to say that Kim has an unrivalled passion for nature and, especially, for water," said de la Bruyère. "A professional engineer, she is a key driver behind projects and policies supporting innovative approaches to sustainable use and distribution of water."

"Water needs are very diverse, competitive, personal and emotional," said Sturgess who has, for the last 28 years, camped along the Athabasca River upstream of Jasper. "Many emotionally-charged discussions have taken place around flood and drought mitigation," she said.

"Water management is actually about people and how you work with people. We need to think globally, plan regionally and act locally," she said.

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# Holy Trinity Edson celebrates Anglican-Lutheran 'wedding'

MARGARET GLIDDEN  
Edmonton Editor

A new model for full communion church and common ministry was baptized with the waters of the Edson and McLeod rivers on All Saints' Day, November 1.

Members of the Edson faith community gathered at the Lions Club Hall to share a meal and give thanks and praise to God for the commitment to Christian unity of the co-operating parishes of St. Catherine's Anglican and Grace Lutheran.

Through prayerful discernment and conversation, learning how to honour one another, our histories and our traditions, and be in faith-filled community with one another, the two denominations developed and affirmed an Ecumenical Shared Ministry Agreement.

The Holy Trinity Edson Unity Service was led by Anglican and Lutheran representatives including: the Rev. Dr. Larry Kochendorfer, Evangelical Lutheran Church in Canada (ELCiC) Bishop for the Synod of Alberta and the Territories; the Ven. Alan Perry, Executive Archdeacon of the Anglican Diocese of Edmonton; and the Rev. Trish Schermund, Pastor of Holy Spirit Lutheran Church, Edmonton, and Dean of the Northern Area.

"This has been a long, long engagement for you, but even with the in-laws stirring the pot by insisting that decisions be made from our different traditions and our different polity, this is a marriage being wonderfully lived out here in Edson," said Bishop Larry. "I believe the church is moving in the direction of collaboration and partnership, and your engagement and this celebration, filled with joy and thanksgiving to God, will be a model for us as we move forward as a Synod together with the Diocese of Edmonton."

The Ven. Alan Perry, brought greetings from Anglican Bishop the Rt. Rev. Dr. Jane Alexander:

"My Dear Friends, I applaud you for the courage to step out and do something new in Edson that will help us all find stronger community and relationships out of which we can proclaim the gospel, make disciples, and further the Kingdom," said Bishop Jane.

"I am so very sorry that I am unable to be with you this evening, but please know that you are being held in prayer as you begin this



Pictured above left: the Ven. Alan Perry, Anglican Diocese of Edmonton, participates in signing the Holy Trinity Edson Ecumenical Shared Ministry agreement along with the Rev. Dr. Larry Kochendorfer, Bishop of ELCiC Synod of Alberta and the Territories, and representatives of Holy Trinity: Alison Reid, John Petruka and Ken McCarthy. Above right, members of the congregation participate in the 'changing of the light.'



journey. I think that our brothers and sisters in the faith who founded both Grace and St. Catherine's would be very pleased that our two churches have found a way to come together in ministry and in witness.

"The full communion agreement between our two denominations has taken different shapes in dioceses and synods across the country. Holy Trinity is our first local expression of a full communion church in the Anglican Diocese of Edmonton. It is my prayer that Holy Trinity, as example of health and growth, may serve as a model for other partnerships, particularly in rural areas."

***For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body and we were all made to drink of one Spirit.***

**Corinthians 12:12-13**

For more than a decade in Edson, Anglicans and Lutherans have often celebrated together church holidays and seasons, such as Advent, Lent and Palm Sunday. The Rev. Trish Schermund said she saw the seeds of ecumenical cooperation planted when she was pastor of Grace Lutheran from 2002 to 2008.

"With the support and encouragement of other priests and pastors, the churches have carried the ball; listening to and discerning with God along the way," said Schermund, who, as Dean of the Northern Area, continues to provide support to the Edson churches.

"It's really interesting to come out here after 10 years and see the people living out their faithfulness to one another and to God," she said. "It's been really exciting to work with them on an agreement over the last few months, but they've really guided a lot of the process themselves and I give them credit for their persistence, patience, and dedication. This is an awesome community and it'll be great to see where God leads Holy Trinity from here."

Joan Carter shared a message of love and encouragement from the Rev. Dr. Ann Salmon, former incumbent of St. Catherine's and Grace: "When I first met you, you hardly knew each other. Yet, by the grace of God, you persevered. You didn't give up on each other. Instead, you took one step of faith right after the next.

"You welcomed a shift in the culture of both congregations when you agreed to look beyond yourselves and join God in all the places in the community where God is already present," said Salmon, who shepherded the two congregations on their journey of

worshiping and ministering together. I will never forget an after-church meeting when you were asked, by a guest from the diocese, to describe your involvement in the community. You had so much to say about all the ways and places where you meet God!

"As you move forward in your marriage, new things will test your relationship," said Salmon, who now serves as Assistant Professor of Pastoral Theology and Leadership & Mission at the Lutheran Theological Seminary in Saskatoon. "But remember who you are: God's children called, by the grace of God, to be together in shared ministry. Together, you make disciples of all nations. Together, you baptize and teach in God's name. Together you join God everywhere, all the time. Congratulations! I love you all so very much."

Alison Reid brought greetings to the congregation from the Rev. Kimberly Roy, minister of Edson United Church, who expressed her "deep admiration for the hard work, faith and determination displayed by both communities in coming together as one; Holy Trinity."

Although the Constitution and Canons of the Diocese of Edmonton were amended by the 65th Synod in 2017 "to make provision for co-operating parishes where one or more of the parishes in question is a congregation of a church in full communion with the Anglican Church of Canada," developing a ministry model for the new joint parish of Holy Trinity, which brings together two faith denominations with different understandings of church structure, posed several challenges.

"The difficulty was that our fundamental structures come from opposite ends," said the Ven. Alan Perry. "Anglican structure is top-down, from diocese to parish; and Lutheran structure is bottom-up from congregation to synod."

Eventually, both churches, the Diocese and the Synod agreed to form an ecclesiastical joint venture between St. Catherine's Anglican and Grace Lutheran: churches that exist as separate entities, yet function together as one unit. The agreement, which was written in accordance and the Constitution and Bylaws of the Synod, "sets out the structures of governance, accountability and support which will allow both the Synod and the Diocese to recognize Holy Trinity and allow it to participate in the governance and mission of each of the Synod and the Diocese."

The Holy Trinity model is a testament to faith triumphing over adversity; this model of cooperative ministry may provide a feasible alternative for other smaller congregations struggling to provide ministry.

"The key question, as it is for every parish, is how do they discern and engage in the mission they're called to in that place?" said Perry. "Certainly, this is a model that can be replicated elsewhere."

By signing the new shared ministry agreement, representatives of both congregations agree to "honour, respect and celebrate both the Anglican and Lutheran traditions and heritage in its life, worship, ministry and mission, and participate in the wider life and mission of the Church through both the Synod and the Diocese."

"We're one family," said Alison Reid. "There are people here who are members of St. Catherine's, others who are members of Grace, and there are some who have joined us that did not belong to either parish. We are all members of Holy Trinity."



# Taking to heart the gift of a new year to live in Christ



Bishop Fraser Lawton  
Athabasca Diocese

The dawn of a New Year is always an interesting time. Veronica and I were once at a New Year's Eve dance when one of the women at our table jumped off a chair at the stroke of midnight, explaining that it was German custom to 'jump into the New Year.' It's a time when some people set goals and

make resolutions – many of which fall by the wayside once the routine and demands of life resume. Still, for many, there is a sense of a new start with the changing of the calendar.  
For Christians, our year started many weeks ago with the First Sunday of Advent. Our year begins

with the reminder of expectation. The world's New Year begins with a similar sort of idea, so it's worth thinking about this again. What will this year be like for each of us; for all of us together as a diocese and as a congregation? Advent calls us to remember Israel's longing for salvation and the promises of God given through the prophets. It reminds us, too, that Jesus is going to return and that we have an expectation and a focus for our lives. At Christmas, we celebrate the fulfillment of the promise of the arrival of the Messiah in the birth of Jesus.  
As 2019 is at its beginning, we have the opportunity to choose to make this year one that takes to heart the great gift that God has given us and the promise of His return. Taking this seriously has ramifications for how we will spend the gift of this year. Most Christians have expectations of what the church should be like, as well as the difference being a Christian ought to make in our own lives. What sometimes gets lost in the realities of day-to-day living is that these very good expectations are the result of our own participation in the gospel. We have the ability

to facilitate the good fruits of the gospel by wisely spending the time and energy God gives us. God's design is for us to be a beacon of His love in a hurting world, such that people encounter the living God and choose to be followers of Jesus.  
In the Diocese of Athabasca, we will be reflecting on where we are in this regard as a family, and what "course adjustments" might be needed to spend this gift well. The reality of these things in our individual lives, in our congregation, and in the diocese depends entirely on the way each one of us spends the days and hours God gives us. If we don't make His ways our priority, we will find these swiftly pushed out of the way by "life." On the other hand, a lived commitment of a life of prayer, reading scripture, worship, and corporate prayer will bear the Fruit of the Spirit in our lives and in our midst. God invites us to be first and foremost His people, putting into practice the life of a disciple. May God prosper us in following Him and experiencing the good fruit of discipleship in our lives.  
The Lord be with you,  
+Fraser

## 'WECAN' gathers dioceses and educators for future focus



The Ven. TERRY LEER  
Athabasca Diocese

Twelve members of the Western Educational Collaborative Anglican Network (WECAN) met at Sorrento Centre, BC, from September 10-13. The dioceses represented were: Athabasca, Brandon, Caledonia, Islands and Inlets (British Columbia), Kootenay,

Qu'Appelle, Rupert's Land, Territory of the People and Yukon. The gathering included representatives from the College of Emmanuel and St. Chad, Henry Budd College, Qu'Appelle School of Mission and Ministry, St. John's College and Kootenay School of Ministry. We focused on local formation, training, education and assessment of candidates for priestly ordination.  
The gathering started with a reflection on the priestly ordination vows, serving as a reminder that all training, academic and practical, is formation. We need both contextual formation and collaboration across contexts to meet the current mission and ministry needs of the church.  
We developed lists of our current courses which can be readily shared, future needs and practical methods for formation. We discussed the critical importance of the connection between formation and ordination, along with accreditation, certification and

transferability. The diverse settings in which we find ourselves demand flexibility, cultural awareness and the ability to analyze the ecclesial context.  
These conversations led to consideration of core course content and how these foundational courses can be shared, supported and administered. We are actively exploring credentialing options through the College of Emmanuel and St. Chad and made progress in identifying practical considerations for such a direction.  
WECAN is committed to being a learning community. Each gathering includes an education component for members. Retired Bishop John Privett came to share with us about a paradigm shift in learning assessment: assessment for learning rather than assessment of learning.

The next term's co-chairs will be Heather McCance (Rupert's Land) and Kara Mandryk (Brandon/Henry Budd College). Focus areas for the next year are: Formation, Mentoring, Assessment, Curriculum Development, Informational Technologies, Credentialing and Funding. Participating dioceses were asked to consider financial contributions to WECAN for our future development.  
WECAN would like to thank the Council of the North for their generous financial support of our gathering. We give thanks to the movement of the Spirit of God that enables this diverse and dynamic group to collaborate in this innovative work in the service of our Church.

### 2018 Bishop's Fund Dinner



From left: Bishop Jane and Dr. Tim Alexander, Edmonton diocese, Bishop David Parsons, Arctic diocese; Mr. Jim Burns, Ms. Helen and Dr. Fred Otto.



SUBMISSIONS DUE 1 MONTH PRIOR to PRINTING DATE

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# Recovery from Christendom: the lost concept of mission



The Ven. RICHARD KING  
Archdeacon for  
Mission and Discipleship  
Diocese of Edmonton

**H**appy New Year! I hope your Christmas was a blessed time.

Last month we considered how, having lived so long in Christendom, we are now left with an incorrect and skewed understanding of certain key truths, and a

lot of baggage around the words church, mission and discipleship. We'll look in depth at these three words, starting by considering our understanding of the word mission.

The Christendom worldview put the Church at the centre. We have thus made 'going to Church and being part of what the Church does' central to our thinking about being Christians. We have come to think along these lines: that 'the Church of God has a mission.' It follows from this that mission is something the Church does. Further, it has become common for us to assume that mission is something done by those who are specifically called to it, often overseas. For the rest, it is 'an optional

extra.' Also, in our thinking, mission often looks very similar, if not identical, to evangelism. May I suggest that this is another sign of how Christendom has left us in a place that is less than God's best for us.

Instead, let us consider the nature of God. We often say, with good reason, that God is a God of Love. But what does that love compel God to do? God reaches out! We see God's mission strategy revealed as early as Genesis 12. Abraham is sent, "to go and be a blessing," so that "all the nations" will be blessed as a result. The rest of the Bible is the story of that strategy being unveiled!

Whose mission is it? Abraham's? No. It is God's. What is that mission? That all the nations of the world

are blessed. How does God do this? By sending others through whom God's missional purposes are worked out. Ultimately, we read this of Jesus: "God so loved the world that he gave His only Son... God did not send his Son into the world to condemn the world, but to save the world through him." (John 3:16-17) Then, having fulfilled the purpose for which God sent him, Jesus says to His disciples: "As the Father sent me, I send you." (John 20:21)

Jesus sends us. That word send is interesting. In Greek the word send is apostolos. In Latin, it is missio. Jesus 'missios' or 'apostoloses' us. To be a disciple is to be one of God's 'sent ones.' We are all missional disciples. Why

are we sent? That God might bless all the families on earth through us. We are all part of it.

Whose mission is this? The Church's? No - it's God's. So we conclude with words attributed to the previous Archbishop of Canterbury, Rowan Williams: "It's not the God of the Church that has a mission. It is the God of Mission that has a Church - through whom God's missional purposes are worked out in the world." Mission is not optional. It is the core of who God is and what it means to follow Him.

May God bless you richly in your daily, missional, lives.

Richard

## Loving Discipleship Means Tackling Real World Issues



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

**F**or the past five years my ministry has been all about discipleship development. I have typed hundreds of thousands of words and offered an uncounted number of weekend development events. I even dream about discipleship development. However, this passion

for the gospel at work in people's lives has taken me on a less than comfortable path.

In the spring I began work on revising Regulation #10, on sexual harassment and abuse in the Diocese of Athabasca. This was accompanied by the creation of a "Training Kit" on the regulation. I borrowed heavily from the training kit used in the Diocese of New Westminster, the cornerstone of which is a video produced some years ago by the Diocese of Toronto. The revised regulation and the training kit were approved by our Diocesan Executive Council in September. To date, four parishes have taken part in the training. All parishes are required to complete the training within one year.

'Oh, but we don't need it,' some will want to say. 'No one here is ever going to be involved in sexual misconduct—ever.' Perhaps that might be true. Certainly we can hope and pray that it is true. But ask a homeless teenager. Ask an office worker. Ask a priest. Sexual misconduct can and does involve anyone, anywhere, even in the Church. We owe it to the victims to help prevent it from happening and to be prepared when it does.

Participants in the training course are introduced to sexual misconduct as experienced through sexual harassment, sexual exploitation and sexual abuse. The video does an excellent job of presenting the definitions through real-life case studies. By the end of the

experience, participants have been effectively introduced to the realities of sexual misconduct and given some coping tools. To date, the chief benefit has been to raise the level of awareness: being able to identify and name the offence is the first step towards combating it and towards self-regulation.

Enabling people to see the need to help protect potential victims has boosted course participation. All volunteers involved in vulnerable sector ministries, clergy, and staff are required to take the course within a one-year period. Early participation has helped shape course content, including additions to the regulation (to be approved in the new year) and adjustments to the training kit.

While some might be tempted to think that this course is ONLY prompted by the insurance industry and our legal system, the truth is far more life-giving. Jesus commanded us to love one another as God has loved us, that is, with a love that sacrifices for the sake of the beloved. Regulation #10 and the accompanying "Training Kit" are only about putting the sacrificing love of God into meaningful action on behalf of one category of victim in our society. This is not about 'protecting our butts,' as one might be tempted to say: this is about protecting the lives and integrity of others. This course is on the forefront of our discipleship development.

Pray that we might learn its lessons well.

## 2019 Diocese of Athabasca Upcoming Events

February 8 - 9

Diocesan Executive Council at St. Mark's Church, High Prairie. Eucharist, at 7 pm, Friday, February 8. Everyone welcome.

April 5 - 7

Lay Reader' Conference "Competent and Confident: Using our Tools for Ministry" at St. Peter's Ecumenical Parish, Slave Lake.

A freewill offering will be taken to defray costs.

April 26 - 28

ACW Conference at St. James' Cathedral, Peace River. Details of speaker and cost to follow.

General Synod Consultations within the Diocese\*

- Wednesday May 8, 7 pm, at All Saints' Church, Fort McMurray
- Thursday May 9, 7 pm, at All Saints' Church, Athabasca
- Wednesday May 15, 7 pm, at Christ Church, Grande Prairie
- Thursday May 16, 7 pm, at St. Mark's Church, High Prairie

\*All licensed clergy, diocesan synod members and general synod delegates are expected to attend at least one of these General Synod Consultations.



# Nerf night in Fort Mac for All Saints' & St. Thomas' youth



The air sits heavy in the church tonight. Heavy, that is, with an intense sense of determination. You can see it on the congregants' furrowed brows, you can hear it in their passionate shouts to one another. But something cuts through the heaviness. I hear a faint rush of air as it whizzes past my ear and a glint of orange catches my eye. It is a Nerf bullet— tonight is the Sunday School and Youth Group Nerf War at All Saints' Anglican Church in Fort McMurray. Later the same night, the youth group serves pizza to almost 30 sweaty and tired Sunday schoolers; some are familiar faces and many are new friends. It's been a good night. The only question is, 'When the next one will be?'

*Submitted by Willi Whiston*

## Parish and Community 'Raise the Roof' over Repairs

All Saints'  
Anglican Church  
Fort McMurray



When All Saints' Parish in Fort McMurray needed a new roof, the community stepped up to

assist with replacing worn-out shingles and repairing a leaky roof.

It was exciting to see people contribute in little and big ways to meet the need. The response came from many people, even those outside of the parish

family for whom the church's ministry had has a positive effect.

"It was heart-warming," said Christena Robinson, the office administrator. "It was delightful to see how excited people were to take a part in assisting however

they could."

We decided to celebrate the successful re-shingling with an evening of music; the talent being provided by none other than our own church and community members!

Paying it forward, we

were also able to contribute to our local Christian radio station and took an offering to support their work in our city. It was an amazing night of exuberant and inspiring performances that many hope to see repeated. God has been very good to us.

## Are you happy in a busy parish?

CANDICE MAHAFFEY  
Christ Church  
Grande Prairie



Christ Church, Grande Prairie hosted a fall supper in October and it was nice to see the people eating and visiting. Even as I was scrubbing the gravy pans and many other pots that evening, I realized I was happy. I was happy that we had occasions where we had the opportunity to invite people in. For many, our church community meals are a doorway to comfort. People naturally connect and talk over a meal, and we are able to get to know our parish community better.

Our tea and bake sale in November was another similar opportunity. We have stayed consistent with what we do. We make tea and fancy sandwiches. It is something that sets us apart from many other bake sales. It is what a lot of people come for. They also love our cookie exchange. People can take home homemade cookies to



Pictured above: a happy crowd samples treats at the Tea and Bake Sale. Below: Lyle Hatch and Eileen Kruger enjoy all the trimmings at the fall supper, while Kari Miles and Lila Borger dish out the last of the mashed potatoes.



serve when they are entertaining.

Many other delicious items draw people to our tea and bake sale, whether it be antipasto, humus, or buns and other baking. We also have some knitting and other crafts. My great granddaughters love being able to buy a new sweater or hat and gloves, or even something they can hang on their tree.

So, when you get busy with all the opportunities your parish may provide, be happy and remember the opportunities given to you.

## Church bells ring for peace

On the 100th anniversary of the Armistice, November 11, 2018, a group from Christ Church Anglican in Grande Prairie gathered at sunset to ring the church bell 100 times. As one of only two churches in Grande Prairie with a bell, we considered it a privilege to mark the occasion as suggested by the Royal Canadian Legion this year.

It was a cold, crisp evening in Grande Prairie. It was therefore not difficult to imagine a very similar setting 100 years ago when, with bells ringing, relief, new hope and great joy surfaced in the hearts of those who had experienced injury, loss and deep grief from the ravages of war. For us in 2018, the experience of ringing the bell, listening, and coming together to pray our thanks became a timeless experience of gratitude.

*Submitted by the Rev. Janice Orr, Deacon, Christ Church, Grande Prairie*



## ATHABASCA DIOCESE CONNECTIONS

Diocesan website: [www.dioath.ca](http://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](mailto:dioath@telusplanet.net)

### Parish websites

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





# Engage Freedom! Conference Confronts Sexual Exploitation and Modern Slavery in Our Own Backyard

**MARGARET GLIDDEN**  
Edmonton Editor

Canadian Anglicans from dioceses of the Ecclesiastical Province of Rupert's Land, and the Dioceses of Western Newfoundland and New Westminster, gathered in Edmonton, October 21-24, on the traditional territory of Treaty 6 First Nations and the traditional meeting ground and home of the Metis Nation of Alberta, to discuss a church response to the growing evil of human trafficking and modern slavery and its assault on our neighbourhoods, towns and cities.

"Engage Freedom! Anglicans Against Human Trafficking and Modern Slavery," was the third of four regional conferences organized by the ministries of Public Witness for Social and Ecological Justice and Global Relations, in response to the Church's endorsement (Council of General Synod, June, 2017) of initiatives to address human trafficking and modern slavery in Canada and around the world. The first regional events, funded by General Synod and the Anglican Foundation, were held in the Ecclesiastical Provinces of Ontario and Canada.

"I think the church in its history has often been silent about various things; or gone along with the way the world was leaning at that particular time in history," said Edmonton Bishop Jane Alexander presiding at the opening eucharist at Providence Renewal Centre. "We've come to understand that has never been good for the world or for the church. Once we know, we cannot keep silent. Because, if we do, we are diminished as human beings; we are certainly diminished as the body of Christ. Once we know, we have to speak. Once we speak, we have to act. My prayer for you, in this place together, is that you find your voice and the church is never silent."



Edmonton Bishop Jane Alexander and the Rev. Margaret Cornish give holy communion to participants in the Engage Freedom! conference at Providence Renewal Centre.

Today Kate Quinn is executive director of the Centre to End All Sexual Exploitation (CEASE), but 30 years ago she and her family, like many people in her neighbourhood near Commonwealth Stadium on the northeast edge of downtown Edmonton, were only remotely aware of the sex trade activity infringing on their community's safety.

Then, in the 1990s, there was "an eruption of voices coming forward and waking our community," said Quinn. They were the voices of impoverished women who were being lured by sex traffickers and Johns in the same streets where children walked to school and played in the park.

"It was no longer safe for our children to walk to school, or for women to wait alone at bus stops without risk of being harassed by men cruising and soliciting," she said. "We had been asleep. We thought that prostitution (the term used at that time) was something that happened downtown and didn't touch our lives."

One bitterly cold January night, around 11 o'clock, the rapidly growing problem of sexual exploitation reached Quinn's front door. She was turning in to bed when she heard frantic knocking. Peering out the window, she could see a woman on the other side of the door. Behind her, two men were starting up the walk. Quinn pulled the woman inside, slammed the door shut and did the only thing she could think of: "I offered her a cup of tea." The woman said: "I'm a prostitute and those two men wanted me to do something I didn't want to do. I'm afraid they're going to hurt me. I saw your light and I just ran."

As the two women talked and drank tea, they learned they were neighbours who, despite their differences, shared much in common. Following that surprise encounter, Quinn began having conversations with her neighbours about the issues threatening the safety and wellbeing of members of their community, in particular, vulnerable women. She urged people to pay close attention to what was happening

around them. Before long, she and her friends also began walking the streets, but with protest signs bearing a clear message: "Johns go home. Stop abusing our children and woman."

CEASE grew out of this community response to the harmful activity of the sex trade in Edmonton's core neighbourhoods. It was evident to Quinn and her community that the only way to stop the harm was to reach the perpetrators of sexual violence.

"If we do not talk about the demand side and the buyers, commonly referred to as Johns, about why they buy sex, we are doing a great disservice to the those who are harmed, exploited and trafficked," she said.

Community partners united to create the Edmonton Prostitution Offender Program ("John school") in 1996. The Sex Trade Offender Program (STOP), as it is now known, facilitates healthy conversations between sex buyers and survivors of sexual exploitation, families, neighbourhoods and businesses who have been harmed by the offender's actions. The offenders pay a fee to attend the program and the money collected is redistributed within the community to help combat sexual exploitation.

"If every city had a John school, Canada's landscape would be much different today," said Quinn.

The Sex Trade Offender program has made a positive difference because of the survivors who share their stories. Taanis Bellerose overcame a lifetime of addiction and sexual exploitation to become an advocate and speaker for CEASE. As a child, Bellerose and her sisters were abandoned by their parents on the Sucker Creek First Nation near Slave Lake. They were removed from their Cree community during the Sixties Scoop and, before she turned three, Bellerose was adopted by a university professor in Calgary.

During an annual visit back to her reserve, when she was around 4 or



Ryan Weston, ACC Animator for Public Witness for Social and Ecological Justice, talks with Taanis Bellerose and Kate Quinn of CEASE.

5, Bellerose was sexually assaulted by a family member. When she returned to Calgary, she told her sister who was four years older and also adopted. "She told me, 'That's okay, that's love,' and that was the start of me believing my body was currency to be sold," said Bellerose. Angry at the world and believing she was "unwanted, unworthy and unloved," she started self-abusing. Her mother was an alcoholic and she also became addicted to the alcohol that was readily available in their home.

At "Juvy Hall," Bellerose was made to wash the other kids' clothes and bleached them in an act of defiance. When the bleach turned the clothes white, she thought maybe it would turn her skin white.

"I went home and bathed in bleach, hoping that I would be white so that maybe I could be loved; maybe I could be wanted," she said.



Taanis Bellerose, left, shares a laugh with the Rev. Nancy Bruyere, from the Spiritual Ministry of Mishamikoweesh.

By At age 12, Bellerose was living on the streets in a "ghetto in Bowness," and was picked up by a man in his forties or fifties "who would drive me to the edge of the city and groom me."

"He showed me how to do all these sexual acts, at which point he invited his friends in, at which point I found out he was getting money for that," she said. "I was pretty sure that he cared more about his shoes than he did about me."

Continued on next page.

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From then on Bellerose's life spiraled out of control on a downhill trajectory.

"I was angry and I just wanted the world to see me," she said.

When crack cocaine began showing up on the streets, "things got 'really bad,'" said Bellerose.

"My sisters on the street started to go missing. I would see posters of women I had just been laughing and talking with, and then they were gone. I would go to their memorials and honour them because I wanted someone to go to my memorial. I knew my family wouldn't even know I was dead. That's where my life was going."

Each time Bellerose would ask for help, she was forced to relive the trauma of being beaten with tire irons, "til I couldn't breathe," being stabbed with her own knife and being raped repeatedly. She would have to re-tell her story each time she spoke to a different police officer or agency in the system.

"Sometimes it seemed like an endless battle. So many times I wondered 'does anybody care?' she said. "One time somebody actually smiled at me and I held onto that smile for a week."

Eventually, high on drugs and unable to walk on her badly abscessed legs, Bellerose was admitted to the hospital. In failing health and having made at least 15



At left: Ryan Turnbull describes his ministry as director of the Christians Helping All Immigrants (CHAI) Immigrant Centre in Winnipeg; participants share strategies for raising awareness about human trafficking; national and provincial advocates Barb Gosse and Jessica Brandon, below.

unsuccessful attempts at sobriety and recovery, she was accepted into Hope Mission's Wellspring recovery program for women. The faith-based program proved to be a game-changer; setting Bellerose and her life on a course of health and wholeness.

One of the requirements of the Wellspring program was attending Bible study every morning.

"I had never been introduced to God and I thought, 'this is unfair punishment,'" she said. "But I knew I was there for a long time, so I thought 'why don't you start asking questions?' I did. And I prayed. And I smudged. I had lost my culture, but every week at Wellspring they would have drumming in the library. When I walked into that room and I heard the beat of those drums I knew I was home. I felt so proud to be who I am. My first prayer was 'Please God don't send me to jail.'" She also prayed that God would help her with her addictions. "Two weeks later I

was sitting outside and realized I had not thought of drugs or alcohol all day," she said.

While she was in the one-year program, Bellerose began to volunteer with the Salvation

Army ministry: "their van used to pick me up on my stroll," she said. "People from all these places that I used to take from are now my peers. Anything I took from the system I have given back with my whole heart."

After 25 years on the street, struggling to survive; struggling to have dignity, Bellerose is now an advocate for other victims desperate to be seen and heard.

"Community has been one of my saving graces. If I had not had people walking with me, my story would be very different," she said.

In addition to CEASE, advocates from social agencies including the Action Coalition on Human Trafficking (ACT) Alberta, Migrant Alberta and the Canadian Centre to End Human Trafficking, as well as the Stolen Sisters and Brothers Movement, paint a disturbing picture of victims being recruited and forced into acts of sex and labour exploitation all around us in the places we live, work and go to school.

Human trafficking is the fastest growing and second most profitable illicit crime behind the drug trade, said Jessica Brandon, manager of training and education, ACT Alberta. The RCMP estimates traffickers in Canada can receive an average annual financial gain of \$280,000 for every woman or girl they have trafficked. In 2016, profits from forced sexual exploitation were \$150-billion, according to the International Labour Organization.

Pimps, managers or so-called boyfriends, human traffickers use psychological and emotional manipulation, fear, coercion and

substance abuse and addictions to lure their victims with promises of money, gifts or love from social media, transportation corridors (train stations and bus stops) and shopping malls; peer-to-peer trafficking in schools is prevalent.

"No one is immune," said Barb Gosse, CEO of the Canadian Centre to End Human Trafficking in Toronto. Contrary to popular belief, sex trafficking is not only a foreign problem. "It's a Canadian problem," she said. Ninety-three per cent of Canada's sex trafficking victims come from within Canada's borders. "It's happening here in backyards and communities right across this country."

Brandon adds that 54 per cent of the victims who are assisted by ACT Alberta are Canadian-born or permanent residents of Canada. At highest risk for sexual and labour exploitation are homeless and impoverished youth, Indigenous women and girls between the ages of 14 and 25, and temporary foreign workers. The average recruitment age for girls is 13.5 years. Of the referrals to ACT Alberta: 54.3 per cent were for sex trafficking-related violations, 35.9 per cent were labour trafficking violations, 8.7 per cent were for labour and sex trafficking violations, and 1.1 per cent were for organ removal violations.

The Canadian Women's Foundation National Task Force on Trafficking of Women and Girls in Canada reports that "Poverty, violence and widespread gender inequity are the preconditions for trafficking, but not the only factors. Canadian men and boys are also trafficked and sexually exploited, and experience harms as great as women and girls." In fact, one in four victims of human trafficking is male.

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# Anglican community urged to speak up in face of oppression

The Rev. JANICE ORR  
Deacon, Christ Church, Grande Prairie

**K**aren Kovacs, diaconal postulant, and the Rev. Janice Orr, diocesan deacon, both from Christ Church Anglican in Grande Prairie, represented the Diocese of Athabasca at *Engage Freedom! – Anglicans Against Human Trafficking and Modern Slavery*. This gathering of representatives from across the Ecclesiastical Province of Rupert's Land was held October 21–24, at Providence Renewal Centre in Edmonton.

The challenging topic carried

with it weighty responsibilities. As Bishop Jane Alexander stated in the opening Eucharist, 'If you don't know, you can be silent. When you know, you must speak.' We realize that to fail to speak is to be complicit in the face of oppression.

Dr. Andrea Mann and Dr. Ryan Weston, representing the Anglican Church of Canada, presented a comprehensive introduction to human trafficking in Canada. Frontline individuals presented from their viewpoints as those who have been trafficked, those who are offering assistance in specific sectors, and those who are working

with government agencies with the goal of eradicating human trafficking.

Recognizing poverty as a common denominator, we considered issues related to human trafficking, including the plight of migrant workers, often resulting from inadequacies of the temporary foreign workers program; and sexual exploitation with its connection to missing and murdered Indigenous



Janice Orr posts core values she believes should be part of the ACC's strategy to address human trafficking and modern slavery.

women and girls.

We were encouraged by the words offered by a participant on her sticky note: 'Light a candle and say to the darkness, 'I beg to differ.'

## Engage Freedom! conference to end human trafficking and modern slavery cont.

Continued from page 7.

The 2003 United Nations Protocol to Prevent, Suppress and Punish Trafficking in Persons Especially Woman and Children, also known as the Palermo Protocol, defines human trafficking in three parts: Act (recruiting, transporting, transferring, harbouring or receiving); means (threat, use of force, coercion, abduction, fraud, deception, abuse of power or position of vulnerability, giving or receiving payments or benefits to achieve consent of a person having control over another person); Purpose (sexual exploitation, forced labour, servitude, slavery, removal of organs).

Human trafficking (including trafficking for sex, labour, marriage, military service and organs) is an offence under Canada's Criminal and Immigration laws. Section 279.01 of the Canadian Criminal Code says:

"Every person who recruits, transports, transfers, receives, holds, conceals or harbours a person, or exercises control, direction or influence over the movements of a person, for the purpose of exploiting them or facilitating their exploitation is guilty of an indictable offence."

However, law enforcement and frontline service providers lack resources and struggle to keep up with increasing demand. Canada has not had a national plan to combat human trafficking since 2016, limiting efforts to coordinate and combat trafficking across the provinces. According to Gosse, efforts to end human trafficking are further hindered by the absence of a central data collection system, and insufficient training for law enforcement and health service providers.

The Canadian Centre to End Human Trafficking has applied for funding from the federal Department of Public Safety to start a national human (sex and labour) trafficking hotline, similar to the one operated by Polaris Project in the US. The hotline would provide 24/7, multilingual assistance to victims,

provide referrals to local service providers (upon request) and receive and report tips from the public. The Centre is currently developing the infrastructure of the Hotline, which will use a victim-centered approach to connect human trafficking victims and survivors with emergency, transition, and long-term supports and services, with a targeted launch in the Spring of 2019.

The hotline will also contribute to the Centre's capacity to share knowledge, statistics, and resources with a wider public, including civil society, policy-makers, and law enforcement. A partnership network with front-line service providers and law enforcement across the country, will establish the response protocols necessary for ensuring robust, immediate assistance to hotline callers. As well, the outreach will contribute to a National Referral Directory of fellow anti-trafficking organizations which are skilled and equipped to provide social service support to callers.

Faith communities and individuals bring tremendous value to the effort to end human trafficking, said Barb Gosse. "You are our eyes and ears on the ground; you have potential volunteers around you all the time and you are a powerful community of assistance providers," she said.

"It's remarkable to see the Anglican Church bringing people together across the country on this complicated, multi-faceted topic," said Gosse. "An educated community is one of the best defenses against human trafficking," she said.

In response to the Anglican Consultative Council Resolution 15:10 "On the Trafficking of Persons," Ryan Weston, Animator for Public Witness for Social and Ecological Justice for the Anglican Church of Canada, brought together a group of eight resource people from across Canada, including the Rev. Lori Calkins from the Edmonton diocese's Indigenous Ministries team, to raise awareness and develop resources about sexual and labour exploitation issues involving

vulnerable populations. Weston and Andrea Mann, Global Relations Coordinator, have organized three Engage Freedom! regional gatherings to animate and support work across the church and are planning a fourth gathering prior to General Synod in July, 2018.

"Anglicans are always and

everywhere a local and global church," said Mann. "We believe in the universality of the gospel and the oneness of God's mission, meaning the mission is shared with Christians of every part of the world; with their distinctive insights and contributions to creating a world free of trafficking and slavery."

## All Saints' Cathedral vicar eager to learn more and respond

The Rev. QUINN STRIKWERDA  
Vicar, All Saints' Cathedral  
Edmonton

*The Spirit of the Lord is upon me, because the Lord has anointed me to bring good news to the afflicted; he has sent me to bind up the broken hearted. To proclaim liberty to captives and freedom to prisoners.*  
Isaiah 61:1

**A**s I write this, we are entering the holy season of Advent, and we are preparing our hearts to welcome the One who comes to liberate our hearts, minds, and spirits. My thoughts turn to a transformational gathering I attended in the fall. It was called 'Engage Freedom!' and participants came from all over the Province of Rupert's Land and beyond to gain awareness of the reality of human trafficking in our world and our communities.

We heard from a wide range of presenters on issues related to sexual exploitation and labour exploitation and trafficking. There was so much information and it was so emotionally fraught that I confess I felt quite overwhelmed during the three-day conference. How can it be that I've been so ignorant of realities so close to where I live and work? How can I make sense of these

realities and make an impact on such a huge and entrenched social evil? What can I do?

In the weeks since the conference I have been trying to process the information in my mind and my heart. Among the many impressions that have lodged in my heart, something we heard in a short video from the Primate ([www.anglican.ca/issues/human-trafficking/](http://www.anglican.ca/issues/human-trafficking/)) keeps coming back to me. It's the simple realization that in my community, within blocks of where I work in downtown Edmonton, there are people who are held captive. The freedom I take for granted; to do as I wish, to come and go as I please, to associate with whomever I want, is a basic freedom denied to people who are in sexual bondage, or caught up in what is essentially modern slavery.

I want to learn more, and I want to respond. As the presence of Jesus in the world we cannot remain silent when the children of God are exploited and held in bondage. Please watch for more as this issue takes its place as a priority in our diocese. And watch the video featuring Archbishop Fred Hiltz.

May the peace of Christ, the great Liberator, be with you this season.



# PWRDF helps neighbours around world share abundance



DOROTHY MARSHALL  
PWRDF Representative  
Diocese of Edmonton

**A**s I write this, the season of Advent is arriving and we are just beginning our “journey to the manger.” These days this journey to the celebration of Christmas generally involves lots of food; cookie decorating and gingerbread houses created with the children, festive parties and fancy suppers. And all this is before Christmas Day arrives, and our tables are heavily laden with a roasted turkey and its accompanying side dishes for family and friends to enjoy.

Many of us will share the blessing of our abundance with people who are less fortunate

in our communities. The Christmas season offers many opportunities to give to initiatives that feed our neighbours who are struggling to put food on their own tables.

After eating our way through the month of December we know that we live in a land of plenty; not for all, but for most. I am always thankful that God planted me here in a land of such blessings. This is in stark contrast to what is happening on the other side of the world in Yemen.

Ahmed lives in the Harib Alqaramish district of Yemen. The area has experienced extreme conflict including airstrikes and frequent bombardment. Many homes have been destroyed. Ahmed’s home was one of those, so his family sought refuge under a bridge. In order to survive, he and his seven children collect and sell empty water bottles. On a good day they might collect \$1.50 worth, which they use to purchase bread and yogurt.

Other times two or three days pass without food.

Despite his family’s daily struggle to secure food, Ahmed considers himself fortunate.

“We had nothing to bring with us, but I look at my kids and thank God every time to see them with me despite the difficulties,” he says. “My heart aches for those who lost their families and had nowhere to go. We can always replace materials like a house or furniture, but we can never replace a human’s life. I thank God we are much better than others.”

As the relief agency of the Anglican Church of Canada, the Primate’s World Relief and Development Fund is active in food relief projects in several conflict zones, like Yemen.

Recently the PWRDF contributed \$50,000 of its Canadian Foodgrains Bank Equity to a food relief project in support of vulnerable families who are suffering from extreme hunger. The lives of millions



Ahmed’s child Ali.

of people in Yemen are in danger as the war continues into its fourth year. About 8.4 million people are facing starvation. Through the new project, 1,100 vulnerable families will receive vouchers enabling them to select food for their families, which in turn supports local food vendors and their families. The vouchers are redeemable for salt, sugar, flour, oil and beans.

PWRDF is also currently involved in a \$100,000 food distribution project in South Sudan, where it is estimated that 63 per cent of the population is facing severe food insecurity. This project assists the most vulnerable, with priority being given to households with children under five years old and pregnant women, as well as households headed by children, single mothers, the elderly or anyone with a physical disability. In many areas of South Sudan the economic crisis and conflict is leading to severe hunger and malnutrition. The people there depend on agriculture and livestock as their means of survival, but the area has faced two consecutive years of minimal rainfall. Crops are failing or do not

grow at all and livestock is deteriorating.

One in nine people in the world goes to bed hungry each day. Most of those people are in developing countries and many are small-holder farmers. Just as I did not choose to live here, these people do not choose their life; the effects of conflict, drought, and climate change are beyond their control. They find themselves unable to farm their land and feed their families as they have done for generations. With your support, and on your behalf, we are feeding the hungry.

Because these projects are being funded through our equity in the Canadian Foodgrains Bank donations are matched by Global Affairs Canada 4:1.

PWRDF strives to be part of the outreach ministry of every Canadian Anglican parish. For more information about our work in food security, check out our new website at [www.pwrdf.org](http://www.pwrdf.org). If you would like to become involved at your parish level, please contact diocesan representative Dorothy Marshall at [pwrdf@edmonton.anglican.ca](mailto:pwrdf@edmonton.anglican.ca)

## 2018 Bishop’s Fund Dinner addresses water and food security continued

**Continued from Front Page.**

Canadians must be thinking long-term about adapting to climate change and extreme weather events which will have a significant and direct impact on water and food resources, she said.

“For us, the bigger issue is not, do we have enough water? It is do we have enough water to grow the food the world needs?” Less than 2.5 per cent of the world’s fresh water resources have been tapped for consumption. However, as the world population climbs to between 9 and 10 billion people by 2050, the greatest demand for water will be in food production, which accounts for 70 per cent of the world’s fresh water use. In Alberta,

estimated annual water usage is 3.3 billion cubic metres, of which 2.213 cubic metres, 67 per cent, is agricultural.

A warmer climate and longer growing season make Canada the only bread basket region (other regions include central Russia, southeast Asia, China and Brazil) with the capacity to increase its output by 2050.

With the ability to produce more food from existing land comes the responsibility to help ensure global food security by helping feed the one in nine people who suffer from chronic undernourishment, said Sturgess.



I think that’s what the world wants us to do with our water and our land,” she said.

Sturgess said the world learned many lessons about water management from Cape Town, South Africa which, in its attempts to prevent Day Zero, stirred up international awareness of water issues. Following three of the driest years in the city’s recorded history, Cape Town came close to becoming the first



Bishop’s Fund Committee Chair Neil Gower and Susan Rockwood listen to Dr. Kim Sturgess (left).

developed city in the world to run out of water.

Since 2016, the city has cut its water consumption by 50 per cent by implementing water usage restrictions, introducing water tariffs, restricting water for agriculture and commercial use, bringing in desalination plants, accessing ground water and launching an educational campaign which encouraged rich and poor communities to work together.

“It worked,” said

Sturgess. “Demand was reduced and it started to rain. I think we are really taking these lessons to heart in Alberta. We can’t wait for a crisis,” she said. “The good thing is most of the challenges we have around water can be dealt with if we take a collaborative, watershed management approach. We can do so much with a willingness to work together.”

Sturgess donated her speaking honorarium to the nonprofit Alberta WaterPortal Society.

To become a member of the Bishop’s Fund by making a donation in support of clergy and their families, please contact Diocese of Edmonton Treasurer the Rev. John Gee: [treasurer@edmonton.anglican.ca](mailto:treasurer@edmonton.anglican.ca).



# Fr. Michael Lapsley

## Healing Hurt with Personal Story

### Founder of Healing of Memories Institute helps people reconcile past

MARGARET GLIDDEN  
Edmonton Editor

**I**n our unjust, broken and turbulent world, it is easy to forget that good can, if we will it to, come from evil.

Michael Lapsley SSM, Father Michael as he is known around the world, helps us to remember.

Lapsley is an Anglican priest who, in 1998, founded the Institute for Healing of Memories, in Cape Town, as a parallel process to South Africa's Commission for Truth and Reconciliation, led by Archbishop Emeritus Desmond Tutu.

The Healing of Memories Institute provides a safe space for people, the victims and the oppressors, to reconcile the past by sharing their stories.

"I wonder where each of us is on our journey of healing? Where do we see ourselves? How many of us have told our stories? How many of us are waiting for listeners?" says Lapsley.

When he addresses a room full of people it is often with an amiable greeting of "Hello, beautiful people." At the age of 69, he has the calm demeanour of a man at peace with himself and the world. Wearing a suit topped with a flat cap, and sporting a bushy grey beard and a twinkle in his eye, he is every bit a gentleman. But something about his appearance alludes to a less than peaceable past. Upon closer look, he is blind in one eye and, in place of his hands, are two stainless steel prosthetic hooks.

Born in Hastings, New Zealand, where he was raised in the Anglican faith, Lapsley says he knew as a four-year-old he wanted to be one of two things: "a priest in the church or a clown in the circus. When I eventually became a priest my brother said, 'Now you have succeeded at both.'"

At 17, Lapsley joined an Anglican religious order called the Society of the Sacred Mission (SSM) in Australia and began training for the priesthood.

"For me, it was always important to respond to Jesus' call to follow," he says.

Ordained a priest in 1973, Lapsley then went to Durban, South Africa as an undergraduate student.

"From early on, I was conscious of the relationship between faith and justice," he says. As a young boy he had noticed a petition posted to the wall of his church in New Zealand. It was for a campaign called "No Maoris, No Tour," which opposed South Africa's decision to invite the All Blacks rugby team to play providing Indigenous players stayed behind.

Years later, Lapsley would be further alerted to the racial tension and "full horror of what was happening" in South Africa through the book, *Naught for Your Comfort*, by anti-apartheid activist Trevor Huddleston. Like Lapsley, Huddleston had belonged to an Anglican religious order, the Community of the Resurrection in Johannesburg, and is credited with influencing the lives of many South Africans including Anglican Archbishop Emeritus Desmond Tutu.

**"From early on, I was conscious of the relationship between faith and justice." Fr. Michael Lapsley**

Although Lapsley says he had plenty of "head knowledge" about South Africa and its racially-driven tension, nothing could have prepared him for the experience of living there.

"Never did I imagine that eventually my own life story would become intertwined with the journey of the people of South Africa," he says.

"From the moment I arrived, every single aspect of my life was determined by the colour of my skin: the university I studied at, the suburb I lived in, the public bathrooms I could use, the park benches I could sit on, the entrances to the post office I could use, the restaurants I could eat at. My whiteness became like leprosy. There was no escape from it."

While continuing his university studies in Durban, Lapsley was appointed chaplain of three



"Every Child Matters": Fr. Michael Lapsley on Orange Shirt Day, September 30, 2018, at All Saints' Anglican Cathedral in Edmonton. "Today, I'm wearing this t-shirt that speaks about children who died in the residential schools. I also have on this beautiful stole made mothers in Chile to remember the children who disappeared under the dictatorship of Augusto Pinochet. Their mothers wonder, 'where are my children?'"

campuses, two black and one white. As he ministered to and became friends with people of all racial backgrounds, he saw that "while it was true all black people suffered under apartheid, all white people benefited from it, that everybody was its prisoner. I always remember a survey of white South Africans in the mid-1970s. They named guilt, fear and anxiety as their three strongest feelings. That's not how you spell liberation. I think I was able to see then that freedom had to be for everybody or it would be for nobody."

As a student at Durban, Lapsley also belonged to the Anglican Student Federation (in 1970s South Africa it was the only Christian student organization that had not split racially).

"It gave us a taste of non-racialism; of being together as people, as students, as Christians, as Anglicans, which was very

different from our experience of everyday life. We were shaped by our common experience of humanity: having fun together, praying together and falling in love together. It was in that context that there was ferment and debate about what was our role in relation to the injustice."

In that context, the impact apartheid was having on the students' lives manifested differently: "Some of the evangelical white students would ask the black students 'but have you accepted Jesus as your Lord and saviour?' And the black students would respond 'no, but the issue is I'm oppressed and what do you say about that?'"

"And then, of course, in 1976, we began to see the killing of school children in the streets." In Soweto, hundreds of black South African high school students were shot and killed by police. The students were protesting being forced to learn in Afrikaans (viewed as the language of the oppressor) and being given an inferior education.

"The thing that shook my faith to its roots was realizing those who shot children read the Bible every day and went to church on Sunday. I had been a committed pacifist up until that time, but it was the killing of children that really pushed me over the edge," Lapsley says. "That's what brought me to the reluctant conclusion that in our context, with our history, as a last resort armed struggle had become morally legitimate, necessary and justified."



Fr. Michael Lapsley gives the sermon at the Equally Anglican service at Holy Trinity Anglican Church; greeting Mabel Nontando Fuyana at All Saints' Anglican Cathedral on September 30, 2018.

**Continued on next page.**



# Fr. Michael Lapsley: healing hurt with personal story continued

Continued from previous page.

Active in the struggle for freedom, he became a member, and later a chaplain, of the African National Congress (ANC). When his student visa was not renewed, Lapsley spent his time in exile from South Africa (1976 to 1983) in Lesotho, where he continued his university studies and served as a priest under the Bishop of Lesotho, Desmond Tutu.

“After those years in South Africa it was a very humanizing experience to be living in an African context,” he says.

While living in Lesotho, Lapsley continued to be involved in the liberation movement. On December 9, 1982, he was away from home when 42 people were massacred in Maseru. Believing Lapsley to be a terrorist target, church authorities ordered him out of the country.

“They said that if I stayed in Lesotho the troops would come back. I was ordered by my Order and my Diocese to leave.”

He spent nine months in Manchester, U.K., before settling in Harare, Zimbabwe, as a parish priest. In April, 1990, three months after ANC leader Nelson Mandela’s release from prison, Lapsley was at home in Harare, having just returned from a speaking engagement in Canada, when he opened a package containing two religious magazines and a concealed bomb. The blast destroyed his hands and one eye, and ruptured his eardrums. But he was alive, severely burned, but still alive.

**“When something terrible happens to us, it either causes us to diminish or to grow, but we are never the same.” Fr. Michael Lapsley**

“I realized instantly that the apartheid regime had got me. But I had won and they had lost. The bomb was intended to kill me and I was alive. Victory, in a sense, was mine.”

Hospitalized for eight months, in Zimbabwe and Australia, Lapsley was uplifted by an “avalanche of support.”

“For the 14 years before the bomb went off, I had lived in the countries of southern Africa and I had travelled the world as part of the struggle against apartheid. During my recovery I received messages of prayer, love and support from people of faith, people of goodwill,” he says. “There were many people with me, walking beside me, and that was the vehicle God used to help make my bombing redemptive: to bring life out of death and good out of evil.”

Working alongside other victims of terror, Lapsley helped create the International Network for Peace to promote effective and nonviolent solutions to terrorism. In 1993, he became Chaplain of the Trauma Centre for Victims of Violence and Torture in Cape Town, which assisted the country’s Truth and Reconciliation Commission (TRC). This work led to the establishment of the Institute for Healing of Memories. The organization now works with vulnerable groups; people affected by political violence; infected by HIV and AIDS; refugees and



asylum seekers; prisoners and war veterans.

As director of the institute, Lapsley accompanies others on their journey of healing; creating safe spaces for people to tell each other who they are. He teaches them how to let go of poisonous memories so that, as victims, they do not become the victimizers of others.

“Those who’ve had horrible things done to them have every reason to hate, to be filled with anger, to be bitter, to want revenge,” he says. “When something terrible happens to us, it either causes us to diminish or to grow, but we are never the same.”

“Healing is a journey of acknowledging and letting go of the things in our past which would destroy us. It’s also taking from the past that which is life-giving, enabling us, as we heal, to say ‘Well, I lost a lot, but I still have a lot and, not only that, but I’ve gained a lot. I’m a better person because of the journey I’ve travelled.’ Of course, there will always be new wounds, but we are no longer a prisoner of hurt.”

In 2010, the Right Reverend Dr. Jane Alexander, Bishop of the Anglican Diocese of Edmonton, was attending a peace and reconciliation conference in Seoul, South Korea when she heard Michael Lapsley speak, without reservation, about some of society’s most divisive issues.

“I was just amazed at the way he named hot button topics straight on – took no prisoners, as it were,” she says. “After he had commended conference organizers for addressing reconciliation between North and South Korea, he urged them to consider their role in ending other injustices.”

“Michael said, ‘Maybe next you can speak out about why the death penalty is wrong.’ He had a translator with him who was becoming hesitant to share his message. And then he said, ‘And maybe the church could apologize for the way it’s been treating gay, lesbian, bisexual and transgender people.’ Silence. Michael was waving his hooks at the translator saying ‘Yes, go on, go on.’ The man haltingly said this to the room, at which point a little old lady in this sea of quiet jumped to her feet and started clapping and everybody joined in. He’d told us his own story and now was asking us ‘what are the injustices around you that need to be spoken about?’”

“God, the creator of all of us with our diversity, weeps at the pain caused by racism and discrimination,” Lapsley says. “We need to have our eyes open to all forms of othering. All the ways people are discriminated against because of



Fr. Michael Lapsley is installed Honorary Canon for Healing and Reconciliation by Bishop Jane Alexander, and interviewed by Margaret Glidden (above left) at the 65th Synod of the Diocese of Edmonton in 2017.

who they are.”

Since meeting in South Korea, Bishop Jane and Fr. Lapsley have walked alongside members of the Edmonton diocese on traditional Treaty 6 land.

“Michael has helped shape our approaches to our healing ministry with Indigenous people,” Bishop Jane says. “Understanding the power of listening and the power of story helps us in our relationships with people who have been hurt, in particular by the Indian Residential School System. You have to be heard before you can be healed, before you can be reconciled.”

In 2017, Bishop Jane installed Fr. Michael

Lapsley as Honorary Canon for Healing and Reconciliation at All Saints’ Anglican Cathedral. The next year he returned to the Edmonton diocese to lead workshops on reconciliation, bringing greetings from Cape Town, South Africa, where he holds a similar title at St. George’s Cathedral.

Lapsley’s memoir, *Redeeming the Past: My Journey from Freedom Fighter to Healer*, has been published in many languages since its release in 2013.

“It’s amazing, but recently I was talking on WhatsApp to someone who is from Benin in West Africa. He is busy reading my memoir in French and we were having a conversation about what healing of memories might look like in his family and in his fishing village.”

Although he has no children of his own, there are many children in Michael Lapsley’s life.

“Children are instantly drawn to him and he takes delight in them: their innocence, their joy and their acceptance of one another and of him,” says Bishop Jane who smiles recounting a recent story about Michael and her eight-year-old granddaughter.

“Michael had been Olivia’s journal entry at school. That evening she was telling him about her day. She couldn’t remember how to spell his name, so she asked her teacher to help her do a Google search.”

Intrigued, Michael asked “What did you search for?”

“I don’t know if I can say it,” she said.

“Of course you can say it!” he answered.

“What did you do?”

“We put ‘Michael whose hands were blown off by a bomb.’”

“Well,” he told her. “That was a really good idea.”

“Olivia showed him the pictures she’d found and information about his book, and they were just chatting away like two old friends,” says Bishop Jane.

He may reach out with stainless steel hooks, but Father Michael Lapsley is helping to heal a world of broken people with his touch.



# Regimental parish hosts armistice anniversary service

MARGARET GLIDDEN  
Edmonton Editor

*Begin again, for He is making  
you new right now  
The spring of life is yours soldier,  
corporal, civil servant, civilian...  
This elixir is the act of letting go  
Allowing flow,  
Allowing true peace  
from the Prince of Peace.  
He was there at your beginning,  
And he will be there at your end  
He is making all things new.  
Starting now. With you.*

Closing stanzas of  
*He is Making All Things New*,  
written by Margaret Macpherson,  
Resident Poet, Holy Trinity  
Anglican Church.

looked upon a special display featuring replicas of the uniforms worn by members of the Canadian Nursing Sisters and soldiers in the Canadian Expeditionary Force. One hundred red tulips, symbols of international friendship and peace, decorated the church sanctuary.



Margaret Macpherson, HTAC resident poet, reads her poem *He is Making All Things New*.



Pictured above: Premier Rachel Notley and other dignitaries lead the way to the Cenotaph. Below: a member of the 201st Endeavour Scouting Troop reads *Flanders Fields*, written on the First World War battlefield by Canadian physician Lieutenant-Colonel John McCrae.



always agree but when we disagree, it is with a family member, not the enemy.

"Finally, we can work to create equality amongst us all. Disparity is the enemy of peace," said Premier Notley. "Disparity discourages opportunity and wealth, where equality invites it. Peace built on disparity is peace built on quicksand. Peace among equals is peace that lasts."

During the ecumenical prayer service, Act of Commitment petitions were read, in German, by the Rev. Ingrid Dörschel and, in French, by Ms. Caroline Maillet-Rao. In response, the congregation

pledged, in English, "to work for reconciliation between the nations and all people, that everyone may live together in freedom justice and peace."

Troops from SALH, 6th Edmonton Scouts and 2nd Edmonton Pathfinders of Holy Trinity, and the 201st Endeavour Scouts, led a parade of hundreds down Whyte Avenue to the Cenotaph at Light Horse Park, 85 Avenue and 104 Street. Opening remarks were made by Staff Sgt. (Ret) Ken Hykawy of EPS. He invited the singing of "O Canada" by Edmonton Oilers anthem singer Robert Clark. The World War I poem *Flanders Fields*, written on the Belgium battlefield by Lieutenant-Colonel John McCrae, was read by a young member of the 201st Endeavour Scouting Troop.

"We look forward to that day when the kingdom of this world will be ordered by God's peaceable reign," said the Ven. Dr. Chris Pappas, Rector of HTAC, who gave the opening prayer and Benediction. The ceremony continued with a bugler sounding the "Last Post," followed by Two Minutes of Silence, the "Reveille" and bagpipe "Lament." The Commitment to Remember was read by Premier Notley, one of several dignitaries who paid tribute by laying a wreath on the Cenotaph. The Armistice Day ceremony concluded with "God Save the Queen." Before leaving Light Horse Park many people placed poppies on the wreaths in a final act of respect.

Lest We Forget.

On November 11, 2018, 100 years since the end of the First World War, members of the South Alberta Light Horse Regiment (SALH) and neighbouring Anglican, Lutheran and Roman Catholic churches led a Remembrance Day Prayer Service at Holy Trinity Anglican Church, Edmonton.

Gathered on the traditional territory of Treaty 6 and Metis people of Alberta, and seated below the Regimental Flag of the 19th Alberta Dragoons and the Regimental Colours and King's Colour of the 101st Edmonton Fusiliers, a near capacity congregation of more than 550 people filled the church to honour, remember and pray for those who have served our country.

From their seats, congregants

"On this day, and all days, our greatest act of remembrance to those who faced the horrors of war is to seek the ways of peace in all that we do," said the Honourable Rachel Notley, MLA for Edmonton-Strathcona and Premier of Alberta, in her reflection.

"On this 100th anniversary of Armistice Day we have a duty to learn the lessons of war," she said. "Peace is ours to cherish, to demand, to live and to create every day. We can create it in simple ways. We can reach out to our neighbours; make people who are unfamiliar, familiar. We can try to better understand one another. We can take the ideas we understand the least, or the perspectives we find the most difficult to adopt, and we can approach those perspectives in an open and respectful way. We may not

## Indigenous Ministries offer Messy Church Reconciliation

FIONA BROWNLEE  
Aboriginal and Rural Communities  
Liaison, Edmonton Diocese

I received an email in late August asking if I would be interested in assisting the Messy Church team at St. George's, Fort Saskatchewan with the planning and doing of an Indigenous-based Messy Church. I immediately said, 'yes,' and from that, Messy Church Reconciliation came to be. We have now had two Messy Church Reconciliation events in the diocese: one at St. George's and the other at Christ Church, Edmonton.

The diocesan Indigenous Ministry Initiative has put together a team that has interest and expertise in planning and implementing this for urban and rural parishes. Our



goal is to show both the joy as well as the seriousness of cultural experiences.

Messy Church Reconciliation gives parishes a chance to explore the context for reconciliation work and our church's involvement in and running of Indian Residential Schools. We also lay out our need to say, 'we are sorry,' and our need to build new relationships between First Nations and settler people.

How do we do this? Through acknowledging whose land we are

## Parishes Ring Bells for Peace

St. Mary's Edgerton and St. Thomas Wainwright joined churches across Canada in ringing their bells 100 times for peace at the going down of the sun (16:34 hours) on November 11, 2018, the 100th anniversary of the end of the First World War. The initiative of The Royal Canadian Legion and Veterans Affairs Canada emulated the moment in 1918 when church bells across Europe tolled as four years of war had come to an end. St. Thomas and St. Mary parishes concluded their bell-ringing ceremonies with prayers and by singing "Amazing Grace."



Submitted by Allan Samm, St. Tom's Cub Reporter

on, sharing the Cree Creation story with Indigenous-based crafts and games, smudging together, involving local First Nation leadership and praying together. We do it by creating an experience through an Indigenous lens that is open and inclusive of all who come, from the

little ones to the older ones.

If you are interested in having Messy Church Reconciliation at your parish, please contact Fiona Brownlee at [f.brownlee@edmonton.anglican.ca](mailto:f.brownlee@edmonton.anglican.ca) or the Rev. Nick Trussell at [n.trussell@edmonton.anglican.ca](mailto:n.trussell@edmonton.anglican.ca).