



# THE MESSENGER

MAY 2018

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## Christians of different faith traditions ordained Anglican priests

View pictures on Edmonton diocese's Facebook page. See story on page 2.

Pictured second from front left: the Rev. Ruth Bott, the Rev. Andreas Sigrist (holding son Owen), the Rev. Billy Isenor and the Rev. Christopher Cook ordained by Bishop Jane Alexander at All Saints' Cathedral on March 21, the Commemoration of Thomas Cranmer.



## Edmonton interfaith community unites for prayer in Holy Week

SHELLY KING  
Messenger Staff

On March 27, a snowy spring morning, about 30 members of the interfaith community gathered at City Hall to join in prayer and reflect on the past, present and future of their shared work to end homelessness in Edmonton.

Pastor Mike Van Boom, emcee for the event and Housing Ambassador for the Capital Region Interfaith Housing Initiative (CRIHI), described how the idea for the gathering came from a conversation between friends from the Moravian Church and the Rev. Nick Trussell of Christ Church Anglican. Trussell noted how appropriate it is, from a Christian perspective, to hold such a gathering in Holy Week; that just as Jesus lamented over Jerusalem in the days before His crucifixion, so we may lament over our city and the tragic living situation of many of its people.



Members of Sathya Sai Baba Center of Edmonton.

And just as His resurrection brings hope, so we can look forward with hope to better things to come.

Lucy Kaakyo, representing the Catholic Archdiocese of Edmonton, shared prayers that may be used when a person or family moves into a new home, asking particular blessings for each room.

Van Boom led a reflection on the past, remembering events of the past 10 years that catalyzed the movement to end homelessness, as well as studies that shocked the community. To "keep a person alive on the streets" (including shelters, police intervention, trips to the emergency room, etc.) costs an estimated \$100,000 per person per year, while housing that same person might cost \$35,000. One in four families continues to struggle, with 20,000 households spending more than 50 per cent of their income on housing.

Even so, there have been changes for the good. In particular, Van Boom said there is now a new way of thinking about homelessness and a completely new approach to the problem since "housing first" has been adopted as a guiding principle. No longer are the homeless expected to "fix their problems" before they are helped into housing. Now it is understood that, instead, the stability of having a home enables people to deal with the issues that brought them to homelessness.

As well, Van Boom described a great improvement in coordination between social agencies, greater connection and cooperation



Nick Trussell (left) and Mike Van Boom.

among faith communities, and new programs like Welcome Home that provide social support to people transitioning to a home from living on the streets. There is also a growing awareness among faith communities, he said, that the land they own might be useful for housing, as demonstrated by the transformation of Westmount Presbyterian Church. Speaking of all the faith-based agencies on the front-lines of dealing with poverty, Van Boom said, "There are so many in the circle, we can't name them all."

Prayer followed, led first by Imam Dr. Amin, representing Rahma Mosque, Edmonton Council of Muslim communities and MAC Islamic Centre. Dr. Amin's prayer included the thought that Edmonton is an "excellent shared space," that we cultivate for our children and the invocation that God "help us to prosper, share and work together."

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# Christians of different faith traditions ordained Anglican priests

Messenger Staff

On the evening of March 21, 2018, the day of commemoration for Thomas Cranmer, Bishop Jane Alexander ordained into the priesthood the Rev. Ruth Bott, the Rev. Christopher Cook, the Rev. Billy Isenor and the Rev. Andreas Sigrist.

Ian Bowden, a member of the parish of St. Augustine's Parkland in Spruce Grove, read the first lesson from 2 Kings 22 and 23. Martin Cook, father of the Rev. Christopher Cook, read the second lesson from Philippians 4 and the Rev. Danielle Lepine, herself ordained to the diaconate in January, read the gospel.

The Rev. Alexander Meek, rector of St. George's by the U of A, Edmonton gave the homily. She noted that each of her fellow clergy members being ordained this day had come, as she had come, to the Anglican Church from other Christian traditions.

"And yet here we all are, called by God to offer our lives, formed as they have been by different traditions, in service to God through this church, this tradition, this way of being Christian. There is something to this, I think: a gift for us most certainly, and for this church that we have found and that has sustained our faith as it has called us into this life of service," Meek said.

She encouraged the ordinands, reminding them that:

"We need to be sustained by God's own Spirit in this work or else we will just make a bunch of noise no one will understand. We need to have our own faith fixed in the life of Christ if we hope to point others to the love of God, and this will not just happen. Like Josiah (in the first reading), we make the choice to live out the life of the covenant. Abide in Christ, and by grace you will live what it means to be a priest in the church of God."

Declaring the vows of their calling, the ordinands were consecrated to the priesthood and vested for ministry, before celebrating the eucharist together with Bishop Jane. In September, 2017, they had been among the 10 deacons and priests ordained by Bishop Jane at All Saints' Cathedral.

The Rev. Ruth Bott is completing a graduate degree from the Institute for Christian Studies in Toronto and will continue in her ministry as Curate at St. Mary's, Edmonton, and as coordinator of the PrayerWorks Hall community building meal program at St. Faith's.

"While I was blessed to be nurtured in a faith-filled home that exposed me to many branches of the Christian family tree, I did not grow up with much knowledge or experience of the Anglican tradition," says Bott who lives with her husband Dawson and their two cats in the Alberta Avenue neighbourhood.

"In college, both my husband and I were introduced to Anglicanism through some close friends. Over the ensuing years, we have found a spiritual home in Anglicanism and a means of living out Christ's call to 'come and follow,'" she said.

The Rev. Christopher Cook will continue to serve St. John the Baptist in St. Paul, now as Priest-in-Charge. Cook, who lives in St. Paul with his wife Cynthia and their three children Holly,

Jared, and Shelby, was raised in a Lutheran home, where he says he "savoured the beauty and order of liturgical worship." As an adult he attended several Anglican churches and "quickly came to appreciate the beauty and order of Anglican Sunday worship. I believe Christians have a direct relationship with God and I was attracted to Anglican sacramental theology, where all of the baptised may be included in taking the Lord's Supper," he says. "I felt this sense of inclusion and welcome more and more as I continued to grow in my faith journey within Anglicanism."

He describes his journey to the priesthood as a "joyous and blessed" experience uplifted by the support of "amazing clergy who have taught me and made themselves available to me." He adds that on his day of ordination "I felt a deep sense of the peace of God." As a priest, Cook hopes to serve the needs of his congregation more fully by providing "spiritual teaching and leadership, and by offering the sacraments under the authority of our bishop."

"I have discovered great joy and life in the ministry entrusted to me," says the Rev. Billy Isenor who is assistant curate at St. Augustine's Parkland, Spruce Grove. "As a priest, pastor and teacher, I feel grateful every day for the call to the priesthood because I get to preach the gospel, share the joy of the sacramental life and spread God's message of love and inclusion within our church and within the world."

Although raised in the Roman Catholic Church, Isenor, who has two young daughters Alison and Florence with wife Dana, says his grandfather was Anglican and the "Anglican Church has always been present in my life." While completing a Master of Theological Studies degree at Newman Theological College, Isenor

explored both Roman Catholic and Anglican sacramental and pastoral theology. He was drawn to the Anglican priesthood and its alignment with the gospel teachings evident in Jesus' ministry and mission: "To share the love of God with everyone inclusively," he said. "We share in Christ's mission by bringing people of all walks of life to Jesus through baptism and sharing in the Eucharistic feast; and through the Eucharistic celebration (and the other sacraments) we affirm and encourage the flock we serve to be authentically themselves before God."

The Rev. Andreas Sigrist, Curate at St. Luke's, Edmonton, moved to Canada from Germany after marrying his wife Melanie, who is Canadian. Together they have two young sons Luke and Owen. Initially, he was separated not only from his biological family, "but also from my church family," he said. "I found myself in a context where the church is disturbingly fragmented into countless denominations." His journey to finding a church home began in college. The priest of the Anglican church he was attending was also his professor.

"The Anglican way of worship and the preaching there made me feel at home." Sigrist's first contact in the Edmonton diocese was the Rev. Elizabeth Metcalfe, at the time Rector of St. Mary's, who encouraged him to speak with Bishop Jane.

"Bishop Jane's way of describing what it means to be Anglican made me think that the Anglican Church of Canada can become my new church home. It is this ability to make room for strangers (like myself) and allowing for the beauty of diversity while maintaining coherence and integrity that allowed me to call the Anglican church home," he said.

## Edmonton interfaith community unites for Holy Week cont.

Continued from Front Page.

Batya Ivry-Friedman, CRIHI Housing Coordinator, shared more of what is presently happening in the struggle against homelessness. She explained how the 10-Year-Plan to End Homelessness, which was adopted nine years ago, called for 1,000 new housing units. To date, only 200 of those units have been created.

"Racism, classism and fear" exist in many communities where affordable housing has been proposed, she said. At the same time, however, there are "signs of warmth and willingness." One of the ways in which the CRIHI is very active is in the facilitation of community conversations around affordable housing, and in those meetings they see "small fires burning, which can be fanned into a brighter blaze."

The Rev. Jason Anderson of the Lutheran Church and the Rev. Rebecca Craver of the Moravian Church then led prayers for help and wisdom which were followed by the final reflection: looking forward to the future of the work.

Van Boom acknowledged the difficulties of bringing diverse groups together to tackle the problem of homelessness, challenges which require patience and wisdom but which can and must be overcome. He noted that the "quality of

the partnerships involved" is often a condition now of government funding for new projects. The next challenge for the interfaith community, he said, is to get "boots on the ground." There is a new push to move from looking at homelessness "from a broad, city-wide perspective (as has happened so far), to energize local communities, to engage local temples, mosques, churches and gurdwaras."

Prayers for hope and direction were led by the Rev. Ingrid Cramer-Doerschel, representing the Edmonton and District Council of Churches, and by the Rev. Brian Kiely of the Unitarian Church, who noted the location of the meeting, on the steps leading to City Council Chambers, is a clear indication that Edmonton is a place where local government is "not afraid of religion, but works with us."

Three members of the Sathya Sai Baba Center of Edmonton, Nalina Kumar, Chandran Iyer, and Chummy Nageshwar engaged the audience in a song, and then Rabbanit Batya Ivry-Friedman of Beth Israel Synagogue led the final prayer, based on thoughts arising from the upcoming Jewish celebration of the Passover.

Plans are underway for what the CRIHI is calling "Phase Three" of its work to end homelessness. Watch for details in the fall of 2018.



# Pentecost, a time to receive the Spirit's refreshment



BISHOP FRASER LAWTON  
Diocese of Athabasca

There is some hope that we will see this May an end to snow and the coming of the excitement of spring. There is something so renewing about the melting of the snow: the warmth of the sun and

the rinsing away by the liquid snow (rain) of the dust and dirt, hidden all winter beneath a frozen blanket. The fresh rain of spring is often such a welcome time of refreshing. The melting of the snow is a welcoming image for another reason this May. The scriptures (one example, is John 7:37) use the image of water when speaking about the Holy Spirit. In John 20, Jesus breathes on the disciples and tells them to “receive” the Holy Spirit (in order to take on being sent as He Himself had been sent by the Father). This incredible spiritual refreshing is one of God’s gifts of Himself to us. It is something for us to choose to receive. The gospel message was never

meant to be only words or organizational in nature. It was, and is, meant to also be an experience of the presence and power of the Living God. How awesome it is that this is not a metaphor but a promise?! As we observe the Feast of Pentecost this year, let us not only recall the outpouring of the Holy Spirit and the gift of the Church, but also receive this gift of living water. Let us ask the Father, knowing and trusting His goodness and promise (Luke 11:9-13), to again pour out the refreshing rain we need! The Lord be with you, +Fraser

# Toward the goal: off and running and not looking back



BISHOP JANE ALEXANDER  
Diocese of Edmonton

We all have our favourite translations of the Bible and many of us have well-used versions of Bibles that we read for different purposes and for different texts. In this Easter season I confess that I dip into many

us onward—to Jesus. I’m off and running, and I’m not turning back. Philippians 3:10-14 I love this passage from Paul to the church in Philippi, it is so full of urgency and movement and I think that, in these great 50 days, I don’t want to sit in a chocolate bunny stupor thinking ‘well that was nice’ as I reflect on Easter celebrations and then get on with life as usual. Because of Jesus’ resurrection everything is changed in this world: redemption has happened, promises are fulfilled and so the life of every Christian should reflect this in some way. I know that sometimes life can feel a bit like putting together flat-pack furniture from IKEA: you think it’s going well and then you step back

and realise that something went horribly wrong. But because of the truth of the resurrection and the fulfillment of God’s promise in Jesus, we know that if we feel we are stuck somewhere, or things look strange, then we are still on the journey - works in progress - and we have not reached our destination. I hope that you are feeling that you are off and running in this relationship with Christ. If you find yourself slowing down or getting stuck, call a friend and ask where they are seeing God at work. Read this Philippians passage out loud at the top of your voice! Sing your most meaningful Easter hymn every morning; sing it in the car – yes even if you have passengers. But most importantly of all, don’t let the season pass you by without letting it change you. In Christ, +Jane

translations because hearing the Easter gospels, the stories in Acts and the pastoral letters, in many ways keeps things fresh for me and helps me keep, what I suppose I could call, my ‘Easter resolutions.’ Here we are in a 50-day season of the church filled with wonder and joy and demanding a response. As I write this on the Tuesday of Easter week, here is the passage from Philippians driving my Easter decisions this year:

*I gave up all that inferior stuff so I could know Christ personally, experience his resurrection power, be a partner in his suffering, and go all the way with him to death itself. If there was any way to get in on the resurrection from the dead, I wanted to do it. I’m not saying that I have this all together, that I have it made. But I am well on my way, reaching out for Christ, who has so wondrously reached out for me. Friends, don’t get me wrong: By no means do I count myself an expert in all of this, but I’ve got my eye on the goal, where God is beckoning*

## Provincial Synod: Living a Jesus-Shaped Life

The Diocese of Edmonton will welcome 100 delegates and guests of the 49<sup>th</sup> Rupert’s Land Provincial Synod, May 3-6, 2018. Members of the dioceses of Edmonton, Athabasca, the Arctic, Brandon, Calgary, Qu’Appelle, Rupert’s Land, Saskatoon, Saskatchewan and the Indigenous Spiritual Ministry of Mishamikoweesh will gather on Treaty 6 land to learn from one another about “Living and Sharing a Jesus-Shaped Life.” “We are thrilled to be the hosts for the 49<sup>th</sup> Provincial Synod,” said the Rt. Rev. Dr. Jane Alexander, Bishop of Edmonton in her welcome message. Bishop Jane will represent the Edmonton diocese at Synod, along with the Ven. Christopher Pappas, the Rev. Canon Chelsy Bouwman, the

Rev. Rick Chapman, Ms. Cathy Armstrong, Prof. Jane Samson and Ms. Breanna Beeler. All are invited to the opening eucharist on Thursday, May 3, 7:00 pm, at All Saints’ Anglican Cathedral. The service will feature a diocesan choir directed by Jeremy Spurgeon and will be followed by a reception offering ethnic dishes representative of our culturally diverse diocese. Synod will then convene at MacEwan University from Friday to Sunday, welcoming the Rt. Rev. Stephen Cottrell, Bishop of Chelmsford, UK, as keynote speaker. In addition to presentations, reports and resolutions, Synod will include elections, and facilitated group discussion around “Teaching, Listening & Learning” in preparation for consideration of an amendment to Canon XXI on Marriage.

<p>SUBMISSIONS DUE 1 MONTH PRIOR to PRINTING DATE</p> <p>DEADLINE for June/July 2018 ISSUE: <b>MAY 1</b></p> <p><b>Submissions:</b> We welcome letters to the editor, news, stories (max 500 words), event notices, book reviews and photos.</p> <p><b>Send to:</b> Margaret Glidden (Edmonton) anglicanmessenger@gmail.com or</p>	<p>Peter Clarke (Athabasca) seens@telus.net</p> <p><b>Read Online:</b> www.edmonton.anglican.org/blog/the-messenger</p> <p><b>Find Us on Facebook:</b> www.facebook.com/anglican.edmonton</p> <p><b>Subscribe:</b> www.anglicanjournal.com/subscribe</p>	<p><b>THE MESSENGER TEAM</b></p> <p><b>EDITORS</b> Margaret Glidden (Edmonton) Peter Clarke (Athabasca)</p> <p><b>LAYOUT &amp; DESIGN</b> Margaret Glidden Shelly King</p> <p><b>PROOF READING</b> Jennifer Wirun</p> <p><b>REPORTING</b> Peter Clarke Margaret Glidden Shelly King</p>	<p>A \$15 annual donation is suggested. Please send donations to the Dioceses of Athabasca or Edmonton, c/o The Messenger.</p> <p>The Messenger is published under the authority of the Dioceses of Athabasca and Edmonton. Opinions expressed in The Messenger are not necessarily those of the editor or publisher.</p> <p>The Messenger is a section of the Anglican Journal, printed 10 times a year (no issues July and August) by Webnews Printing Inc. North York, ON.</p>
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# Mission Action Plans: watch out for 'red alert' issues



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

Through the last three months, we have been looking at steps involved in developing a parish Mission Action Plan (MAP). We talked about basing our MAP on Jesus' discipling model of Engaging, Nurturing, Encountering the power of God through mission and Growing (see Luke 7-10). We've prayed for Jesus' guidance and sought to discern the direction of travel to which He is calling us. We asked various questions of ourselves in

that discernment process and hopefully those questions have loosened thoughts about what is on the hearts of the people in your parish; where they see your church going, and what they'd love to try.

I ended my previous article saying it was time to work all this into a plan. But I'd like to step back for a moment. We've learned so much in the early days of our diocesan discipling framework, 'I.D.' (more coming on that). It's made me realize I need to stop at this point and issue what I might call a 'red-alert.' We must be aware of a few dangers in this process.

We've said that a MAP must keep firmly focussed on the purpose of developing disciples who grow the church. It is 'red-alert' time because now is the point in the MAP formation process when factors can come into play that pull the vision away from that focus. Here are some problems I have observed that cause a MAP

to go off-track.

1. Lack of a proper, inclusive process.
2. Lack of self-awareness in those putting the MAP together.
3. Misunderstanding of what it means for a parish to be 'the Body of Christ.'
4. Misunderstanding of what it means that God has given gifts to each member of the parish, 'for the common good,' as Paul puts it in 1 Corinthians.

Let me deal with the first one. We touched on it last time, but I cannot emphasize its importance too strongly.

An inclusive process ensures that all can contribute. If we think a MAP is just a piece of make-work that creates a to-do list for us, then it is tempting to have only a small group or, heaven forbid (!) just the rector, write the MAP. If there is not true collaboration, with an invitation to at least the Vestry to participate in the discernment process and subsequent MAP formation,

I guarantee you that the MAP will fail in its purpose. Why? Simply because the parish won't own the MAP. If it is not based on the gifts of the whole congregation, it won't help with the discipleship of that congregation. It causes nothing but discouragement; in those who put the MAP together (as they see their MAP not working), and in those disconnected from it (for it feels irrelevant to them). If it doesn't connect to parishioners' gifts, their God-given functions within the Body of Christ and their calling, it causes vision and mission to diminish. Parishioners will feel out of step with their church's leadership, out of touch with the

discernment process, and thus, disturbingly, not only the MAP, but even their discipleship, may flounder.

We'll continue this important discussion next month. Meanwhile, if you don't have copies of the previous articles, they are available on the Diocese of Edmonton website at [edmonton.anglican.org](http://edmonton.anglican.org).

With every blessing,  
Richard

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For more information visit [www.nationalworshipconference.org](http://www.nationalworshipconference.org) or contact your parish office.

**There is Something We Can Do**

## Essential truths and practice the church needs today



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

In the rarified, passionate and even turbulent world of Mission and Discipleship Development, a kind of consensus has arisen. Oh, it's not official - we don't have an official organization. We "Mission Officers" - by whatever title we are known - have simply arrived at the same, God-driven and (we pray) Spirit-inspired conclusions.

1. The Church is not and should not strive to be a stagnant place of spiritual

comfort and stability in the midst of our changing world. This stance prevents true growth and vitality and risks dooming the Church to irrelevancy and eventual obscurity. It might not be too much to fear the death of the Church if we cling to a non-changeable Church.

2. We are not in the "good works" business. Neither is our ministry to be nice, or polite, or well-behaved. We are the Church of Christ and the Family of God. We are in the evangelism business. We are in the business of proclaiming God's love through justice and righteousness. We are in the business of cooperating with God in His mission so that the world might experience the salvation He has prepared for us all. We serve the world at the cost of our own lives. That's our business.

3. There are no retainer fees in the Church. Many people on the fringe of the Church think of it as a kind of fraternal organization, like the Elks, or the Legion, or the like. According to this theory, the Church is here to provide

services to its members and, as long as someone puts some money on the plate, the Church is obligated to provide those services. Baptisms, weddings, worship on Sunday - in keeping with one's own desires - all these become rights purchased through the offering plate. But that's not genuine Christian discipleship. Our rights in the Church are purchased through Christ's sacrifice.

4. We must focus on God and His intent for His Church. God determines the why of our existence and the purpose of our ministries. It is time to refuse to be distracted by unessential arguments over polity, structures and attempts to acquiesce to society's demands.

5. We refuse to be intimidated by society and so choose to speak freely about God, His love and our salvation. You see, western society has successfully labelled the Christian Church as narrow-minded, bigoted, intolerant and irrelevant. They go on and on about "blind faith," "organized religion"

and "the institutional Church." They imply that a rational person guided by the principles of scientific reflection and facts cannot possibly be a Christian. We refuse to accept their aspersions. Since God created the universes according to His own divine principles, we can accept both the propositions of our faith and the hypotheses of balanced scientific inquiry. We can be both rational and reasonable inside the faith relationship with God through Christ in the power of the Holy Spirit.

6. Related to number 5, we must recapture Christian vocabulary and religious practice. We are the ones who get to determine what "the gospel truth" is and how an "epiphany" works. We have a unique and authoritative claim to the definitions of both "spiritual" and "religious." No one outside of us gets to tell us whom we worship, what we believe and what role our religious art plays in our spiritual lives. There is no such thing as a "Bartender's Bible" - unless that happens to be his Revised Standard Version that

sits on his bar every night in case someone needs to hear of God's love.

7. We must be courageous in evangelism. Gone are the days when the Church could rely on the birthrate for its membership drive. Gone are the times of waiting for inquirers to walk through our doors. If we are to be faithful to God and to Christ's Great Commission, we must be genuinely evangelistic and do effective evangelism.

8. We must pray. I don't mean the "God-bless-Mommy-and-Daddy" kind of prayers. I mean prayer that transforms us, prayer that reforms us more genuinely and accurately into the image of Christ on earth. Prayer realigns us with God's will, intent and mission. We pray for our own conversions and the conversions of others. We pray for God to use us to bring His justice, righteousness and love to our world. We pray.

Yes, there is consensus - even amongst Mission and Development Officers. Now, if we could only develop consensus on how to do all this and how to do it now.



# Christian presence united in Grimshaw prayer walk

DANIELLE MCKENZIE  
St. Bartholomew  
Grimshaw



Neither cold, nor wind, Neither cold, nor wind, nor the -20 °C temperature could deter hearty Northern Albertans from participating in the Annual Ecumenical Good Friday Prayer Walk in Grimshaw on March 30. The walkers started out from the Grimshaw Tourist

Information Centre and followed a slightly modified route, due to the inclement weather.

Participants carried the cross and sang hymns - offering prayers for various community services, healthcare facilities and workers, the local RCMP, fire department, seniors, students and many others - as they made their way around town.



Pastor Marvin Dueck gave the closing prayer and a blessing at the last stop, the Mile Zero Regional Multi-Plex. Everyone gathered to warm up and share a time of fellowship



at St. Bartholomew's Anglican Church where hot chocolate and hot cross buns were served. Capturing the moment, pastor Marvin commented on how blessed



we were to share in this time together, and to proclaim the name of our Saviour Jesus Christ, in this community we call home.

## St. Mark's proclaims the Word in church and beyond

PETER CLARKE  
St. Mark  
High Prairie



Over the past 20 years, the people of St. Mark's Church in High Prairie have led a Holy Week Bible Reading Proclamation, which invites participation from all Christians in the community.

This year the Bible Reading Proclamation ran from Palm Sunday to Maundy Thursday. Twenty-one readers came from four different churches to read aloud the Word of God from their chosen

translation of the Bible. Listeners followed along with their pew Bibles. The proclamation ran night and day, with only a few breaks. We often hear back from people, especially those who came to St. Mark's to read very late at night, of their experience of peace, tranquility and oneness with God's Word.

From a table at the top of the sanctuary steps, participants read from a binder illuminated by a reading lamp. White cards showing each book of the Bible were rotated when a new Book was started.

Green cards indicating the chapter number were rotated to show what chapter was being read aloud. By this means anyone coming into St. Mark's could readily know which book and chapter was being proclaimed.

This year we added a new element. A church pastor went to the J.B. Wood nursing home, which is located in the local hospital, and read 10 chapters of the Bible to the residents; continuing on from the prior reader at the church. The subsequent reader at the church carried on

from where the pastor left off. In a similar manner, a member of St. Mark's went to the Pleasant View Lodge seniors' facility and read to residents there for an hour. One resident asked the reader when they were coming back to read! Perhaps God is tapping us on the shoulder to remind us to go out from the church building to spread His Word.

'All good things must come to an end,' we say. The final 'Amen' from the book of Revelation was read at 6:50 am on Maundy Thursday - for a total of more than 80 hours of

reading. Then we had to tell all those still waiting to read that the Proclamation had concluded.

All proclamation readers were invited to supper afterwards; reflecting upon the last meal of Christ with His disciples before His crucifixion. Those who attended brought various meatless dishes with a mid-eastern influence for all to share. Following the meal, we re-entered the church for the Maundy Thursday service with the washing of feet and the stripping of the altar for the Good Friday service. Thanks be to God.

## Youth Leaders Gathering fosters vision, care and support

JOANNA MUZYKA  
Youth Ministry  
Athabasca Diocese



Youth ministry is a priority in the Diocese of Athabasca. We have parishes with formal youth leaders and youth groups and others who anticipate welcoming young people into their parish families.

This March, to foster the building up of youth ministry, the diocese held its second Youth Leaders Gathering at St. Peter's Ecumenical Church in Slave Lake. Youth group leaders, as well as those hoping to start youth groups, or have a heart for youth, came together from several different parishes. We made preliminary plans for Youth Daze (YD) 2018 with the support and commitment of

all the people that gathered at St. Peter's. In support of our youth and youth initiatives, the diocese has organized Youth Daze (YD) for a number of years. Youth Daze is a retreat weekend, typically held on Labour Day weekend, intended to give junior and senior students from around the diocese an opportunity to come together, meet, learn, have fun and build relationships.

The Youth Leaders Gathering provided an opportunity for sharing about the challenges we face, the triumphs we celebrate, and how to encourage youth participation. Discussions ranged from the first steps of forming a youth group, to how to keep the youth group sessions vibrant and meaningful for all who attend. The attendees

worshipped and prayed together, bringing their questions and concerns to God. It is very clear that God has great plans for us if we stay focused on the "WHY?"

It was encouraging to

know that even with the great distances between communities, those that came together for the weekend will be able to carry on supporting each other and helping in building

up His Kingdom.

We look forward to continuing the relationships between leaders in our diocese and our youth.

Watch for more to come!

### 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)





# Creation care rooted in holistic transformation in Christ

MARGARET GLIDDEN  
Edmonton Editor

Anglicans living the *Five Marks of Mission* are called to “strive to safeguard the integrity of creation and sustain and renew the life of the earth.” But what is the Christian basis for environmental stewardship and how can it be applied to our stewardship of God’s creation? Where do we start as stewards and where will we go?

Those were but a few of the questions posed by biologist and business consultant Mark Polet during prayerful discussions about Creation Care at St. Paul’s, Edmonton on January 12 and March 2.

When Mark and his wife Terri are not busy leading workshops in Canada, the US and the Netherlands, they actively engage their passion for Creation Care as Christian workers in central and southeast Asia: India, Thailand and Kazakhstan.

How they arrived at this point in their lives and careers is “really a God story,” Mark says. Having grown weary of “trying to fight the environmental battle,” both as an environmental scientist and business owner for more than 40 years, Mark, along with Terri, met pioneer medical missionary Dr. Helen Huston at a Business is Mission conference. Dr. Huston was one of the first female doctors to graduate from the University of Alberta medicine program and, in 1980, was given an honorary life membership in the Nepal Medical Association at Kathmandu.

“We said to her, we’d really love to go into missions but we’re not missionaries, we’re business people,” said Mark, and her response was ‘you’re the best kind.’ Dr. Huston explained that in countries with limited access, where the church is persecuted and conventional missionaries are not allowed, business people are.

“If they have a lively Christian faith, they can be salt and light, both in example and in word, to

the community in which they find themselves,” Mark says. “Plus, if they do their business right, they help stabilize the social and economic structure through dignity and work.”

In 2009, Mark and Terri travelled to a Rio de Janeiro slum where they worked with Calvary Rio Church to uplift an impoverished community known at the time for having the highest number of assassins in Brazil. It was a pivotal moment for the couple and their ministry abroad.

Through their evangelistic work in Brazil, Mark and Terri arrived at the realization that creation care is part of a “holistic transformation in Christ. Firstly, the individual has to know they’re loved by God. Once they accept God’s love they can love others. Once they love others they can build community. Once they build community they can take care of the environment around that community,” says Mark.

Today they mentor business owners operating in closed, challenging, often dangerous countries that no longer allow non-governmental organizations (NGOs). Transformational business is often the only platform from which people can witness the gospel and spread God’s mission in these places, he says.

In the first Creation Care workshop: “In the Beginning,” around 30 participants explored the meaning of Genesis 1:28: “*God blessed them, and God said to them, ‘Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth’*”; and 2:15: “*The Lord God took the man and put him in the garden of Eden to till it and keep it.*”

Mark described several environmentally-sustainable innovations including a “remarkable, gravity-fed” water treatment system developed by scientists in Pakistan, which enables farmers to irrigate their crops with clean water for greater yields; and a hydroponic water management system that provides residents of a village in Nepal with access to an uncontaminated food supply.

He segued into a confessional conversation about humanity’s environmental transgressions with an

implicating statement by American writer and environmental activist Wendell Berry:

*“Our destruction of nature is not just bad stewardship, or stupid economics, or a betrayal of family responsibility; it is the most horrid blasphemy. It is flinging God’s gifts into His face, as if they were of no worth beyond that assigned to them by our destruction of them.”*

During the second workshop, “Creation Groans,” participants discussed how society is ripping pages from the book of creation through its destruction of the environment. Creation groans (Romans 8) when we fail to safeguard its integrity, carelessly consume natural resources and pollute the environment. Through our actions, we creep ever closer to the grim picture painted by the prophet Isaiah 19-20: “*The earth is utterly broken, the earth is torn asunder, the earth is violently shaken. The earth staggers like a drunkard, it sways like a hut, its transgression lies heavy upon it, and it falls, and will not rise again.*”

It is estimated that 30 per cent of world food production goes to waste. In 2016, France became the first country to ban supermarket waste, but we have yet to introduce similar legislation in Canada. According to the World Health Organization (WHO), air pollution, estimated to be the cause of seven million premature deaths every year, is the number one cause of environment-related deaths in the world.

Mark is optimistic, however, that with every challenge, is also the hope that the joy of Christ and Biblical principles will lead us to make environmentally conscious decisions as part of living an



Participants in the second Creation Care conversation at St. Paul’s Anglican Church.

abundant life in Christ. Christians, called to serve others by protecting God’s creation, bring a unique perspective to the environmental debate. It is possible to find common ground by listening to and embracing ‘the other’ by continually seeking ways to build relationships and reconcile polarizing voices.

Are we prepared to be leaders in the environmental stewardship movement? If so, what lifestyle choices are we willing to make in living an examined and intentional life? Every able-bodied, city dweller, for example, could consider environmentally-friendly modes of transportation, such as taking public transit, walking or biking. But are we willing to forgo the comfort and convenience of driving, especially in inclement weather, in an effort to lower greenhouse gas emissions and be faithful to the part of the garden we are entrusted with ploughing?

For Mark, being able to speak into creation care as part of transformational business on three continents has been a privilege.

“It’s what I know which is biology and ecology and environmental discipline, but it’s now also speaking to it with Kingdom significance,” he says.

Mark and Terri Polet will lead a third conversation, “Creation Care: the New City,” May 4 at St. Paul’s, 10127-145 Street. In the spring of 2019, they plan to continue the “Creation Care” series at Star of the North Retreat Centre in St. Albert.



Biologist and business mentor Mark Polet leads a prayerful discussion about Creation Care.

**The Love of Jesus Calls Us**  
**Diocese of Edmonton**  
**ACW Annual Meeting**

**Guest Speaker**  
**the Ven. Richard King**  
**Archdeacon for Mission and Discipleship**

**Saturday, May 5, 2018**  
**9:30 am to 4:00 pm**  
**St. Matthias Anglican Church**  
**6210-188 St. Edmonton**



# Going Solar: a Rare Win-Win Opportunity for Churches

The Ven. ALAN PERRY  
Executive Archdeacon  
Diocese of Edmonton

*"To strive to safeguard the integrity of creation and sustain and renew the life of the earth."*

Fifth Mark of Mission

**S**tewardship of the environment is part of our mission as church, as described in the Fifth Mark of Mission. We can play a part in the effort to reduce the use of fossil fuels for electricity generation by installing solar panels. Solar electricity generation produces no carbon dioxide. And, as a bonus, once the capital costs of a solar system are paid for the energy it produces is free.

Energy production in Alberta is highly carbon intensive. According to the Conference Board of Canada, every kilowatt hour (KWh) of electricity generated in Alberta produces 820 grams of carbon dioxide – the highest carbon intensity of any province. (Quebec has the lowest carbon intensity at 2 grams per KWh.) Currently, about 51% of all greenhouse gases associated with electricity production in Canada come from Alberta. A typical home in Alberta uses about 7.2 megawatt hours

(MWh; equal to 1,000 KWh) of power per year. Generating that much electricity would produce about 5.9 tonnes of carbon dioxide. (By comparison, a car produces about 4.7 tonnes of carbon dioxide per year.) A medium-sized church might use 20-30 MWh of electricity per year. A big church might use over 100 MWh, with a carbon footprint roughly equal to 19 or 20 cars.



As at June 2016, 38% of our electricity is generated from coal, 16% from gas plants, and a further 28% by gas-burning co-generation plants. In other words, about 82% of our electricity comes from burning fossil fuels. Alberta is transitioning to a low-carbon electricity system by phasing out coal power plants and increasing the use of renewables such as wind and solar generation. (Natural gas will replace a

substantial amount of the current coal generation, but it is less carbon intensive than coal.)

Several parishes in the Diocese of Edmonton are now considering installing solar panels to meet their electricity needs. In addition to environmental stewardship, installation of a solar system saves money on electricity bills - a win-win situation.

The government of Alberta is currently offering subsidies to assist the installation of micro-generation of solar power. Churches can apply to be subsidized for 25% of the cost of installing a solar system up to 5MW capacity.

The first step in going solar is to implement energy efficiency measures. There are provincial subsidies available for LED lights and some energy-efficient appliances. Simply changing all your lightbulbs can make a big difference in your power consumption. Even without going solar, this act will reduce your carbon footprint and your energy bills. Energy efficiency is also the easiest way to cut the cost of a solar system, because it reduces the size of system required to generate electricity for your needs.

Going solar can be good for the environment and good for the budget. It is a rare opportunity for churches to engage in our mission

and save money at the same time. We look forward to reporting on progress in this diocese over the next several months.

More information is available at the Solar Energy Society of Alberta website ([solaralberta.ca](http://solaralberta.ca)); and from the Executive Archdeacon: email [atperry@edmonton.anglican.ca](mailto:atperry@edmonton.anglican.ca) or call 780-439-7344.

## Ideas and Resources

Remember creation in prayer: prayers of thanksgiving, praise, confession, petition and contemplation.

Learn more about the issues: invite a guest speaker or order a dvd; join with other churches or others in your area to make the event more affordable.

Serve your community: organize your church to clean a local park or stretch of highway.

Find your starting point: arrange for an 'energy audit' of your church and create an informed plan for your building.

Take one step at a time: recycling and changing light-bulbs is not all we can do, but this is a good place to start!

[www.greenchurches.ca](http://www.greenchurches.ca)

# Workshop takes steps toward 'Jesus Shaped Justice'

DOROTHY MARSHALL  
Social Justice Committee  
Diocese of Edmonton

**M**any parishes within our Diocese of Edmonton are committed to creative social justice initiatives: food banks, soup kitchens, indigenous reconciliation, refugee sponsorship, community gardens, community kitchens, seniors' outreach, youth programs, ending homelessness, international development, environmental sustainability, etc. There are also parishes exploring opportunities to become involved in these areas of social service.

If you attended one of the social justice roundtable discussions last year, you would have had a taste of the passion people have for these ministries; their excitement at sharing their experiences and the opportunity to learn from each other.

Often we become involved in social service because "it is the right thing to do." But can we go deeper? How can we move beyond charitable works and social service activities, to

understanding the true meaning of "social justice?" Are we involved in gospel based, "Jesus shaped justice?" How do we add this dimension to the work we already do?

In addition to continuing with our social service initiatives, social justice involves looking into the underlying issues of dysfunction, greed, hate and discrimination in our society. How do we get there?

The Diocese of Edmonton Social Justice Committee is planning the "Jesus Shaped Justice" workshop to explore these issues. Bishop Jane will open our time together with a reflection on the theology of social justice. Our keynote speaker, Gary St. Amand, is the executive director of the Bissell Centre. He will talk about how the gospel has impacted his life's work.

Jim Gurnett, a member of the diocesan social justice

**JESUS SHAPED JUSTICE**

**Saturday, June 2, 2018**

**9:00 to 12:00 noon**

**Lunch to follow - \$10.00**

**Prayerworks Hall**

**11725-93 Street, Edmonton**

Presented by the Diocese of Edmonton Social Justice Committee  
Please register on-line at: [socialjustice@edmonton.anglican.ca](mailto:socialjustice@edmonton.anglican.ca)

committee and ICPM associate pastor, will facilitate group table discussions to build understanding and equip people with specific social justice strategies. As justice seekers, people will be empowered to do something small and manageable, becoming part of a greater change.

Lunch together will provide further time to network with others who share your passion for this ministry. We will leave with a deeper understanding of the theology of social justice: encouraged and equipped to become more effective agents of change in God's world.

This workshop is aimed at anyone currently involved in social service ministries, or with a passion for social justice. We will begin at 9:00 am on Saturday, June 2, at PrayerWorks Hall (St. Faith's Anglican Church) and finish at noon. The workshop is free and lunch is \$10. To register, send an email to [socialjustice@edmonton.anglican.ca](mailto:socialjustice@edmonton.anglican.ca).



# PWRDF good news story thanks Anglicans for their giving



DOROTHY MARSHALL  
PWRDF Representative  
Diocese of Edmonton

Does your life ever seem to take on a theme; maybe through chance conversations, books read, or news items? Lately mine has been “thankfulness.”

It started when I read some work by Dr. Brene Brown. Her research shows that joyful people actively practice gratitude. Since then I have learned that gratitude can actually enhance mental health. In fact, according to Yale University’s Robert Emmons, clinical trials show that the practice of gratitude can have a lasting effects on a person’s life;

reducing risk of depression, anxiety and substance abuse disorders. As Christians, we know that Jesus was way ahead of us in this practice, and we are reminded of this every week at the eucharist (thanksgiving), as well as through a plethora of scripture references.

And so, keeping with my current theme, I would like to share some gratitude on behalf of PWRDF.

Generous Anglicans in parishes across Canada, purchased 8,473 items were from our Primate’s World Relief and Development Fund *World of Gifts* Guide in 2017. During the past Christmas season, \$403,000 was raised for projects around the world - almost double the amount raised last year. Gifts were purchased by both individuals and parishes, with goats being the most popular gift. As part of our All Mothers and Children Count program, gifts of livestock such as goats, cows, chicks and ducks are a great idea. Raising livestock can empower a family to improve their overall health through increased income

and better nutrition. Thank you!

Food was another popular gift for obvious reasons. Supplements for malnourished children in Burundi; and seeds for farmers in Tanzania, Burundi, Rwanda, and Mozambique, enable farmers to diversify their crops and provide better nutrition to their families. Thank you! The Anglican Church of Canada’s Indigenous Ministries fund to help prevent youth suicide was also well supported. Thank you!

I’d like to extend my heartfelt gratitude to everyone who thoughtfully and generously purchased gifts from the PWRDF guide for the people on your list. Thanks also to all the Sunday schools, youth groups, and entire parishes who worked together to raise money through special projects. As many of the items in the guide are part of the Maternal, Newborn and Child Health program, their purchase price is matched by the federal government at a rate of 6:1 – your \$1 grew to do the work of \$7!



St. Augustine’s of Canterbury made “livestock” purchases for an electronic stable and donated the proceeds to PWRDF’s Maternal, Newborn and Child Health program.

In the Edmonton diocese, the parish of St. Augustine of Canterbury created an electronic “stable.” Each Sunday members purchased livestock, amounting to a donation of \$1,855, to fill the stable. With the federal government matching that amount six times, these funds grew to almost \$13,000 for the Maternal, Newborn and Child Health program. Thank you!

Thank you to everyone who did their part to give this year! The good news is that you can purchase items from the *World of Gifts* catalogue year-round by visiting our secure online site, or by calling 1-866-308-

7973. Supporting the All Mothers and Children Count initiative, for example, might be a way to honour your mum this Mother’s Day.

If you would like more information about the work of PWRDF, or would like to choose a gift from the gift catalogue, please check out our website at [www.pwrdf.org](http://www.pwrdf.org).

If you are interested in being a representative for PWRDF in your parish, please talk to your rector or contact the diocesan rep. Dorothy Marshall (who is very thankful to have the opportunity to be involved in this ministry) at [camfarm@syban.net](mailto:camfarm@syban.net).

## Auggie’s Cafe feeding tummies, hearts and spirits for seven years

MARGARET GLIDDEN  
Edmonton Editor

Among the 140 guests who were welcomed with a warm hug for lunch at Auggie’s Café Tuesday, March 13, was a man named Paul Lenny.

The homeless man unassumingly became the focus of several news stories following Amanda Wilhauk’s response to meeting him on the back doorstep of the Spruce Grove business she runs with her husband Trevor. Her

subsequent post to Wilhauk Beef Jerky’s Facebook page was shared more than 10,000 times by people around the world.

“We made a post last week asking for help for Paul and other homeless people in our area, and you literally spread that EVERYWHERE!!” said Wilhauk to her Facebook community in an update March 17.

The story has helped bring awareness to the existence of homelessness

and poverty beyond the boundaries of large urban centers like Edmonton, in rural communities like Spruce Grove, Stony Plain and throughout Parkland County.

“Kindness

has poured in from Spruce Grove, Stony Plain, Parkland County, Kelowna, Saskatoon, Florida, Fort McMurray, Amsterdam, India, Scotland...from everywhere,” she said.

The Wilhauks started a collection for Paul and others in need. After seeing the news stories, people stuffed donation boxes with gift cards and money which, as of March 17, totalled more than \$11,300.

“It may take a bit longer than we thought,” said Wilhauk. “But we will match your donations the best we can and make sure they are given directly to the people that need them the most.”

Spruce Grove does not have a homeless shelter. Wilhauk Beef Jerky will distribute the donations to four Parkland County agencies and organizations

assisting people who struggle with poverty and homelessness, including Neighbourlink, Homeless Link Alberta, the Parkland Food Bank and Auggie’s Café, a ministry of St. Augustine’s Parkland Anglican Church.

More than a soup kitchen, Auggie’s is a diverse community of people of all ages, from all walks of life. Auggie’s welcomed its Spruce Grove neighbours for a free lunch for the first time in March, 2011. Over the last seven years the number of guests seeking food and fellowship at Auggie’s every Tuesday has grown from six to 120.

“For seven years we’ve been feeding tummies,



hearts and spirits,” said Betty Squance, a member of St. St. Augustine’s Parkland and a longtime Auggie’s Café volunteer.

“This is a very good place to come and meet people,” said Ken Lindstrom. He and his wife Mary started attending regularly two years ago, when an ad on the bulletin board in their apartment building caught their eye. “The atmosphere is lovely and the food is great.”

**Continued on next page.**





# Meatball cook-off: ecumenism never tasted so good!

MARGARET GLIDDEN  
Edmonton Editor

Special events commemorating the 500th anniversary of the Reformation, including conferences, concerts and services, brought Edmonton Anglicans, Lutherans and Roman Catholics together in a renewed spirit of ecumenism. Conferences, concerts and a history-making joint service at All Saints' Anglican Cathedral that saw bishops from all three denominations formally agree to further cooperation and dialogue, while respecting the differences in their Christian beliefs.

Inspired by these gatherings, members of Ascension Lutheran Church in the Bonnie Doon neighbourhood of Edmonton began discussing ways they could continue to connect with their community. On Saturday evening, March 3, they welcomed leaders from the local ecumenical community and 60 of their friends for an Ecumenical Meatball Cook-off.

"A few of us young

adults went out for brunch, as we try to do once a month, and we got to talking about past events Ascension has hosted to bring our own church body together outside of Sunday morning," said Anna Kochendorfer. "We all remembered having a really good time at a chili cook-off we had between the different committees at our church and thought, 'why haven't we done that again?'"

"We knew if this event was to happen we wanted it to be bigger than just our church. We had all been influenced by the commemoration of the Reformation in 2017 and wanted to continue with the gathering and fellowship of the Catholics, Anglicans and Lutherans," she said.

Organizers of the meatball cook-off, including Kochendorfer, Erika Rodning, Ingrid Parker and Celia Kinney, invited Faith Nostbakken, Northern Ecumenical Officer, ELCiC Synod of Alberta and the Territories; Julien Hammond, Coordinator of Ecumenical and Interfaith Relations, Catholic



From left: ecumenical judges Julien Hammond, Faith Nostbakken and Scott Sharman enjoy their taste-testing task.

Archdiocese of Edmonton; and Canon Scott Sharman, Ecumenical and Interfaith Animator, Anglican Church of Canada; to be ecumenical judges.

While initially surprised to hear about an Ecumenical Meatball Cook-off ("It's not something you hear about every day, or any day really!"), Scott Sharman said it seemed "the perfect thing to do" to continue the momentum of interest in ecumenism generated by the Reformation 500 events in 2017.

"Now, that's not to say that eating meatballs together has any kind of natural relationship with the work for Christian unity," he added. "But it is an example

of how you can take almost anything (concert, hockey game, fun run) that a group of Christians might do together and open it up into something that builds relationships of friendship."

Why meatballs? "We wanted to give the younger generation (yay, for the children who won 3rd place!) a chance against the elder generation," said Kochendorfer. "Our first thought was pie, but knew we would royally lose that competition."

The judges sampled seven different meatball dishes and, after deliberation by candlelight, determined the taste, texture and appearance of the bacon-wrapped beef balls to

be irresistibly good. The audience agreed with the judges, awarding the People's Choice Award to team Las Tres Amigas: Wendy Grosfield, Joy Berg and Cathy Kochendorfer. "Our thinking was, who doesn't love bacon?" said Grosfield, commenting on her team's winning recipe.

"The people of Ascension, their enthusiasm about our idea and willingness to help out the day of the event (our Parish Life group made the potatoes and rice and kept the coffee and juice flowing!) were a big part of why we could turn a brunch idea into a reality," she said.

There was no charge to attend the meatball dinner (which was served with mashed potatoes or rice and dessert), however diners were encouraged to donate to e4c for the life-changing support they give people in the areas of safety, security, food and shelter. The total amount raised was \$327.50.

With the success of the first meatball cook-off, Kochendorfer is keen to make it an annual event.

## Auggie's Cafe feeding tummies, hearts and spirits for seven years continued

**Continued from previous page.**

The Auggie's ministry is supported by a strong network of community partnerships. Local businesses donate food and volunteer to help in the dining room. It was not long ago, that Amanda and Trevor from Wilhauk Beef Jerky, located just around the corner from the church, helped out in the kitchen.

"My husband and I really believe that at the end of our life, all we have left is what we've given away," said Wilhauk.

In giving thanks for the Auggie's Café ministry, St. Augustine's Parkland Assistant Curate the Rev. Billy Isenor said: "This is really an extension of our relationship with God - the mission and discipleship of the church. For some people

this is church." Motioning to the crowded room, he said, "Here, people call each other by name."

Violet Holden is a member of St. Augustine's Parkland who comes to Auggie's to "see my friends." Holden remembers when the ministry began. "Our parish was volunteering at the Mustard Seed in Edmonton, when someone asked, 'Why don't we do this in our community? There must be a need.'"

Every April for the last five years, Holden has donated the food for an Auggie's lunch and, in honour of her birthday, asks her children to contribute to the cost, rather than taking her out for dinner.

A network of 100 supporters from the church and community-at-large, including many local

agencies and businesses, donate their time and talent to Auggie's Café.

"Today we had three new volunteers walk through the door and fill out applications," said Dianne Brown, Auggie's Café Volunteer Coordinator.

In addition to volunteers who set up, cook, do dishes, bus tables, greet and serve guests and clean up every Tuesday, another group of volunteers, "the Bread Angels," pick up unsold bread from Cobs bakery every Monday evening. Whatever is not used for lunch, or taken home by Auggie's guests, is delivered by the team to nearby high schools, along with the jam, peanut butter, Cheese Whiz and honey, St. Augustine's Parkland collected during Lent.

Jan Vanderbij began helping out at Auggie's as

a meaningful way to stay active in retirement. "A few of us volunteer," said Vanderbij, who is a member of the local Rotary Club, one of the many organizations supporting Auggie's Café.

"Although we gather people around the table, the most important part of what we offer is hope, trust, dignity and joy," said Brown.

"Auggie's is an institution, it's been around so long," said Bill Almdal and Marlene Dalglish of Neighbourlink Parkland, one of the ministry's 40 service club and business partners.

"To be able to tell our clients that they can get a free meal at Auggie's right across the street is a great resource," said Dalglish who, as Ministry Director, works with one part-time assistant and a team of volunteers to connect people

in need with transportation, food, clothing and temporary shelter.

It is difficult to know how many people are homeless in Parkland County. At last count the figure was "around 135, according to Dalglish.

"Homelessness can mean someone sleeping beside a bin, someone sleeping on a couch, or someone living in their car. They all have their own story and not everyone comes to us for help," she said. "But today I've re-connected with 12 former clients."

Together Auggie's Café, Wilhauk Beef Jerky, Neighbourlink and the Parkland Food Bank will continue to serve their neighbours in need.

"At the end of the day, people need people," said Auggie's Café greeter Sharon Vidler.



# The beauty and mystery of India: a sabbatical journey

The Rev. RICK CHAPMAN  
Inner City Pastoral Ministry

A sabbatical leave can be both refreshing and challenging. My recent sabbatical took my wife Bernadene and me on a tour of north and south India. It was breathtaking, awe-inspiring, and filled with mystery. Why India? Some 40 years ago, Bernadene, who was involved in Christian mission, lived there for three years. It was time to return to a land she loves, a land I had heard about, but had never seen.

In the north our sights were filled with immense walled fortresses and beautifully ornate temples and palaces, the Taj Mahal amongst them, as we toured from city to city. Leaving by train from each city, we saw a landscape filled with rice fields and farms cluttered with animals. Brightly adorned, wild peacocks foraged freely in the fields. Fires of burning rice chaff dotted the freshly harvested fields and lit the dusk at evening, sending smoke billowing skyward. Once, while we were touring fields along muddy foot paths, our guides asked us not to linger, as they patrolled nervously for the marauding wild elephants they had noticed in the nearby forest.

South India, mountainous and steamy hot, is a land of tea and coffee plantations, and spice farms that grow ginger, cumin, cardamom, nutmeg, cloves, oregano and peppers. The hillsides are painted green with low lying tea bushes. The tea leaves are systematically gleaned by women labourers, whom we saw carrying them in great bundles on their backs. Did you know that the tea we purchase daily in our stores is handpicked?

India's more than 1.3 billion people have an immediate impact on the visitor. Cities like Delhi and Mumbai have a population of more than 10 million; yet 70%

of the population lives in rural areas. The vast numbers of people become evident as soon as you leave the airport. Taxiing to overnight accommodation, you are plunged into the teeming, bustling, honking, shouting crowds on roadways where three lanes of traffic soon become seven. Vehicles of every kind, motorized or animal driven, like a runaway tsunami, gush through the tormented streets. (Oh my gosh! Watch out for that truck. Watch out for the pedestrian. Watch out for that cow! Watch out!! Amazing!!!)

Throughout India, the religious life of the people is multidimensional and practiced with great devotion. Hindu temples dominate the landscape. On every street corner, in every village, on the hillsides, under tall trees, in local parks, temples to the many gods are numerous. We are told two things about Hinduism. First, it is a philosophy, rather than a religion. Second, Hindus have one God, of whom there are

three principal manifestations: Brahma, who creates the universe, Vishnu, who preserves the universe, and Shiva, who destroys and recreates the universe. The multitude of gods that adorn the temples are further manifestations of these three, which

have evolved over the centuries.

My introduction to the gods of India was a visit to a temple dedicated to Hanuman, the Monkey God, in Delhi. Thousands of temples devoted to Hanuman are scattered throughout the country. Hanuman's strength "is so great as to lift a mountain," noted the floor manager of our local hotel. Upon entering the temple through the mouth of a fanged monkey, one is immediately immersed in the rhythmic sounds of ancient Hindu text being chanted

by a priest. Devotees, on wicker mats, bow in reverence before an elevated, multi-coloured image of the god, mouthing silently passages of ancient verse from their hand-held prayer books. A priest beckons you forward, places a reddish orange spot on your forehead, then wraps brightly coloured thread round and round your wrist. Next, ancient words of blessing are pronounced over you, as the holy man rests a brightly coloured peacock feather upon your head. Nice!

My favourite, Ganesh, the



Entrance to the temple of the monkey god.

elephant god, is believed by some to be the offspring of Parvati, she who is the mother goddess derived from Brahma, and the consort of Shiva, Ganesh's father. Ganesh frolics with joy throughout creation, either removing obstacles, or placing obstacles in the path of those who need to be checked. Needless to say, he flavours and challenges the lives of all those he touches. The elephant god is worshipped widely throughout India in many of the religious traditions.

The highlight of our tour was a visit to the Sisters of Charity's convent in Calcutta, where Mother Teresa, now Saint Teresa of Calcutta, began her work amongst the poor, and where she is buried. Off the bustling street, we walked through a narrow, dusty, littered alleyway to gain entrance to the convent compound's interior. Once inside, shoes off, we were met by a number of the sisters, adorned in the now famous white habit with blue trim. Several nuns gathered in a small huddle as they planned the events of the day. Conversation continued as they hustled off on their missions of mercy.

I turned my attention to the sights of this internal courtyard. I noticed the chapel and made my way into a small room that contained the tomb of Mother Teresa, held in



Varanasi on the Ganges, holiest of seven sacred cities.

sacred memory. Several nuns prayed on wooden benches at the rear of the chapel. Seeking a moment of inspiration, I thought I might sit for a time and absorb something of the atmosphere. As I sat before the burial site, my eye was drawn to the large crucifix on the wall, upon which hung the tormented body of the crucified Christ. Beneath the cross, painted on the wall, were images of men and women in need, each reaching up to our Saviour in a gesture that signified a plea for care. In the midst of the images, two words were written: "I Thirst." Immediately I understood the meaning of this message.

Mother Teresa answered the call of the destitute who cried to her Lord, "I thirst." As Mother Teresa herself said, those who experience poverty thirst not simply for drink, do not hunger simply for bread, but hunger and thirst for a measure of dignity, respect, recognition and love. Christ's call to the church is to the care for His little ones, and to minister in love amongst the poor.

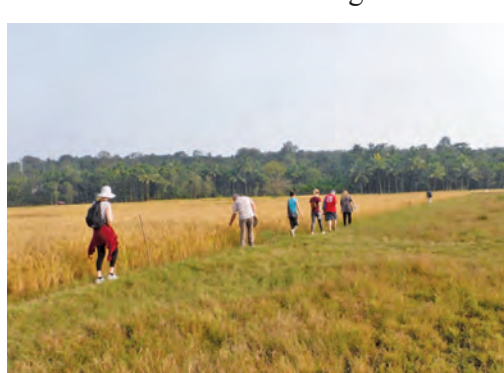
There is so much more to reflect



Entrance to the Mother House of Sister Theresa's Missionaries of Charity, Calcutta.

upon, as thoughts of India flow through my mind and memory! But to finish up, I note two central things I discovered while on sabbatical in India. We, the Western World, are not the only people on the face of the earth! And India fascinates, welcoming the visitor into its multicultural, multi-religious, multidimensional matrix. Amazing!

God's Peace!  
Rick Chapman +



Local farmer in the tea fields of south India: watch out for the wild elephants!



# Symbols powerful in starting reconciliation conversation

FIONA BROWNLEE  
Aboriginal and  
Rural Communities Liaison

Recently, the Wetaskiwin Canadian Tire raised the Treaty 6 flag over its store. There it flies surrounded by the flags of Canada. The store owner said it is necessary that we move forward by acknowledging the need for better relationships with the First Nations of the local area, and to recognize the store sits on shared territory. For those living in Wetaskiwin and Maskwacis this is an important symbol of reconciliation in our communities.

During Sunday worship in parishes all around our diocese you will hear someone acknowledging the traditional territory on which the church sits; symbolizing we are all treaty people and we are all neighbours on this land.

Why is this important you may ask? Aren't concrete solutions better than symbols? The answer is 'yes,' and 'no.' Concrete solutions are

important, but symbols help us change the conversation. If we all begin to think that where we live is treaty land, then we begin to think of everyone who lives here as human, for we all share the land together. We all begin to know that we are each other's neighbours and that we are all loved by God.

In our churches we have symbols that speak to us each week: bread and wine for the eucharist; different colours for the different liturgical seasons; the robes our clergy wear and so many more. These symbols are the ones that speak to and enrich our faith. They are symbols that we would not be without, and we would



Fiona Brownlee poses in her ribbon skirt with her husband, the Rev. Hugh Matheson.

be angry if they were taken away from us.

How many of our churches now have a smudge available before worship starts? Not as many as could or should, but some do. How many parishes display First Nations art and other symbols in their buildings? Some do and we all need to find ways to make room for more. How many of us have invited First Nations leaders to pray before an event or during Sunday worship?

Some have, more of us could. See how the conversation changes when we make our symbols present and more concrete?

This past Christmas I was gifted a ribbon skirt by a member of the Reconciliation Team at Immanuel, Wetaskiwin. Gloria and I have become friends. Her input into the work of reconciliation is

so important. Now, unless you are from a First Nations community or family, and especially if you are a settler, you aren't likely to have a ribbon skirt. Gloria's gift to me of this beautiful symbol was a gift of reconciliation, an understanding that our relationship, our bond as women, our bond as sisters of faith, has come to the point where she has welcomed me into the community of women who wear ribbon skirts. I wear my ribbon skirt, made with love and prayers, as a symbol of reconciliation; it is a concrete action of relationship.

Let's look for those symbols of reconciliation and realize how they have changed the conversation between settler and First Nations, realizing how they make concrete the 94 Calls to Action from the Truth and Reconciliation Commission, and realizing that neighbours, for the first time, see each other in the light of reconciliation. Symbols of reconciliation can and will lead us to concrete actions of reconciliation.

## Full Moon Winter Camp an adventure, with or without moon

DR. MARK ARMSTRONG  
Full Moon Winter Camp Director  
Diocese of Edmonton

Winter camp 2018 was planned for the first weekend in March to coincide with the full moon. As the weekend approached, there were predictions of a monster snow storm starting Thursday night. Elk Island Retreat called to ask if we wanted to cancel/postpone our winter camp. 'Heck no,' was our response. 'It's only snow!'

The snowfall held off until we had all arrived on site Friday evening. We unpacked at the top of a steep driveway and carried the gear down to our trappers' cabins in the glen, where the fire was raging and dinner almost ready.

After dinner, we told the Good Samaritan story around the campfire. Then we stuffed our mitts with hand-warmers and went for a walk in the woods, without flashlights. We crunched through the snow-covered, dark forest; the full moon obscured by clouds. Hot chocolate and muffins were waiting for us when we got back. After a candle-lit compline, we climbed into warm sleeping bags and it was 'lights out.'

Trappers' cabins have canvas walls and are

heated with central wood stoves. The stoves need to be stoked with wood at regular intervals, or else they go out. We were thankful for those who kept the fires burning through the nights and who pried open the boys' frozen door one morning (a problem if one has to get outside with some urgency).

The snow continued to fall on Saturday. After singing some songs and giving thanks before a delicious breakfast, the campers broke up into two groups: 'Nuthatches' and 'Chickadees.' We continued our theme, learning about the Good Samaritan, and then crafted some bird feeders out of logs. Later, we went for a snowshoe hike through the forest, spotting bat houses, deer and rabbit tracks, and making snow angels in the deep fresh snow.

We embarked on a scavenger hunt in the afternoon with an escape-room/puzzle solving twist. Games in the evening included hide-and-seek, with some truly amazing hiding places. ('Don't forget to look up, way up!') After songs, s'mores and another candle-lit compline, we fell, once again, into bed.

After breakfast on Sunday we packed up and carried everything back up the driveway. Although our Elk Island



Retreat hosts had to spend most of the

the Good Samaritan story once more, working in 18 inches of fresh snow.

Finally, it was time to say goodbye and Full Moon Winter Camp finished for another year. With all the clouds and snow, campers didn't get to see the full moon after all, but everyone braved the cold and had an experience to remember.

Thanks to all who helped out!

weekend clearing area roads, they left us the use of their Gator ATV, which was hugely helpful. Cabins were cleaned, lunch prepared, and Rebecca provided us with an opportunity to enjoy cake, as we celebrated her 13th birthday. We then headed out along the path to a clearing in the forest for our closing eucharist. A fine cast of enthusiastic actors performed

### Staff Needed for Edmonton Diocese Summer Base Camp

Base Camp heads north, from July 14-20, for a week of fun-filled adventure on the shores of Lesser Slave Lake. We need energetic, fun-loving volunteers!

Camp is looking for a lifeguard and counsellors, and for a licensed bus driver to get us there and back.

Please contact the Synod Office at 780-439-7344.





**Suzanne Brown, where were you born and what does the word “home” mean to you?**

I was born in Edmonton and, except for the years 1956-1964, have lived in Edmonton, where I raised six children. Home to me means ‘where your heart is,’ and that is usually surrounded by family. I am fortunate that five of my children live here, my oldest lives in Switzerland.

**What is your favorite season?**

I have two favorite seasons. Spring brings new life and, in the Fall, I enjoy the changing of the colours, as I overlook our river valley. As an avid walker, I have the opportunity to stop and take in some of the beauty during all seasons.

**What is your favorite passage from the Bible?**

There are many passages that inspire me, but I Corinthians 13:1-13 in particular inspires me, as it talks of love and how we are taught to love one another. This passage imparts the value of love which Jesus taught throughout His life.

**What is your greatest desire?**

My greatest desire is that when I leave this earth, I leave family and friends, people in my

life, with the understanding that they were loved and should pass on love to others.

**Where in the world are you the most at peace?**

I am the most at peace sitting on my son’s patio in Ollen, Switzerland, in a valley surrounded by mountains.

**Who/what inspires you?**

Bishop Jane inspires me with her strong faith, and calm and quiet way to impart wisdom and love.

**What are you afraid of?**

Losing my mind before my body.

**What might people be surprised to know about you?**

I used to skate on Norwegian speed skates.

**What is the best book you have ever read?**

My memory fails me recalling the best book I have ever read. I love good mysteries but, I must say, I just finished reading *Wonder* by RJ Palacio which was well written and touches the heart.



SUZANNE BROWN

AROUND THE DIOCESE

ST. MARY, EDMONTON

**What is your most memorable meal?**

Homemade macaroni and cheese - top bubbling and right out of the oven - shared with family.

# The Messenger invites readers to share opinions

*The MESSENGER*  
Editorial Staff

Print publications have long been an important tool for connecting church members. However, our ways of communicating are continuously evolving. We now have the means of sharing and receiving news digitally which, for many, is a cost-effective and efficient way to connect with others around the world.

Traditionally, *The Messenger* and other diocesan papers have been provided as a section of the *Anglican Journal* to all members of the Anglican Church of Canada. There is no subscription fee, however some papers, including *The Messenger*, suggest an annual donation. This

longstanding partnership between the *Journal* and diocesan papers enables the papers to qualify for a Heritage Canada grant to subsidize the cost of mailing the papers. Another benefit of this partnership, especially for dioceses, is that the *Journal* manages the subscription lists for all the papers, which are printed by WebNews Printing at a cost (based on quantity) lower than any diocesan paper or the *Anglican Journal* could obtain on its own.

The Anglican Journal & Communications Joint Working Group is examining the issue of how we communicate across the Church, both at national and diocesan levels. The working group presented to Council of General Synod (CoGS) in the spring and fall of 2017, and will provide a third update in the spring of 2018. Through this process,

they have asked four groups: bishops, editors, CoGS members and General Synod members, to complete a survey. A final survey will be mailed to 1,000 readers selected randomly from the *Anglican Journal* subscription list. Each recipient of the survey will be given a paper copy to mail back, with the option of completing the survey online.

In the meantime, we want to give you, our valued readers, an opportunity to tell us directly how you receive and share news about your parish, diocese and national church. Please take a few moments to complete and mail our questionnaire, by May 31, 2018, to:

**The Messenger, 10035-103 Street NW  
Edmonton AB, T5J 0X5.**

Thank you!

### The Messenger Reader Survey

Parish:

Diocese:

How would you prefer to receive news about the Athabasca and/or Edmonton dioceses?  
Please rank your choices in order of preference from 1 to 6 with 1 being the most desirable choice and 6 being least desirable.

☐ The Messenger (print)

☐ The Messenger (online)

☐ Diocesan Website

☐ Social Media (Facebook, Twitter)

☐ E-newsletter

☐ Church Bulletin

Comment:

How would it affect you if diocesan or national news items were no longer available in print form?

Age Demographics: (please circle one option)

Under 18

25-34

45-54

18-24

35-44

55-64

65+

Thank you for sharing your thoughts with us.

How would you prefer to receive news about the national church? Please rank your choices in order of preference from 1 to 6 with 1 being the most desirable choice and 6 being least desirable.

☐ Anglican Journal (print)

☐ Anglican Journal (online)

☐ Social Media (Facebook, Twitter)

☐ National Church Website

☐ E-newsletter

☐ Church Bulletin

Comment:

Do you share print copies of *The Messenger* and/or the *Journal* with others outside your church community? (Please circle one choice)

Yes

No

Final Comment: