

# THE MESSENGER

JANUARY 2018

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## Renowned Halifax geriatrician and Bishop's Fund members ponder uncertain path of Medical Aid in Dying

MARGARET GLIDDEN  
Edmonton Editor

More than 100 Anglican laypersons, clergy and friends gathered November 15th at the Royal Mayfair Golf Club in Edmonton for the 66th Annual Bishop's Fund Dinner. Piper Kevin Thompson led the procession of Bishop's Fund Committee members into the dinner.

L. Neil Gower, QC, a retired lawyer who has chaired the Bishop's Fund Committee for three years, welcomed supporters to the dinner and offered words of remembrance and a moment of reflection for members who are deceased. The Bishop's Fund was organized in 1951 by a group of generous Anglicans, known at that time as the Bishop's Men, in support of Anglican clergy facing unexpected hardships.

Today people of all gender and creed (or no creed), attend the banquet, which is organized and paid for by members of the Bishop's Fund Committee. All proceeds from annual memberships and donations are contributed to a discretionary fund for the Bishops of the

Arctic (Mackenzie District) and Edmonton.

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

"It's been my greatest joy to serve as a priest, and now a bishop, in the Anglican church, but just as there are particular joys and privileges that come with this ministry, there are also particular stresses in the role of the clergy," she said. To put this into context, she quoted well-known American pastor Brian D. McLaren, who, in a piece for *Ministry Matters*, said the following: "Pastors face expectations that range from challenging to oppressive to depressing to maddening to ridiculous. Pastors have to make tough choices balancing the needs of individuals and the needs of the community, needs of the congregation and needs of the staff, not to mention their own needs and those of their families... Pastors are called



Bishop Jane Alexander expresses heartfelt gratitude to Bishop's Fund members for supporting clergy of the Arctic and Edmonton dioceses.

in to deal with life's toughest realities — death, divorce, illness, prison, domestic violence, drugs, racism. And through it all, pastors have to keep congregations of diverse people together — even when political campaigns and culture wars try to divide us. And they're often so busy helping others that they don't even hear a little voice inside them crying for help."

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# Nineteen new cursillistas seek to use their gifts to serve

MARGARET GLIDDEN  
Edmonton Editor

**N**ineteen disciples of Jesus from rural and urban communities gathered November 10-12, at the Star of the North Retreat Centre in St. Albert, for a short course in Christian living.



The Men's and Women's Cursillo Weekend invited candidates to step back from the busyness of everyday life and experience the love of God in a supportive and prayerful setting. The retreat offered a series of talks, music, worship and rest (though, as one participant from Drayton Valley remarked, "not enough sleep!"), enabling participants to explore on a deeper level what it means to be a Christian in today's world.

Nearly 15 years ago, Brian Richardson was serving at St. Timothy's, Edmonton when he "felt an empty feeling and wondered if there was more to church." Richardson shared this feeling with his rector, at that time the Rev. Alan Naylor, who recommended Cursillo. "I thought, yeah, I'll keep an open mind and go. Maybe it will be like an Anglican church camp for adults," he said.

"It was a truly wonderful weekend. I didn't have a lightning-bolt experience, but God gave me a nudge. When I came back from

my weekend, I said to Alan 'I can do more.'" Richardson became an intercessor – "a big step for me because I had never been comfortable being a prayerful person or ministering to others" - and he joined the Cursillo Weekend team. In 2015, he was asked to be the Cursillo Secretariat Lay Director.

On Sunday, November 12th, friends, family members and the local Cursillo community showed solidarity with the 2017 candidates as they "made their weekend" at the Clausura Service in the St. Albert Catholic Parish Church. Bishop Jane Alexander (assisted by the Rev. Colleen Sanderson, weekend spiritual director; and the Rev. Kevin Kraglund, chaplain) presented each Cursillista with a wooden cross handmade from repurposed pews. The Cursillistas will wear their crosses on the first Sunday of the month and on special occasions as a "sign that we walk with God," said Richardson. "It's nice to be able to wear my cross in any church in the world and be recognized," he said.

The Cursillo movement began in Spain and now has members around the world. In Alberta, Cursillo came first to the Calgary diocese in the early '80s, and to Edmonton in 1990. Richardson says plans are

already underway to celebrate Cursillo's 30th anniversary in the Edmonton diocese in 2020.

An unanticipated gift of the weekend is that participants discover new ways to use their spiritual gifts at work, in their families, at social and leisure events and as leaders in their church. Some, like Richardson, serve as lay readers, others as parish wardens and members of vestry or on ministry committees. Many have even followed the faithful path to ordination, becoming deacons and priests.

This year, the Cursillo Secretariat adopted the theme of 1 Peter 4:10-11: "Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received..."

During the past year, the Cursillo Secretariat has increased its community presence by making parish presentations, supporting university students at the Worship Room, building homes for Habitat



Above: Joanne McFarlane gives the Lay Welcome to the 2017 Cursillo candidates, below.

for Humanity, supporting prison prayer ministries and attending various Truth and Reconciliation events. In addition to holding monthly meetings on the third Friday of each month at St. Timothy's in Edmonton, Cursillo has reached out to rural communities with regular gatherings in Drayton Valley, Vegreville and Gibbons.

For more information about Cursillo, visit:  
[www.edmontoncursillo.ca](http://www.edmontoncursillo.ca)



Above: Brian Richardson (right) greets a member of the Cursillo community while exchanging The Peace; Bishop Jane, Colleen Sanderson and Kevin Kraglund present crosses to new Cursillistas.

## Reformation 500: Lutheran, Anglican, Roman Catholic Bishops Sign Tri-lateral Statement for Dialogue



On the eve of the 500th anniversary of the Reformation, Lutheran, Anglican and Roman Catholic bishops launch an ecumenical initiative as a tangible expression of their renewed commitment to journey together in unity. During a service of common prayer, held October 30, 2017, at All Saints' Cathedral, Evangelical Lutheran Church in Canada Bishop Larry Kochendorfer, Synod of Alberta and the Territories; Anglican Bishop Jane Alexander, Diocese of Edmonton; Roman Catholic Archbishop Richard Smith, Archdiocese of Edmonton; sign a tri-lateral statement endorsing a new structure for Lutheran-Anglican-Roman-Catholic dialogue. Photo: Margaret Glidden

See story on page 10.

# To love Thee more dearly, follow Thee more nearly



BISHOP JANE ALEXANDER  
Diocese of Edmonton

As we begin this new calendar year of 2018 and find ourselves in the season of light and revelation, the season of Epiphany, I find myself wondering how I plan to focus my life this year. The thing that keeps coming to mind for me is part of a famous prayer of Richard of Chichester:

*O most merciful Redeemer, friend and brother  
May I know Thee more clearly,  
Love Thee more dearly,  
Follow Thee more nearly.*

Each year of my life, and I hope this may be true for all of us, I fall a little more in love with Jesus. Now, don't misunderstand me. Every year I

think I could not possibly love Him more, and then something happens in my life, or I see glimpses of Him in unexpected places, and once again I am completely overwhelmed and enraptured. So these hopes for the year are not a call to harder and harder work. No, far from it, they are actually a surrendering of self and the knowing, loving and following become easier and easier; more and more natural, I suppose.

Archbishop Desmond Tutu said, "Do your little bit of good where you are; it's those little bits of good put together that overwhelm the world." John Wesley, the famous hymn writer, preacher and pastor who lived in times not unlike



ours, put it slightly differently: "Do all the good you can, by all the means you can, in all the ways you can, in all the places you can, at all the times you can, to all the people you can, as long as ever you can."

With God's help, so may we live. We are called to have a concern for the dignity and wellbeing of each individual; to bring the best of our passion and hard work to the task of the transformation of this world. It is for us to challenge those around us to believe in the seemingly impossible tasks of this age and generation. I have what many have called a naïve belief in our human capacity to accept and be part of change. My prayer for the church is that you are like that too. Taking strength from the knowledge that God has given you all such a variety of gifts and skills for building up his body, you can relax into the tasks set before you; knowing that everything has meaning, is of value and is needed.

In this year of our Lord 2018 may you be blessed with deeper knowledge of God and of God's love for you and in knowing this may you perform the loving service to which God calls you.

In Christ, +Jane

## Bishop Jane inducts the Rev. Jordan Ware to Good Shepherd

SHELLY KING  
MESSENGER Staff

On the evening of Thursday, November 30, 2017, Bishop Jane led the induction service welcoming the Rev. Jordan Ware into a new ministry as rector of Good Shepherd Anglican Church in Edmonton. Rev. Ware comes to this new post from her home in the United States, bringing great warmth and enthusiasm. Following is a brief biography:

I am a native Texan who grew up United Methodist. While I still retain something of the Wesleyan character, my first Choral Evensong while studying abroad in London was enough to make me fall in love with Anglicanism forever.

I studied at Yale Divinity School upon my return from serving in the US Peace Corps in Ukraine. My first call was spent in my sponsoring diocese of Fort Worth. The diocese had gone through a schism in 2008, partially over the ordination of women, so I was one of the first women to be ordained priest there, and a new face for many in my parish. I was blessed, while serving as the associate priest for



Above left: Clergy from the diocese support Jordan Ware. Above right: Bishop Jane welcomes the Rev. Ware as rector.

youth and young adult ministry at All Saints' Episcopal Church, to lead youth on pilgrimage to Scotland and England, introduce new mission opportunities among the unsheltered homeless population in our city, and build formation and fellowship opportunities for parents of young children. I also supported the Episcopal Church by working in dialogue with the United Methodists toward a full communion agreement.

I have always maintained a ministry beyond the local community, through writing for *Sermons That Work*, *The Real Word*, and other online publications of the Episcopal Church.



Earlier this year, I published *The Ultimate Quest: A Geek's Guide to (the Episcopal) Church*, a short introduction to Anglican theology and practice through the lens of sci-fi/fantasy pop culture, and my paper "Imago Dei and Fantasy Religions: Defeating Violence Against Women Throughout the Realms" will appear in the volume *Gender Violence, Rape Culture, and Religion*. I also co-host a feminist podcast for Bible enthusiasts called Two Feminists Annotate the Bible.

In my spare time, I play tabletop role-playing games with my husband and friends, train for half-marathons, and enjoy time with my retired racing greyhound. I am thrilled to be a part of the Diocese of Edmonton and to serve the warm and welcoming community of Good Shepherd.

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# A Fresh Expression of church = a whole new church



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

**H**appy New Year! I hope the Advent and Christmas seasons were a great and blessed time for you.

I begin this first article of 2018 by picking up where we left off in November. I diverted the course of our journey to introduce our new diocesan discipling

framework, *ID*, last time. I am delighted to say we are off to a very good start with two of the prototypes now underway. The third will begin shortly.

In November I wrote about *Fresh Expressions* of church. If you have not read that article I encourage you to do so for it was a summary of the past year and a staging post for this article and ones to come.

I described Fresh Expressions this way: “a Fresh Expression is any venture that works mainly with non-churchgoers and aims to become church for them. A Fresh Expression is a way of thinking afresh and connecting in new ways with those in our communities.

An authentic Fresh Expression of church has the following four qualities:

1. Missional – it is intentional in its focus on non-churchgoers.
  2. Contextual – it seeks to fit the context of the people with whom it engages.
  3. Formational – it aims to form disciples.
  4. Ecclesial – it intends to ‘become’ church.
- The key here is that it is not seen as a bridge back to what some of us might think of as ‘real’ church (i.e. getting people to attend Sunday morning services), but is church in its own right.

Do you see the trap that we easily fall into?

Perhaps I can illustrate the trap by asking you, ‘what does *church* look like to you?’ The image in your mind is most likely that of the venue where you go each Sunday and the activities of your church family. What are the expectations of your church family about attendance, participation,

giving and service?

However you answer these questions, whatever expectations you have of church and your church family, the mistake we make and the trap we so often fall into is that we apply that same model of church and those same expectations to our Fresh Expressions.

The ultimate expectations of a Fresh Expression of church are the same: to be loving, praising, praying, witnessing and serving disciples who, in turn, make disciples who do the same. But how discipleship develops in a Fresh Expression, how long it takes and what that journey looks like will be different. How people develop as disciples, the way that *giving* develops, and what our gatherings look like cannot be compared to a *normal* Sunday morning congregation. We cannot apply our *Christendom* model of church as we have inherited it to Fresh Expressions of church. Why? We are engaging increasingly with people who have no knowledge, whatsoever, of the Christian gospel and whatever image they have of the church is negative. Fresh Expressions work when we allow them to develop in their own way at their own pace.

*God bless you richly, Richard*

## Preaching isn't teaching; it's a matter of heart over head

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

**I** have become absolutely, 100 per cent convinced of yet another missional

truth: preaching is never the same as teaching.

Teaching is the method by which you encourage someone to develop a facility in a certain area of content. Its focus is on information and how the learner copes with and integrates that information. Teaching is one means of introducing content to someone else. It is largely a cognitive process. That's not preaching.

Preaching is the re-presentation of Christ and His gospel in ways that transform. Preaching is all about spiritual formation. The preacher's goal is not to help the congregation master the content of

the message. Rather, the preacher's goal is to help the audience connect with the message of renewed life in Christ experienced through the indwelling power of the Holy Spirit. Preaching is one way of being the incarnation of the gospel. In a sense, it is sacramental, for the sermon and the act of preaching embody the life and witness of Christ in ways that mimic his ways.

Put another way, the sermon is not about what you know but, rather, who you know - Christ and His work of transformation in the life of the disciple. A sermon is different than a lecture or a lesson. Its goal and purpose are not driven by content but by transformation and spiritual formation.

I think that congregations should insist on sermons that are aimed away from mastery of

content and are aimed at individual and communal transformation. Sunday morning worship should be about mission and God's call on us to be the embodiment of His sacrificial love. Sermons are intended to be about discipleship development and formation, which means they are about our transformation so that we might be God's ambassadors to the world for which He died.

This reality must transform not just the experience of congregations, but also the training and support of our licensed incumbents and lay readers. There are large implications for our pedagogy both in parishes and in academy-based institutions. A shift is required and it is time for the Church as institution to immerse itself in that shift.

## Diocese of Buyé celebrates new members and a new facility



Above: Buyé Diocese celebrates the enrollment of youth and Mother's Union members on Sunday, November 12, 2017, at All Saints' Cathedral.

Below: After much anticipation, Buyé Diocese opened the doors to its new guest house on November 2, 2017. Named after the Kirundi word 'irembo' (meaning gate), the Irembo Centre was inspired by John 10:9, in which Jesus describes Himself as the gate to all necessary things. The connection to Jesus as the light is reinforced by a Kirundi saying which, translated into English, means “when you open a gate, it is the daylight.”

The opening celebration was attended by by His Excellency Peter Nkurunziza, State President,



and eight Bishops, including Archbishop Martin Blaise Nyaboho. All 27 rooms were booked on the first night of its opening; one of many signs of a bright future.

# Geriatrician and Bishop's Fund ponder uncertain path cont.

Continued from Front Page.

"And you, my friends of the Bishop's Fund," said Bishop Jane, "you offer not just words of encouragement, but you offer a means of encouragement... You provide space for people to be restored. I have to tell you that we are blessed to have so many people coming forward for ordination in the Edmonton diocese. Our last ordination saw 10 people ordained as priests and deacons. God is continuing to call people forward into ministry and, as bishop, I have the joy of knowing that there is support for all of them. If an extraordinary need arises, as it so often does, there is help. And it is so much appreciated. In the Diocese of the Arctic, where we send some of our support, you need to know that many of the clergy are non-stipendary, which means that they do not have many of the supports and luxuries we have here. People are often required to travel outside their own communities for additional help, treatment and support - a very expensive proposition."

"We never squander or waste a single penny that you give and yet we spend every penny of it every single year," she said. "Thank you for being family to the clergy of the Dioceses of Edmonton and the Arctic; for standing together with them; for your goodness and for your compassion. And may God bless you always. Amen."

Over the past six decades, the Bishop's Fund banquet has featured many distinguished guest speakers. Past committee chair David A. Angus had the honour of introducing Dr. Kenneth Rockwood, a leading authority on frailty, aging and Alzheimer's treatment and research, to give his perspective on medical assistance in dying.

"For 25 years, my practice as specialist in internal medicine and geriatric medicine has put me in conversation, and in touch, with people who are dying," said Rockwood. "On the question of whether to provide medical aid to people who are dying - of the sort which aims to hasten death - however, I've been more content in a justly deserved obscurity. That's because I am not really sure that I understand well enough all the implications of Medical Aid in Dying."

The grandson of Anglican minister the Rev. Gordon Templeton, Rockwood was raised in Newfoundland and is the only lay member of the Bishop of Nova Scotia and PEI's Committee on Medically Assisted Death. Rather than reflecting on the Carter decision (the Supreme Court of Canada ruling that struck down the federal



2017 Bishop's Fund Committee, back row, from left: L. Neil Gower, QC (chair), Marc de la Bruyère, Anne S. de Villars, QC, Lois J. MacLean, David A. Angus, William Shores, QC. Front row: Diocese of Edmonton Bishop Jane Alexander, Dr. Kenneth Rockwood (guest speaker). Missing from picture: Norman J. K. Bishop, QC, Dwight Bliss, QC, Hon. Madam Justice Beverly Browne, Judge Kenneth Holmstrom, William T. King, John B. Mitchell.



Dr. Kenneth Rockwood is a Halifax geriatrician and a member of the Diocese of NS/PEI Bishop's Committee on Medically Assisted Death.

prohibition on physician-assisted dying), he chose instead to share his experience in treating people at the end of their lives. As a professor of medicine (geriatric medicine and neurology) at Dalhousie University and a staff physician at the Queen Elizabeth II Health Sciences Centre in Halifax, NS, Rockwood said his ambivalence about the issue arises from two important parts of his practice.

"For many years it has been my great privilege to care for many people with progressive and fatal neurodegenerative disorders (including friends and senior colleagues), and for their families. Our interactions are often important and poignant - sometimes humorous, and sometimes tragic. It can be a searing experience to care for someone with an advanced neurodegenerative disorder, whose mind is still largely intact but who is physically suffering. It is all the more searing when they are in a state that they had feared and explicitly stated

that they did not wish to endure." In witnessing that anticipatable suffering, Rockwood concluded that someone who is competent to make decisions should have the right to self-regarding judgement and to ask for assistance.

"When they've anticipated medical assistance in dying for several years, and you've spoken with them about it several times, and you see that they're at the point when they're asking for it as statement consistent with the way you've always known them; that they've identified a point of intolerable suffering to which death is actually preferable, then I no longer find that controversial," he said.

What does cause him concern, however, is how the option of Medically Assisted Death will impact the care of his frail, elderly patients.

"People are frail as a consequence of multiple interacting medical and social problems. What is happening, and what is a real challenge for healthcare and Canadians, is that people are presenting as ill when it's not clear which problem should be given the most consideration. There is a real mismatch between patients' needs and what we as healthcare providers can offer. We must see a massive shift in the ideas we have had about the dominance of the subspecialists - the person who knows a lot about "a" thing. What we have to understand is that, for most people, expertise is irrelevant. We need to structure how we provide care, so that we make care more relevant," said Rockwood.

"Under the new legislation," he explained, "people are likely to die against their will when they present with a problem and are treated by a subspecialist group which makes decisions outside the context of everything else that's wrong with that person. But now we're doing it with at least a societal sanction: 'if this doesn't work out and you don't get your ideal outcome we have ways of dealing with that, too.' I am certain this is a risk for us. We, as a profession, as a society and as a country, are at risk if we don't come to grips with the fundamental issue of aging. We need to have more patient-focused, rather than parts and organ-focused approaches to care. I think this is one of the times we will come to regret not having put in place the procedures to allow for a more patient-centered understanding of health and dying."

Continued on page 12.



## Northern Alberta Christians seek ways to support one another

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

On November 15, 2017, clergy in northern Alberta reached out across denominational boundaries to support one another. Twenty-seven clergy from the Roman Catholic Archdiocese of Grouard-McLennan and the Anglican Diocese of Athabasca met in St. Peter's Ecumenical Church, Slave Lake for a day of conversations.

An organizing committee made up of: the Most Rev. Gerard Pettipas, Mgr. Charles Lavoie, the Rev. Christopher Tapera and the Ven. Terry Leer, outlined the day, which included ample opportunity for participants to share with one another. Participants came from across the Diocese of Athabasca and the Archdiocese of Grouard-McLennan, which is approximately coterminous with the Anglican Deanery of the Peace. In fact,



Archbishop Gerry Pettipas (left of centre) and Bishop Fraser Lawton (right of centre) are flanked by the clergy of the Roman Catholic Archdiocese and the Anglican Diocese. Photo courtesy of Fraser Lawton

participants came from around the globe - a sizable portion of the Roman Catholic clergy and a number of the Anglican clergy are foreign-trained. In light of the introductions and small group

work, a central theme quickly arose.

An important aspect of all ministry, particularly the ministry of clergy in rural settings, is the capacity to establish supportive and mentoring relationships. This is true of the relationships amongst clergy, as well as of the relationships amongst clergy and parishioners. It was clear that the transforming reality of the faith is transmitted via relationships as disciples seek to live out the gospel in meaningful and tangible ways.

Such relationships assist not only in transforming the culture of the Church, but also in supporting the transition of foreign-trained clergy.

It was agreed that the two dioceses will host future events and also invite participation from members of the Evangelical Lutheran Church in Canada (ELCIC).

## Archbishop Donald Bolen leads Sherwood Park Christians in 28th annual ecumenical mission

MARGARET GLIDDEN  
Edmonton Editor

St. Thomas Anglican Church in Sherwood Park welcomed the Strathcona ecumenical community: Anglicans, Lutherans, Moravians, United Church members and others, on the afternoon of Monday, October 16th, for tea, dessert and dialogue.

The Most Rev. Donald Bolen, Roman Catholic Archbishop of the Archdiocese of Regina and guest speaker for the 28th Annual Ecumenical Mission of Strathcona County, opened discussion by sharing Pope Francis' message to international leaders that "what the world needs most is dialogue."

Archbishop Bolen, who is a member of the Pontifical Council for Promoting Christian Unity, Co-Chair of the International Anglican-Roman Catholic Commission for Unity and Mission, and Co-Chair of the national Anglican-Roman Catholic dialogue, asked the group to share what they consider to be the pillars of their faith. He then said the essence of ecumenical mission is taking initiative to understand one another so that we may

grow closer in our common mission to the world.

"Our differences are not cause to separate us," said Archbishop Bolen, who has also served on international dialogues with Methodists and Evangelicals, and written and lectured widely on ecumenical relations. "What we hold in common is the shape of the real communion," he said.

The strength of the unified Christian community has driven change in the areas of social justice and reconciliation, especially. Yet, as Archbishop Bolen noted, there is still much work to be done. Christian churches need, for example, to stop competing with one another in our outreach to youth and, rather, view this as a valuable opportunity to worship together, learn together and grow together in Christ.

Perhaps, complete unity as Jesus envisioned is not a realistic expectation, he said. "We are human beings after all." The key is for us to remain open and identify areas where ecumenical cooperation is possible. "Always ask yourself, 'is this something we can do with our ecumenical partners?' When we take the first step, other doors may open."

Rita Sandmaier, chair of the Strathcona Ecumenical Mission organizing committee, echoed Archbishop Bolen's statements. "Ecumenical dialogue has always been important to me," she said. "Jesus desires us to be one." A member of Our Lady of Perpetual Help (OLPH) Roman Catholic Church, Sandmaier said she has come to know many more members of her Sherwood Park community by participating in the four-day mission every year since 2003.

While pleased with the willingness of the



mission's existing members to worship, learn and grow together, Sandmaier is hopeful that more members of the Strathcona County Christian body will join the ecumenical mission. "Part of our Christian body is still missing at the table," she said.

"We're all under the same God," said Alice Walker, a member of Sherwood Park United Church who has served with the Strathcona Ecumenical Mission for nine years. Walker's congregation hosted the opening service: "One Lord, One Faith, One Baptism: Christ Desires Our Unity," and potluck supper on October 15th.

"It's important we work together and pull in the same direction," she said. Every year the offering collected during the four-day mission is donated to a group in need. Recent recipients have included food banks, women's shelters and refugee families, said Walker.

"Standing Together Before Christ" the 2017 Strathcona Ecumenical Mission concluded on Wednesday evening, October 18th, with a closing service at OLPH Roman Catholic Church. For more information, visit:

<https://ecumenicalmission.wordpress.com/>



**D**avid Tiessen, where were you born and what does the word “home” mean to you?

Saskatoon, Saskatchewan.  
Home = stability.

**What is your favourite season?** Spring.

**What is your favourite passage from the Bible?** “...and he set out, not knowing where he was going.” (Hebrews 11:8b)

**What is your greatest desire?** That ‘All shall be well, and all shall be well, and all manner of thing shall be well.’ (Julian of Norwich).

**Where in the world are you most at peace?** On a forested mountain trail.

**What/who inspires you?** The theological meditations of Karl Barth.

**What are you afraid of?** Not seeing the forest for the trees.

**What might people be surprised to know about you?** I enjoy building computers.

**What is the best book you’ve ever read?** Matthew B. Crawford, *Shop Class as Soulcraft: An Inquiry into the Value of Work* (Penguin Books, 2009).

**What is your favourite meal?** Eating raw oysters with my family on Fisherman’s Wharf last summer in Victoria.



The Rev.  
David  
Tiessen

## AROUND THE DIOCESE

St. Matthias  
Edmonton

# St. John the Evangelist hosts Refugee Benefit Concert

ROSALIND LANE  
St. John the Evangelist  
Diocese of Edmonton

St. John the Evangelist, Edmonton Refugee Committee was delighted to present a Refugee Benefit Concert on October 20, 2017. Attendees enjoyed a fun-filled evening featuring outstanding professional musicians from The King’s University, the University of Alberta and members of St. John’s Senior and Junior Choirs and the 9:15 am band.

After the concert, refreshments and snacks were served in the Great Hall as everyone enjoyed listening and dancing to the Lion’s Senior Jazz Band.

A free will offering was taken to help raise monies for St. John’s next Private Refugee Family Sponsorship, a Syrian family of four presently in Lebanon. This will be the 18th family that St. John’s has helped, either through full sponsorship, the Blended Visa Office-Referred (BVOR) Program - which matches refugees identified for resettlement by the



Clockwise from left: Gail Millard, Diocesan Refugee Coordinator thanks participants including: Charles Stolte (saxophone); Joachim Segger (piano); Barry Hunt, Michael Hawkes, Donna Russnell, Ann Grant, Kobie Kloppers (giving ‘A Unique Weather Report’); and the SJE Youth Choir. Photos: Doug Cowan

United Nations Refugee Agency (UNHCR) with private sponsors in Canada - or paper sponsorship.

A big thank you goes out to all who supported this evening in order to help another family relocate to Canada.



## Edmonton churches form special choir

Dr. Melanie Turgeon, Associate Professor of Music and Choral Director at The King’s University, led a musical workshop at St. Timothy’s Anglican Church, Edmonton, on October 14. Choir members from several churches gathered for what has become an annual event providing opportunity for parishes to interact, and for musicians to hone their skills. Participants included choir members from St. Luke’s, St. George’s by the U of A, St. Mary’s and First Baptist Church, Edmonton. They learned four pieces which they performed, accompanied by pianist Adrienne Lloyd, Sunday morning at St. Timothy’s, then again at St. Luke’s later in October and at St. George’s by the U of A in November.

Photos: Jed Kwaw



## “Team Anglican” Surpasses Goal

For the past two years, Edmonton Diocese has participated in the Canadian Blood Services Partners for Life program. When parish members donate blood, they can register as a member of “Team Anglican” so that each unit counts toward an annual goal.

As of the end of November, members of the diocese had rolled up their sleeves and given 118 units of blood, blasting past the 2017 pledge of 100 units. The result has been so encouraging that the diocese will set a goal of 125 units for 2018. See the diocesan website for updates and related information such as scheduled locations for rural donation clinics.

# St. Paul team leads life-changing conference in Rwanda

SHELLY KING with  
NORA JAMES and AMY CROY  
Diocese of Edmonton

In the summer of 2017, three members of St. Paul's Anglican Church in Edmonton visited Cyangugu Diocese of the Anglican Church in Rwanda. Wendell James, Nora James, and Amy Croy went at the invitation of the Rt. Rev. Nathan Amooti Rusengo, Bishop of Cyangugu, to lead a Youth Conference from July 31 to August 4. Alongside Emmanuel Mukeshinama, a PhD student at Uganda Christian University, they worked as a team sharing their time, their gifts and the love of Jesus with more than 200 young people.

Plans for the trip developed out of a long-standing relationship between St. Paul's and Cyangugu diocese. Previous visits were led by Dudley and Pat Baker in conjunction with Wholeness Through Christ Canada, and included healing and reconciliation conferences with survivors of the 1994 genocide. Nora James accompanied the Bakers on their final trip to Rwanda, hosting a pastors' conference and a youth conference in 2015. The invitation to put on another youth conference came out of a further visit the following year, and St. Paul's got



From left: Emmanuel Mukeshinama, Nora James, Wendell James, Bishop Nathan Amooti, Amy Croy

to work on preparations. The parish raised funds to help pay for the conference and youth from St. Paul's and St. Timothy's raised money for bibles. Former youth worker, Katherine Urrea, helped them create handmade bookmarks, adding a personal touch.

Above all, a lot of people prayed. The plan for the 2017 Youth Conference faced challenges as team members struggled with serious health issues, yet God enabled all three to make the trip.

On July 31st, 207 youth assembled from various parts of Cyangugu diocese. They ranged in age from 13 to mid-20s. Adults who work with youth came, too, as well as a team of locals who helped make the conference a success.

The first night, participants received the bibles and handmade bookmarks. They were delighted, as most could never hope to afford to buy a bible for themselves. Next morning, Amy taught the Gospel-based Discipleship bible study

method using the book of John, a practice which continued each day of the conference. The method asks the question, "In the light of this passage, what is God asking me to do?" One young man felt God was calling him to serve others, and so he hand-washed six people's clothes that day.

The young people also listened to a previous participant's story of God's faithfulness. A woman named Naomi told how she attended the

conference in 2015. She then went back to her parish, gathered 18 youth who were unemployed and began a bible study. They went on to plant crops, develop bee hives, and start a savings group which allowed a different person each month to get a sheep. By the end of the year all the youth were employed and this young woman, who was an orphan taken in by a pastor, was finishing her first year of university in engineering. The young people – and the team – were inspired to see how God had worked.

One afternoon, Nora, who has a nursing background, spoke with more than 100 young women. She invited questions and educated them about the reproductive system and self-care, including how to avoid trafficking. They all clapped loudly when she said each one could take home a washable cloth menstrual kit. Made by local groups in Edmonton on behalf of Days for Girls International, the kits are an investment in the future. Disposable menstrual products cost more than a day's wage. Many girls miss several days of school each month and a lot of them end up dropping out.

When it was all over, in their debriefing meeting, Bishop Nathan said the youth who attended will never be the same; they had been transformed. Many put their whole trust in Jesus and on the last day they met in parish groups to talk about how they could take ideas home and help share them with others. The St. Paul's team gives glory to God for all that was accomplished and is praying now about Bishop Nathan's invitation to return this year.



Left: Youth huddle in groups for prayer each morning after bible study. Right: Participants are invited to bring sin, hurts and burdens to the cross by writing them on a piece of paper and throwing it in a box, which Wendell and Nora carry outside to be burned.

## Children's boxes packed with Hope, Love, Blessings and Beads

JO-ANN MONES  
St. Saviour's Vermilion  
Diocese of Edmonton

Members of St. Saviour's, Vermilion carefully packed 56 boxes for Operation Christmas Child last November. These gifts were blessed by the Rev. Elizabeth Metcalfe, who prayed for the people who prepared them and for the children who will receive them. The boxes will soon begin their long journey to children around the world.

Ethan, Alyx and Chelsey placed

a special beaded gift in each box. The beaded gifts were made by Christopher, who was known for his kind, gentle spirit and who loved making and sharing his gifts with everyone he met. Sadly for us, Christopher was called to be with God, but we continue to celebrate and be inspired by him.

Leading up to Christmas, St. Saviour's also celebrated a baptism, hosted a Tea and Bake Sale, a Holiday Photo Shoot and launched the ID discipleship framework with a "Getting to Know You Saturday."



# Greenwood models healing prayer ministry for synod

Submitted by members of  
Athabasca Diocese

One of the joys of living in the Diocese of Athabasca is our abundance of spiritually-gifted, caring and God-centered people.

During our 56th Synod in October, we were fortunate to have the Rev. David Greenwood lead a workshop on Healing Prayer. Greenwood is a long-time active member of this diocese, first as a lay person, then as deacon and priest. He has served in various roles and communities throughout the diocese. Currently he is priest-in-charge of All Saints' Church, Athabasca. Over the years, Greenwood has spoken on Healing Prayer in parishes, conferences and synods.

Healing is restoring Shalom. During the physical ministry of Jesus, everyone who came to Him with a mustard seed of faith was healed. "Jesus said to them, 'Go and report what you hear and see: the blind receive sight and the lame

walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them'" (Matthew 11:4-5).

Humanity is designed to live in Shalom with God, such as depicted in Eden and in the new Heaven and new Earth that God has promised. Shalom is derived from a word denoting wholeness or completeness, and means peace, harmony, wholeness, completeness, prosperity, welfare and tranquility, etc.

When people think about healing prayer they are often intimidated, believing it should only be done by "expert" Christians or those with a really close relationship with God. Participants in this workshop learned how this is not the case and anyone can pray for healing.

Greenwood gave examples from the Bible of the many times Jesus healed the people around Him. He taught the disciples to heal and there are also many recorded examples in the Bible of their abilities to do this. The key to healing prayer is having faith that God will heal as is His

will and that He will use anyone He decides to help Him.

During his workshop, Greenwood outlined The Five Step Integrated Healing Model, as developed by Vineyard Churches founder John Wimber. It includes strategies such as establishing a comfortable setting for the person being prayed for, and for the people praying, and guidance about how to ask permission to touch someone's arm or shoulder through the time of prayer. Also helpful is that the person praying keep their eyes open in order to gauge the reaction of the person being prayed for to God working in them.

Some of the workshop participants shared their reservations about praying over people, and expressed their hope that having received practical experience in the workshop, they will be comfortable praying over others in their church and community. One participant said she is praying for the courage to do this ministry and step out from her comfortable space into this new



The Rev. David Greenwood presents at Synod. Photo: Peter Clarke

realm. At the end of the session each participant received an information booklet with the gentle reassurance that God can use each of us for the healing of others, as well as encouragement to continue practicing the strategies that work for us.

## David Greenwood Brings Prayerful Ministry to All Saints'

The capable leadership of the Rev. David Greenwood has made worship at All Saints' Anglican Church an interesting and pleasant experience. Greenwood leads Bible Study each Sunday before eucharist, emphasizing the wondrous work of God our creator.

In addition to serving as interim minister, he conducted a workshop on Healing Prayer at the Diocese of Athabasca Synod in October. Quoting Bible Scripture in his friendly and cheerful demeanor, Greenwood shed light on our understanding of Jesus' resurrection for our Salvation.



He taught us about the use of healing prayer to make: Peace in Warfare, Harmony in Discord, Wholeness in Brokenness, Completeness in Imperfection and Soundness, Prosperity in Poverty, Welfare in Ill-being and Tranquility in Tumult.

Above all, we must TRUST in GOD, especially when things go horribly wrong. Always be humble before God, and allow Him to be our All in All.

## Churches Support Local Foodbank

What do the parishes of St. Luke's, St. Mary's, St. Matthias and St. Michael's and All Angels have in common?

Every week, these four parishes distribute food hampers to families in need for Edmonton's Food Bank. St. Luke's and St. Mary's have been food bank depots for many years, while St. Michael's and All Angels and St. Matthias started in February and June of 2017.

Through the hamper program, Edmonton's Food Bank provides assistance to almost 24,000 individuals, 40% being children, every month. There would not be enough seats at a sold-out hockey game at Rogers Place (which seats 16,641 individuals), for all the people who receive assistance through this program.

But, there's more. The Anglican parish of St. Faith's is one of



Above: members of St. Matthias' foodbank team; Jerry DeZutter, Doreen Thomas, David Tiessen, Gary Liddell, Darlene Rannells and Sharon Morgenroth; hampers waiting for distribution.

250 organizations that work with the Food Bank to provide more than 400,000 weekly community meals and snacks each month.

We greatly appreciate the support of all the amazing volunteers and staff who help distribute food hampers and provide meals for those

in need in our city.

"Alone we do so little, together we can do so much" - Helen Keller.

Submitted by  
Judy Yawney, member  
of St. David's Anglican  
parish and Food  
Hub Coordinator for  
Edmonton's Food Bank.



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# "To be Transformed by Our Encounter with the Other"

MARGARET GLIDDEN  
Edmonton Editor

**O**n the eve of the 500th anniversary of the Reformation, Lutheran, Anglican and Roman Catholic bishops in Edmonton launched an ecumenical initiative as a tangible expression of their renewed commitment to journey together in unity.

During a service of common prayer, held October 30, 2017, at All Saints' Cathedral, co-presiders Archbishop Richard Smith and Auxiliary Bishop Gregory J. Bittman, Catholic Archdiocese of Edmonton; Bishop Larry Kochendorfer and Assistant to the Bishop for Mission Julianne Barlow, Evangelical Lutheran Church in Canada (ELCiC) Synod of Alberta and the Territories; Bishop Jane Alexander, Anglican Diocese of Edmonton; signed a tri-lateral statement endorsing a new structure for Lutheran-Anglican-Roman-Catholic dialogue.

"For more than 50 years, Lutherans and Catholics have been on a journey from conflict to communion. With joy, we have come to recognize that what unites us is far greater than what divides us," said ELCiC Bishop Larry Kochendorfer. "On this journey, mutual understanding and trust have grown."

"In the past our churches did not see one another as branches of the same vine," said Bishop Larry Kochendorfer in the first part of a joint sermon he delivered with Catholic Archbishop Richard Smith. "Century after century and generation after generation, rather than viewing the gospel (John 15:1-5) as a word of encouragement to affirm our unity in Christ, we have focused not on the true vine, but on the branches themselves. Those which, in our minds, did not bear fruit; those we considered removed from the vine; those different from ourselves. Branches we judged separated from the true vine Jesus Christ."

"Thanks be to God that there were those who, in times when this joint commemoration was still unimaginable, already gathered together to pray for unity... They began to see one another no longer as separate branches, but as branches united to Jesus Christ. They began to see Christ in their midst and to acknowledge that even in those periods of history when dialogue was broken between us, Christ continued to be present. Present even when we had lost ourselves in the sin of misinformation, and stereotypes and prejudice and judgment and violence and hatred."

"As we see Jesus among us we are also beginning to see each other with new eyes. A pulling together in the same direction as we join God in God's mission. Strengthening what is held in common to be transformed by our encounter with the other; renewing our commitment to seeking visible unity and rediscovering the power of the gospel of Jesus Christ for our time; witnessing together through the mercy of God the proclamation of service to the world."

Bishop Kochendorfer cited a joint commemoration service, held October 31st at Westminster Abbey, as an example of seeing each other with new eyes. Archbishop of Canterbury Justin Welby, on behalf of the Anglican Communion, formally welcomed and affirmed the 1999 Roman Catholic-Lutheran Joint Declaration on the Doctrine of Justification.

"A pulling together in the same direction," Bishop Kochendorfer said. "Hoping, praying that in response to God's gracious call from baptism to respond to the thirst and hunger of a wounded and broken humanity we may, while jointly preparing the table for the marginalized and



hungry, see the theologies converge among us that will enable us to accept the invitation of Christ to receive and share God's gifts at one Eucharistic table."

In the second part of the homily address, Archbishop Richard Smith said: "We understand well the necessity of mutual abiding in the life of the individual believer and in that of our respective ecclesial communities. How might we respond to this call of the Lord ecumenically? The key, it seems to me, is offered by St. Paul, when he counsels Christians to let the Word of God dwell richly within us, that is to say, to abide in us (Col. 3:16). This moment in history contains within it a call to embrace a common commitment to enter the mystery of mutual abiding by allowing the Word of God itself to dwell more deeply within us, the Word in its power to heal, transform and unify."

"It is precisely this renewal of mind, or what we more often speak of as conversion of life, that is required of each of us by the Word of God, an imperative that each of us who seeks to walk the path of ever deeper unity must embrace," said Archbishop Smith. "Apart from Christ, our unaided efforts to achieve unity in the Church will prove fruitless. Real hope for true unity arises from our abiding in Him, allowing His Word to dwell within us, challenge us, heal us, and fashion us as authentic faithful disciples."

Anglicans and Evangelical Lutherans in Canada have enjoyed a relationship of full communion since the Waterloo Declaration

of 1999, and it seemed only natural that Edmonton's Anglican-Roman Catholic dialogue (ARC) should widen its circle to become the Lutheran-Anglican-Roman Catholic dialogue (LARC), said the Rev. Dr. Canon

Scott Sharman, Ecumenical and Interfaith Relations Animator for the Anglican Church of Canada.

Journeying forward together, the churches will be guided by Five Imperatives (commitments), described in *From Conflict to Communion*, the report of the Lutheran-Roman Catholic Commission on Unity in Common Commemoration of the Reformation in 2017. The bishops will appoint lay and ordained members of each tradition to the LARC dialogue "to explore pastoral and theological questions which both unite and divide our churches, to encourage mutual learning and appreciation for one another's gifts, and to enhance opportunities for collaboration and partnership in giving witness to the Gospel and serving those most in need," said Sharman.

Julien Hammond, Ecumenical Officer, Catholic Archdiocese of Edmonton, and a member of the Edmonton Anglican-Roman Catholic Dialogue, now LARC, reflected upon why, beginning in the fall of 2016, the local ecumenical community commemorated the 500th Anniversary of the Reformation with several public events, including a lecture series at Trinity Lutheran.

"What happened in the past cannot be changed, but what is remembered of the past and how it is remembered can, with the passage of time, indeed change," said Hammond reiterating the point made in #16 of *From Conflict to Communion* (the Catholic-

Lutheran preparatory text for Ref. 500). "Remembrance makes the past present. While the past itself is unalterable, the presence of the past in the present is alterable. In view of 2017, the point is not to tell a different history, but to tell that history differently."

"The ecumenical context of today - marked by shared prayer, dialogue and friendship, interchurch marriages and common witness in the world - makes it possible for us now to tell our history differently," said Hammond. "The Catholic Church today recognizes many good and spiritual gifts that emerged out of the Reformation:

- a more profound reverence for the Word of God;
- the use of vernacular languages to open new access to the liturgical and spiritual traditions of the church;
- the conviction that justification is the work of the triune God, and not the fruit of any merit on our part;
- a deeper reflection on the one priesthood of Christ and the priesthood of all believers as it relates to him; to name but a few.

"Many of these gifts were reclaimed by Catholics through the Second Vatican Council, or have been reintroduced through 50 years of dialogue between Catholics and Lutherans, or perhaps are still in the process of being reclaimed today.

"Lutherans, too, are able to recognize today the spiritual gifts present within the life of the Catholic Church. The point is that we are no longer, any of us, living in the 16th century. Our current context makes us able to hear things and say things now that we could not (or perhaps did not want to) hear or say in the past. This is the great blessing of the ecumenical movement in our time. What an exciting era of Christian history in which to be alive!"

# 2,000 years later, refugees still seek asylum in Egypt



DOROTHY MARSHALL  
Diocesan Representative  
PWRDF

The middle of winter is the time of year when several of my neighbors make an annual migration south; a delayed following of the birds. Considering some of the cold days we see in late winter around here, it seems like a pretty good choice to me!

At this time of year we also annually celebrate the feast of the Epiphany, and we remember that after the visit from the Magi, Joseph took Mary and their young son Jesus on a journey; not

by choice. Their travels were of the unexpected, “pack up and leave in the middle of the night” variety, and certainly not planned. At the prompting of a nighttime visit from an angel of the Lord, they traveled to escape the wrath of King Herod and his intent to kill their son. They escaped as refugees to Egypt.

And now, more than 2,000 years later, we still have people escaping to Egypt as refugees. The Primate’s World Relief and Development Fund, working with our partner Refuge Egypt, is there to welcome them on behalf of Canadian Anglicans. This is a ministry of the Episcopal Church in Cairo, and together we provide several services to newly arrived asylum seekers who are waiting for UNHCR refugee status determination. We support them with repatriation, resettlement and local integration into Egyptian society.

Cairo is one of the largest urban refugee centres

in the world, with over 255,000 refugees calling it home. Unlike those in camps, refugees in Cairo are not all congregated in one place, but live as they can throughout the city. The current situations in Sudan, South Sudan, Iraq and Syria have generated a large influx of refugees, increasing the number of arrivals. Our project supplies food packages to these refugees upon their arrival.

Refuge Egypt has been working to support refugees in Cairo since 1987.



A child weighing in at Refuge Egypt health clinic.

PWRDF has supported this work for more than 20 years through two children’s clinics operated by Refuge Egypt. The Well Baby and Well Child clinics provide health care, health education and nutrition support to children aged 0-5, as well as to their families. Our project delivers health and nutrition education sessions to caregivers and health promoters. Project funds enable children under five to be checked for immunizations, have their weight and height measured against developmental benchmarks and be screened for health issues such as malnutrition and rickets. As well, parents are educated about early child health issues such as the importance of breast feeding.

PWRDF works in 28 countries with a variety of partners including Anglican dioceses, the Episcopal Church in Cairo, as well as ecumenical and secular partners. Our partners are present in communities,

and work with local leaders and people to determine the needs and the most appropriate responses to those needs. PWRDF, in partnership with them, supports those responses.

PWRDF partners provide programs that enable vulnerable people to improve the quality of their daily life, to become more self-reliant and to address root causes of poverty and injustice. We appreciate the support of Anglicans from across Canada who share our passion for this work.

If you would like to learn more about our projects like this one supporting refugees in Cairo, or to donate online, please check out our website at [www.pwrdf.org](http://www.pwrdf.org). If you are interested in becoming a PWRDF representative in your parish, to share these stories and create awareness of our projects, please speak to your parish priest or contact the Diocese of Edmonton Representative, Dorothy Marshall at [camfarm@syban.net](mailto:camfarm@syban.net).

## St. Patrick’s goes green to fulfil the 5<sup>th</sup> Mark of Mission

VIVIAN BELL  
St. Patrick’s Anglican Church  
Diocese of Edmonton

About two years ago, while endeavouring to uphold the Mark of Mission to safeguard the integrity of God’s creation, I created a green education corner at St. Patrick’s church. I had also contacted a local solar energy company named Dandelion Renewables about getting an energy audit.

As co-leader of our youth group, I ran a simple idea past our young parishioners. What if we started bringing our bottles, cans, etc. to church for recycling? Our youth thought it was a good idea, easy to implement in light of everyone’s busy schedules, and we decided that we would, with the help of our church treasurer, save our recycling money to pay for an energy audit.

With the enthusiastic



The green education corner at St. Patrick’s Anglican Church.

support of our rector, the Rev. Kevin Kraglund, we encouraged all church members to bring their cans and bottles to the bin I placed by our green corner, and they did! I took the bottles home every couple of weeks and stored them in my garage (thank-you to my patient husband), and my wonderful youngest son Tobin periodically took them in to collect the funds.

Eventually we were able to complete the audit.

Dandelion made a thorough, practical, step by step, three-stage plan to gradually (we have to go slowly as finances are always a challenge), make St. Patrick’s more energy efficient. The first stage, which we have now embarked upon, includes another three-step lighting plan to replace our inefficient lights with LED lighting. I was surprised to discover how costly and energy wasting our old lights were. Vestry has wisely decided to put the money we get back from provincial government rebates into what we are now calling the “green fund.” We also still continue to recycle bottles to add to the green fund.

Stage two will involve replacing an appliance and our old furnace. We will apply for grants to help us with stage three: the

installation of solar panels. This plan does not even include the additional 3 ½ inches of insulation we added to our roof when it was replaced over the summer, which will help retain heat in the winter and keep the church cool in the summer.

I will admit I was genuinely nervous at the start of this initiative. As the resident environmentalist, so to speak, I did not want to end up leading us down a garden path... But it has turned into a blessing and I am so thankful for the way my fellow parishioners have stepped up to support this excellent green adventure, even installing new LED lights! We will get there eventually, both taking care of creation, and improving the parish’s finances in the long term, freeing up resources for use in God’s service. I am now hearing that this endeavor

has inspired others to take simple, step-by-step actions in their own homes. Change starts with small seeds that spread!



# This New Year, let's commit to being part of God's reconciling work

FIONA BROWNLEE

Aboriginal and Rural Communities Liaison  
Diocese of Edmonton

I have been thinking about this a lot lately. What are my reconciliation goals for 2018 and what are the parish's reconciliation goals for 2018? I am hoping that readers out there are thinking and wondering the same thing for themselves and for their parishes. If you haven't, then now is a good time to start.

One of my reconciliation goals for this upcoming year is to help more rural and semi-rural parishes engage fully in neighbourly reconciliation work in their communities. Below is a list I have come up to help you think about what you and/or your parish can do this year to further the ministry of reconciliation between indigenous, settler and newcomers here in our communities.

1. Read over the Truth and Reconciliation Commission's 94 Calls to Action. Take note of the ones that affect you directly, either in your church or your professional life, and find ways to take action.
2. Read some books by indigenous authors. There are a lot of them out there. Ask your local librarian for some recommendations. Why not start a parish book club?
3. Ask your parish priest to start Sunday

worship by honouring the treaty that we are part of each week. We live on Treaty 6 land which we share with the Cree, the Nakoda, the Metis and the Inuit peoples.

4. Learn about Treaty 6 and the impact it has had and is having on relationships between indigenous, settlers and newcomers. What can be taken from the treaty to further reconciliation between all of us?

5. Participate in a Kairos Blanket Exercise – a meaningful way to learn more about the shared history of indigenous and settlers on this land. Or how about hosting one in your parish? I know there are facilitators out there who would be willing to assist with this.

6. Discover more about your First Nations' neighbours. Invite someone from the leadership to come and talk to your parish about the life of their community.

7. Learn about white privilege and how, without even realizing it, it affects our everyday decision-making. Take steps to live consciously and name the privilege when you see it in yourself and, if you can, in others.

8. Take time to search the Bible for teachings about reconciliation. What do our Scriptures teach us about living a reconciled life? How does this knowledge apply to our commitment to further

reconciliation in our communities?

All of our reconciliation goals should be about deepening our relationships with our indigenous neighbours; those who live in our communities and those whose communities are neighbouring ours. I am excited by the extent to which the parishes of our diocese have demonstrated their commitment to reconciliation in our communities. My hope is for everyone who reads this to see their role in furthering reconciliation.

## Indigenous Writers to Read

1. Richard Wagamese: *Indian Horse*
2. Sheila Watt-Cloutier: *The Right to Be Cold*
3. Tracey Lindberg: *Birdie*
4. Katherena Vermette: *The Break*
5. Drew Hayden Taylor: *Me Funny*
6. Lee Maracle: *Talking to the Diaspora*
7. Waubgeshig Rice: *Legacy*
8. Chelsea Vowel: *Indigenous Writes: A Guide to First Nations, Métis & Inuit Issues in Canada*
9. Eden Robinson: *Monkey Beach*
10. Richard Van Camp: *The Lesser Blessed*
11. Aaron Paquette: *Lightfinder*
12. Thomas King: *The Inconvenient Indian*

## Healing and Remembrance Service Reflects on Indigenous Contribution to Canadian Military

SHARON PASULA

Oskapewis  
Diocese of Edmonton

The third annual Healing and Remembrance Service was simpler this year due to scheduling issues and a large conference. Nevertheless, about a dozen people gathered together in candle light to remember the effects of war or conflict.

The evening commenced with Sharon Pasula, Oskapewis/Indigenous Cultural and Educational Helper for the Diocese of Edmonton, Anglican Church, giving remarks about the participation of Indigenous people in the military. She informed the circle that historically when status Natives enlisted they lost their status according to the Indian Act. This meant that when they returned from war, they had no "status benefits" and could not live on the reserve. The Indian Act said if a person leaves the reserve for four years they are no longer considered an "Indian" and cannot live there. Furthermore, they did not receive veterans' benefits like non-Indigenous veterans did. It was a multiple hardship for Indigenous veterans. Pasula then passed around a smudge

and offered a prayer.

Bible readings and a Litany of Peace followed. Individual offerings of prayer were expressed, then a blessing.



A light reception concluded the half-hour service. Partnering with the event was Edmonton Interfaith Centre and the University of Alberta's Interfaith Chaplains Association. The event was hosted by Trinity Lutheran Church and Holy Trinity Anglican Church. Special thanks to Stephen (Sticks) Gallard, the Rev. Ingrid Cramer-Doerschel of Trinity Lutheran, and the Ven. Dr. Chris Pappas of Holy Trinity Anglican Church.



## Geriatrician and Bishop's Fund ponder uncertain path continued

Continued from page 5.

According to Rockwood, the remedy is rooted in transparency and dialogue.

"We can start by knowing how many people have asked for Medical Aid in Dying, how many have received it and the nature of their illnesses," he said. "There are many uncertainties with the path we are now on. I worry that, if handled badly, the legislation will foreclose discussion; prematurely forcing people to take a position so that a particular outcome might be achieved. I worry about the political and bureaucratic instinct to be blind to unintended outcomes – something we must be alert to in the church, as well."

Rockwood graciously donated his speaker's honorarium to the Bishop's Fund.

Although discussion, at least for the latter part of the evening, was centered on end-of-life situations, Bishop Jane brought the conversation full circle with a very special announcement. Her daughter Sarah had just given birth to her third child Jackson Peter Alexander – the fourth grandchild for Nana Jane and Tim.

The Anglican Church of Canada's pastoral response to Physician Assisted Dying, a report called *In Sure and Certain Hope*, can be viewed online at <http://www.anglican.ca/wp-content/uploads/In-Sure-and-Certain-Hope.pdf>

To donate to the Bishop's Fund or to become a member, please contact Neil Gower by email at: [Ingower@gmail.com](mailto:Ingower@gmail.com)