

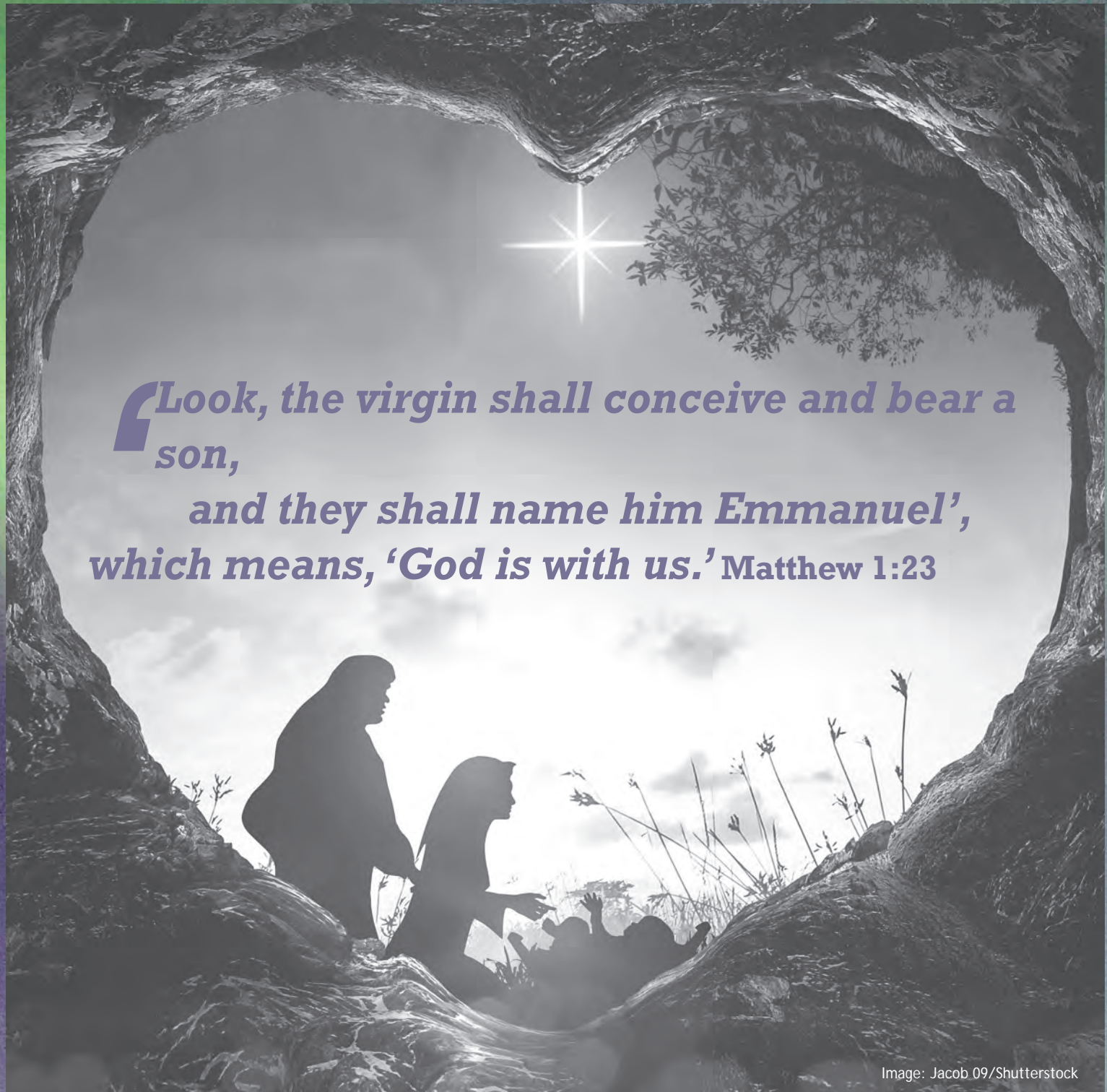


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# THE MESSENGER

DECEMBER 2021

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*Look, the virgin shall conceive and bear a son,  
and they shall name him Emmanuel',  
which means, 'God is with us.' Matthew 1:23*

Image: Jacob 09/Shutterstock

Photo: Benjamin Schwabe

## Lodgepole Market part of Indigenous economic paradigm

MARGARET GLIDDEN  
Edmonton Editor

A weekly market operating out of PrayerWorks Hall in St. Faith's Anglican Church in Edmonton is meeting a need for affordable groceries in the Alberta

Avenue community, while helping to recognise and develop the skills of volunteers and staff.

The Ven. Travis Enright, Archdeacon for Indigenous Ministries in the Edmonton diocese and rector of St. Faith's, says the Lodgepole Market is part of an

Indigenous economic paradigm, based on the Cree worldview of Wahkohtowin - the kinship model of doing right by one another.

"The Lodgepole Market is an Indigenous way of doing commerce. We provide opportunities for young Indigenous people, new

Canadians and people who have been incarcerated to engage and develop their skills, freeing them to be who God has made them to be," says Enright. "There's no prescribed system. We're working the system out as we go," he says.

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# Bishop Stephen London appoints Archdeacon for Children, Youth and Family Ministries; Canon to the Ordinary for Edmonton diocese

MESSENGER STAFF

**B**ishop Stephen London is pleased to appoint the Rev. Canon Susan Oliver as Archdeacon for Youth, Children and Families Ministries and the Rev. Canon Dr. Scott Sharman as Canon to the Ordinary in the Diocese of Edmonton.

Archdeacon Oliver brings to the newly created portfolio of Archdeacon for Children, Youth and Family Ministries great enthusiasm for and a deep desire to continue to work alongside parishes and the bishop to “encourage children, youth, and families in their walks with Christ.”

“By creating an archdeacon for children, youth and families position, the Edmonton diocese acknowledges that supporting young people is a core area of ministry,” says Bishop London. “With Oliver at the table during key planning conversations, the needs of young people will be front and center as we chart a path forward together.”

Oliver will also be available to parishes throughout the diocese to share her experience and creativity regarding child and youth programming. She looks forward to collaborating with parishes, and she welcomes questions and discussion about ways of creatively involving young people and families in church, from launching a Sunday



Archdeacon Susan Oliver

school program to implementing Godly Play or Messy Church and beyond... She looks ahead to “working with existing youth members and leaders within our community to encourage the growth of existing ministries, look for new points of connection and innovation, and champion the importance of including young people in our vision of the Church.”

On any given Sunday morning in her parish of Christ Church in Edmonton, you will find Oliver leading worship surrounded by a gaggle of kids, as well as glitter, balloons, robots and popcorn.

“Children and youth, with all the energy and holy chaos they bring, are gifts to our



Canon Scott Sharman

communities,” she says.

Canon Sharman will be entering a new position in our diocese called Canon to the Ordinary. (See article: “What is a Canon to the Ordinary Anyway?”).

“At the beginning of the process to elect a new bishop, Sharman invited the Edmonton diocese to reflect deeper on the concept of being a synodical church,” says Bishop London.

“We use the phrase Episcopally-Led, and Synodically-Governed, says Sharman. “This concept is more than just about how we conduct our diocesan business, but it is also a deeper vision of how we walk together as a diocese.

It is a vision of how all of us share leadership and the ministry of the Gospel together in this time and place.”

As Canon to the Ordinary, Sharman will work closely with the bishop and the whole of our synod to help us to live deeper into this vision of shared ministry and leadership. He will continue to serve with the Anglican Church of Canada as Animator for Ecumenical and Interfaith Relations for General Synod.

Bishop Stephen is “deeply grateful for the willingness of Sue and Scott to take on leadership, and to witness to the love of God in this diocese during these challenging times.”

## What is a Canon to the Ordinary anyway?

Canon SCOTT SHARMAN  
Diocese of Edmonton

**L**et’s just come out and admit it: Anglicans can sometimes be guilty of using names and titles to refer to people and things in ways that are perhaps a bit too fancy, or maybe even unnecessarily obscure. On the one hand, a good argument can be made for keeping things simple and not creating unnecessary layers of flowery and technical language when speaking about different roles for ministry in the Church. All the baptised are fellow members of a kinship of priests unto God, and that is all the title any of us should ever ask for or need as disciples in the Body of Christ.

However, sometimes specialised terminology to name certain offices and roles in the Church can provide clarity and a greater understanding of what a person appointed to a ministry is being asked to do, as well as why, how, where and with whom they are meant to do it. It is for this latter reason, I trust, that the Bishop of Edmonton has called me to take up a ministry that bears the designation *Canon to the Ordinary*.

Historically, those who have been called the Canons of a diocese were people who had a special connection to the ministry of the Cathedral Church and to the Dean of the Cathedral. They were often expected to take on certain commitments to a life prayer, extended formation and study, and duties of common life. They sometimes exercised a measure of leadership within the wider college of clergy. In more recent Anglican usage, Canon has become

an honorific title which is conferred on someone as a way of recognising their service to a particular area of ministry. The Diocese of Edmonton has many esteemed and gifted Canons, including some who are lay, ordained, and honorary.

Ordinary; is another way of referring to a local bishop. In Anglican polity, of course, bishops serve as leaders within a synodical system of governance and, therefore, can be understood as bringing cohesion, direction and order to the many different moving parts of diocesan discernment and decision-making. The term ordinary, in church usage, comes from the Latin *ordinarius*, meaning “the one who brings order.”

The creation of a Canon to the Ordinary role is a relatively recent phenomenon, most common in the US-based Episcopal Church. The ministry of the Canon to the Ordinary is, in essence, to assist and support the bishop in their episcopal ministry; and share with them in the oversight (episcopate) of the church within a circle of other diocesan leadership roles such as the Dean, Archdeacons, Regional Deans, Canons, Wardens, Chaplains, Lay Readers, Chancellors, Clergy, etc.

The work of a Canon to the Ordinary is



relevant to context and varies from place to place. Many American Anglican dioceses have only one Canon to the Ordinary, and some have two or three. These priests are usually not parish-based, rather they

serve entirely as diocesan staff. Most often, in TEC, their ministries tend to be focused especially upon executive and human resources aspects of diocesan ministerial oversight, but this is not necessarily always the case. In some places, a Canon to the Ordinary is entrusted with specific charges to share with the bishop in certain defined areas of diocesan oversight. For example, missional and congregational development, theological formation, social and ecological justice, ecumenical and interfaith relationships, etc.

It is in this second sense that Bishop Steve has asked me to serve as Canon to the Ordinary in the Diocese of Edmonton; as someone to ‘walk together with’ him and the whole of our synod, to join with others in offering council and encouragement to the bishop as asked for and needed, and to share with him and with others in giving leadership to various aspects of diocesan ministry and life.

Continued on page 5.



# Resurrection of Christ our true beginning

We are just starting Advent, which is the beginning of the church year (we are now in ‘year C’ of our three-year lectionary). We just completed the Season after Pentecost, which started May 30 (Trinity Sunday) and ended November 25 (with Reign of Christ Sunday). It can be confusing – the church year starts now, and the *secular* new year starts January 1... and those countries / traditions which celebrate the Orthodox New Year do so on January 14... and Chinese New Year is on February 1.

There are many *new year* beginnings, depending on which calendar you follow. I draw attention to *secular* because, though it may be forgotten, the January 1 and 14 celebrations have their roots as a Christian celebration: they commemorate the number of years since the birth of Christ (or relatively close to it). Therefore, the traditional notation is 2021 AD, where AD stands for Anno Domino or Year of Our Lord (the modern



Bishop DAVID GREENWOOD  
Diocese of Athabasca

notation is 2021 CE, where CE stands for Current Era. I think, for Christians, regardless of which calendar we use and when we mark the beginning of the year, the true beginning for all of us is with the Resurrection of Christ. This is when God answered the world’s successful killing of His Anointed One (which is what *Christ* means) on the cross not with revenge, death, and destruction, but rather, by opening the doors to His

kingdom wide open through His resurrection. In Jesus’ death and resurrection, God stopped the cyclical existence of His people of disobedience, chastisement, despair, return, relationship, fulfillment, disobedience, etc. (which is so evident in reading through the Old Testament), by effectively saying: the spiritual forces of evil and death are now defeated. Chastisement and despair are not part of My kingdom. Relationship and fulfillment in obedience are now open to all who embrace the

death and resurrection of my Son, and enter into it themselves. This is truly the beginning of the Reign of Christ in our lives: when we embrace the resurrection of Christ and enter into it in our own lives. This is a truth told to us in the bible (for example, Romans 6:3-4, 5-8, 7:4; Galatians 2:20, 3:27; Colossians 2:12-13, 3:1-11; 2 Timothy 2:11), and is a truth which we can live out in our lives (Col. 3:1-11 is a good passage to meditate on for this), as are any of the Gospels. This is good news, not just for us, but for the entire world. In His Anointed One, God came to earth and offered Himself up to us. We willingly, even gleefully, killed Him – and in response, He forgives us. His forgiveness extends far beyond a simple overlooking of what we have done, to an invitation into a new life filled with abundance, with joy, with mutual love between us, God, and each other. Truly, a new beginning. I pray you celebrate your life of resurrection, when you newly entered a full and open relationship with Christ, with abundance and joy. Happy new year to you, and God bless you to the utmost.

With love in Christ, +David

## “You are never alone. Open Your heart to God”

Once when I was struggling because a lot of things were going badly in my life, a friend called to see how I was doing. When it became clear that I wasn’t doing great, he said, ‘I’m coming over.’ I hadn’t planned to ask him to come, because I knew he was busy. But I did need someone to talk with, and he came. There is something special about people showing up when we are in need. It is an act of love. We see they care, and in that care we are built up and supported.

It is this kind of love and care that we see in the living God when we celebrate the season of Advent. The word *Advent* is from Latin, and it means arrival or coming, as in ‘I’m coming over.’

Advent is the time in which we remember



Bishop STEPHEN LONDON  
Diocese of Edmonton

that, when the world was in pain and suffering, we didn’t have to go and find God. God came to us in Jesus Christ. This is always the good news about the God we worship: God is always approaching us, always searching for us, always giving us the great news of his constant presence. God is always near to us; God is always *now*.

In our Advent carols, we sing about Jesus as Emmanuel, which means ‘God is with us.’ This is the first spiritual truth that the season of Advent invites us to ponder.

However, while God is always close to us, God’s work is not yet finished. Therefore, the second spiritual truth about Advent is an invitation to wait with expectation. The lessons during Advent are about God coming in history to set things right. The world is not as God intended. It needs radical healing. And

so, God sends Jesus for the salvation of the world. It is a world that is too often marred by greed, violence, racism and exclusion. Advent calls us to wait for God’s new kingdom of Shalom. Not a passive, but an expectant waiting by leading lives that already anticipate God’s kingdom of love and mercy. In it all, we know that God always draws near. The season of Advent is a great gift for our growth in faith. It gives us much to meditate on and experience. It is richly paradoxical, and so it lends itself to vibrant prayer and discipleship. With imagery of light and darkness, it looks back to the first coming of Christ at Christmas, while at the same time anticipating the second coming of Christ. Its solemn liturgical readings explore themes of judgement and repentance, while also expressing the joyful anticipation of the Christmas season. Advent is a season of lessons, carols, candles, prophets and hope.

I invite you to use all the gifts and opportunities of Advent to remember this one great truth about God: no matter whether you find yourself in times of joy or of struggle, God always comes near to you. You are never alone. Open your heart to God, whose love is infinite and enduring. O come, O come, Emmanuel.

+Stephen



<a href="http://www.edmonton.anglican.ca/blog/the-messenger">www.edmonton.anglican.ca/blog/the-messenger</a>	Send to: Margaret Glidden (Edmonton) anglicanmessenger@gmail.com Peter Clarke (Athabasca) seens@telus.net	LAYOUT & DESIGN Margaret Glidden Shelly King	Please send donations to the Dioceses of Athabasca or Edmonton, c/o The Messenger.
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# Fruit of the Spirit: gentleness a virtue of the beloved

Welcome back to our ongoing discussion of the fruit of the Spirit, and how this is a key part of what it means to be missional disciples. We have been keeping these words of Jesus in mind throughout:

*'You did not choose me, but I chose you. And I appointed you to go and bear fruit, fruit that will last...'* (John 15:16 NRSV)

And we have used Galatians 5 to know what this lasting fruit might look like:

*...the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control.* (Galatians 5:22-23)

Today we look at *gentleness*.

How timely! What characteristic could be more needed in these days; when people are so starkly polarised in their views; when these views are often expressed so harshly against those who think differently? Proverbs 15:1 comes to mind:

*A gentle answer turns away wrath, but a harsh word stirs up anger.*

Isn't that the truth!

So, what do we mean when we talk about gentleness? As usual, we try to let God define these terms for us through scripture.

Let's look first at Jesus' Sermon on the Mount, where he describes the 'upside-down' nature of the kingdom of God:

*'Blessed are the meek, for they shall inherit the earth.'* (Matthew 5:5)

Several translations of this verse use the word gentle instead of meek. Other descriptions include: humble, patient, long-suffering, and kind-hearted. (Notice how the fruit of the Spirit seem to overlap?)

However, sometimes the trouble with these descriptions is that we equate them with a certain personality type; we may even feel that to be meek is to be weak.



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

But the ability to respond in all situations with gentleness, humility and patience actually comes from being powerfully rooted and confident in the fact that we are the beloved of God (Colossians 1:11; 2:6-7).

Jesus describes himself as gentle in Matthew:  
*'Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls.'* (Matthew 11:29)

Paul exhorts the early Christians to:

- *Be completely humble and gentle; be patient, bearing with one another in love.* (Ephesians 4:2)
- *Let your gentleness be evident to all. The Lord is near.* (Philippians 4:5)

- *As God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience.* (Colossians 3:12)

And Peter shows us how this fruit of the Spirit directly affects the way we share our faith with neighbours and friends:

*In your hearts revere Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect.* (1 Peter 3:15)

We sometimes wonder how being followers of Jesus makes us stand out in the world. Well, don't underestimate the power of *gentleness*. Here is one way in which the fruit of the Spirit, showing through our lives, makes our discipleship truly missional in this day and age.

*With prayers for every blessing as you seek to follow Jesus,*  
Richard

## Gratitude Expressed in Generosity

The Widow of Jerusalem is a heroine. (Mk 12:38-44) We know next-to-nothing about her: not her name, not her living situation, not her family relationships. She's a widow and she is poor. But far, far more important than that, the Widow of Jerusalem is generous. And she is a heroine.

We can only speculate why the widow is so sacrificially generous. I choose to believe it is because she is grateful. Gratitude is always and necessarily expressed in generosity. And she was sacrificially generous - Jesus even said so.

But to be so overwhelmingly generous, the widow must have received something equally as generously. It certainly wasn't money. It certainly wasn't clothing. She was a widow, left with either no children or ungrateful children with no compassion for their mother.

God had not given her food security. It could easily have been that the widow was living on the street. Material wealth and certainty were not the gifts God gave her.

And we don't know what she received. We can only speculate she had received generously and so responded with generosity. She gave all she had to live on for that day.

The widow's heroic sacrifice challenges us. It first challenges us to gratitude and then to generosity.

Let's be clear: we're never actually grateful for things we have earned. We claim those as our right,



The Ven. TERRY LEER  
Executive Archdeacon  
Diocese of Athabasca

as things owed to us. We're not grateful for what we have earned.

Rather, we are grateful for what we have received as an unmerited, unearned gift.

The challenge, then, is to recognise what we have been given. That recognition wells up to produce gratitude, thanksgiving to those who have given us so much.

If gratitude is to be genuine, then it must be expressed in generosity. We are grateful for what we have received and so give generously of what we have.

It is obvious the Widow of Jerusalem's heroic example of gratitude is not rooted in material wealth and benefits. I like to think she is grateful for people, relationships and community. She has no husband. If she does have children, they are unable or unwilling to care for her. She is grateful she belongs to the Chosen People. She is grateful there are others around her. She is grateful for life.

And her gratitude is poignantly expressed in sacrificial generosity. She gave all she had to live on for that day. In that sacrifice she serves as a sign of the impending sacrifice of Christ.

Today you and I are challenged to gratitude and generosity by the Widow of Jerusalem's and Christ's sacrifices.

## Buyé community completes water project amidst severe weather

MESSENGER Staff

As of the end of October, our friends in Buyé diocese were nearing the completion of another community water project, funded by donations to Bishop Jane's farewell gift.

The Rev. Dominique Ciza, Buyé Diocesan Executive Secretary,

says, "we have experienced heavy rain and strong winds which destroyed crops, houses and church buildings."

Please keep Buyé diocese in your prayers.



From left: the newly completed community water project; the dining hall at Buyé Lycee which was severely damaged by strong winds.



# Leon Cadsap installed as rector of All Saints', Fort McMurray

Bishop DAVID GREENWOOD  
All Saints', Fort McMurray

With great pleasure, Bishop David Greenwood celebrated and preached at the service of installation for the Rev. Leon Cadsap as rector of the Anglican Parish of All Saints', Fort McMurray (<https://allsaintsanglican.ca/>).

Many people participated in the service, held on November 23 (memorial of James the brother of Jesus), either in-person, physically distanced and wearing masks, or via the internet.

Cadsap has been a priest for about 25 years, most recently serving



Pictured from left: regional dean Blessing Shambare of St. Peter's, Slave Lake; Brenda Singh, people's warden and lay reader; Bishop Larry Robertson of the parishes of Living Water, Northern Lights, and Athabasca; Bishop David Greenwood, Leon Cadsap, Rose Howell, Living Water, Northern Lights, and Athabasca; Johnny Pooten, Holy Trinity, Edson, Diocese of Edmonton; background: Jon Heinen, music director.

with St. Mark's, High Prairie for five years.

"He is a gentle and patient man, humble and direct in his love for our Lord," says Bishop Greenwood. "Along with his wife Glory and daughter Hadassah, he is making the transition to Fort McMurray and is very much enjoying life with the strong leadership and team-ministry approach of All Saints'."

Please join the Athabasca diocese in welcoming Leon and the Cadsap family to their new posting. We pray for their every success and the full flourishing of the ministry of the people of All Saints'. All glory be to God!

## St. Thomas' Fort McMurray Discovering its Why

Bishop DAVID GREENWOOD  
St. Thomas', Fort McMurray

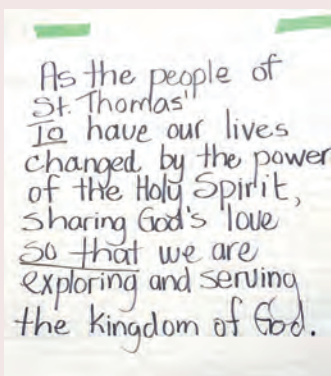
Why? Why are we here? What is God's why? Why did God create us? Why did God Incarnate come in the form of Jesus? Why are we here as a diocese? Why are we here as a parish?

During a five-hour workshop facilitated by Bishop David and Benita Greenwood, on Saturday, November 23, the parish of St.

Thomas' in Fort McMurray (search for [stthomaschurchymm](https://www.facebook.com/stthomaschurchymm) on Facebook) endeavoured to discover (not invent!) their why.

All spoke positively of this opportunity which invited participation either in-person and socially distanced, or virtually over zoom.

St. Thomas' People's Warden Ruth Sanders exclaimed at the end: "every



hour was worth it!"

At the conclusion of the workshop, clergy from the deanery led members of St. Thomas' in prayers for their future.

Bishop Greenwood expressed gratitude to the participants for a successful day. He looks forward to being able to lead this workshop with other parishes throughout the diocese (timing

depending on COVID regulations and number of participants).

Please join us in praying for the people of St. Thomas', that they are successful in fulfilling their why, and that God provides them with every gift and capability to do so as they journey together in the way of Christ.

*Lord Jesus, please fulfill your why for St. Thomas'. May they joy in the life of abundance you have planned for them as they journey with you – to your glory. Amen.*

Have you downloaded the church app yet?

Check out the Anglican Diocese of Athabasca church app and download for free.

<https://tithely.app.link/anglican-diocese-of-athabasca>

## Athabasca Diocese Virtual Worship Resources and Opportunities

For access to online services, both mid-week and on Sunday, please visit the diocesan website at [www.athdio.ca](http://www.athdio.ca) or one of the following parish websites:

- [www.stjamespr.org](http://www.stjamespr.org)
- [www.christchurchanglicangp.org](http://www.christchurchanglicangp.org)
- [www.sttom.ca](http://www.sttom.ca)
- [www.allsaintsanglican.ca](http://www.allsaintsanglican.ca)
- [www.parishnorthernlights.org](http://www.parishnorthernlights.org)



Or, search Facebook.com for:

- The Diocese of Athabasca
- St. James Cathedral
- St. Mark's High Prairie
- St. Thomas Fort McMurray
- Christ Church Grande Prairie
- St. Anne's Church Valleyview
- All Saints Church Fort McMurray
- St. Peters Church Slave Lake
- Anglican Church of Athabasca
- St. Helen's Anglican Church
- St. Bartholomew's Anglican Church

## What is a Canon to the Ordinary anyway? continued

Continued from page 2.

This is a role that will take up 40 per cent of my time, with the remaining 60 per cent continuing to be devoted to a national staff position in our church as Animator for Ecumenical Relations for the General Synod. I very much look forward to this opportunity to be more grounded in a local ministry than I have been for the last few years, and to working with lay and ordained leaders of our diocese in more direct and regular ways.

Please pray for our diocese, and for our bishop, in these times ahead. I am sure that the 're-formations' we are being called into as a church in these coming months and years will be both challenging and exciting in many sorts of ways. All of us have promised to uphold our church, our bishop, and one another through it, as we together seek to be creative and faithful to the unique vocations, we each have in Jesus Christ. May it be so.

## St. David's Harvests Community Garden Bounty for Edmonton's Food Bank



Faithful parishioners of St. David's Anglican Church in Edmonton planted, watered and tended five raised garden beds over the hot summer. In the fall, they harvested a bounty of tomatoes, zucchini, beets, carrots and potatoes for the Edmonton's Food Bank. Rector the Rev. Renée Desjardins says the parish is already planning its next garden.



## Beloved Animals Receive All Saints' Blessings in Drayton Valley



The Rev. CHRISTOPHER COOK  
Rector, All Saints', Drayton Valley

Families of All Saints', Drayton Valley brought their four-legged and feathered friends to participate in a Blessing of the Animals service commemorating the Feast of St. Francis of Assisi on the afternoon of October 3.

People also brought donations for the local animal rescue Cause for Critters, which strives "to provide the absolute best care we can to our resident animals who are awaiting their forever families."

Every dog, cat and parrot present received a blessing for a life of joy with their families.

## St. Mary's welcomes Ponoka community to church and labyrinth



St. Mary's parishioners raised a new sign welcoming the Ponoka community to the church and labyrinth in mid-October. The parish and priest-in-charge René Faille then welcomed Bishop Stephen London for a visit in November. Photos: Deb Stevens, St. Mary's Anglican Church



## Gift Could Help Producers Adapt to Changing Climate

At the time of writing, it is the end of October and fall seems to have flown by. As we have been clearing off the garden, it is amazing to see many of the weeds are still growing green, and the daily temperatures are still in the double digits. I remember many years of trick-or-treating at this time of year, with kids struggling into costumes over their winter snowsuits. I would drive to the neighbours and kids would pile out of the truck, plow through the snow, and jostle to the door to fill their pillowcase with goodies. Not this year!

The grass is still green and the winterwear is still in the cupboard. It is warmer around here than usual! The UN Climate Change Conference (COP26) was held in Scotland from October 31 to November 12. It is long past the time for each of us to act. Yet, world leaders are struggling with commitments and strategies to deal with a pending climate catastrophe.

As part of the mandate to

"work towards a truly just, healthy, and peaceful world" on your behalf, PWRDF is focusing on supporting projects that improve food security and climate adaptation. In fact, the *World of Gifts Christmas Catalogue* showcases a wonderful variety of projects in support of sustainable food production in these changing times.

If you are like me, you will have friends and family on your Christmas list this year who can be quite a challenge to buy for. We all know people who, quite simply, buy whatever they need/want. Flipping through the pages of the PWRDF catalogue will give you a wealth of creative ideas for your gift list. These are the gifts that keeps on giving by enabling producers to build healthy soil, protect water



DOROTHY MARSHALL  
PWRDF Representative  
Diocese of Edmonton

sources and feed their families. A gift of knowledge, a gift of livestock like goats (a very popular item!) or chickens, or tree seedlings, or a community well...just use your imagination for the people on your list!

Last year, people gifted 752 goats. Chickens were also very popular, providing families with protein-rich eggs and meat.

Why not support others in need of a helping hand to be successful? We can be the hands of God on earth by loving our neighbours, and supporting creation care and climate action. Plus, your friends and family members will love being the recipient of such a thoughtful gift, and your choice *will* change lives.

This year PWRDF is introducing an Indigenous Responsive Program: supporting projects to

help community members reclaim their language and culture, improve community health with clean water, and support economic opportunities (especially for youth).

The *World of Gifts* catalogue has been included in the *Anglican Journal/Messenger* this fall. It is also available online at:

<https://pwrdf.org/get-involved/shop-pwrdfs-world-of-gifts/> for year-round giving.

For more information about the projects supported by PWRDF and our partners, please check out our website at: [www.pwrdf.org](http://www.pwrdf.org). When we each get involved, we can make a big difference in the lives of others.

If you are interested in becoming a parish representative for PWRDF, please contact your rector or me, Dorothy Marshall, (diocesan representative) at [pwrdf@edmonton.anglican.ca](mailto:pwrdf@edmonton.anglican.ca)



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# Lodgepole Market part of Indigenous economic paradigm continued

**Continued from Front Page.**

Enright recruits workers, 60 per cent of whom are paid and 40 per cent who volunteer, through relationships formed through the ministries of St. Faith's and PrayerWorks, including a community meal program, Standing Stones and the Bleeding Heart Art Space.

Lodgepole Market Coordinator, Albert Hamelin (19), says he learned about the initiative at a cultural camp for young Indigenous people seeking to reconnect with the land. The *Revive, Restore, Renew* camp was curated by Enright in partnership with The King's University and the Creating Hope Society.

"As soon as I heard about the market, I jumped onboard," says Hamelin who ensures the market "is a smooth ship running at all times."

"It's been going really good," he says. "Last week we actually had people waiting outside the door when we were ready to open. We've had a lot of compliments about the freshly baked bread."

The bakery coordinator and one of the people responsible for the smell of freshly baked sourdough bread wafting through the market is the Rev. Arthur Dyck, honorary vocational deacon. About a year before the start of the COVID-19 pandemic (well before the trend), and with direction from YouTube and a good friend, Dyck baked sourdough bread for friends and family each week. Now every Tuesday, he mixes the dough for 16 loaves in St. Faith's commercial kitchen.

"We've been selling out every week," he says. "This week we're also doing banana bread and banana cookies. We're having a lot of fun."

Since the launch of the market this fall, Hamelin has sourced produce from wholesalers, such as Fatima's which has also supplied Manna Market at All Saints' Cathedral. Eventually the market would like to purchase directly from local growers who are in relationship with St. Faith's.

Together the Lodgepole Market and PrayerWorks ministries nourish folks in the Alberta Avenue neighbourhood. While people do need to pay a market competitive



Freshly baked sourdough bread can be purchased at the Lodgepole Market every Wednesday.



From left: St. Faith's Vocational Deacon Sandra Arbeau and Lodgepole Market Coordinator Albert Hamelin serve a customer; PrayerWorks Coordinator Steve Smith unpacks apples.



price for groceries from the market, PrayerWorks provides free, community meals every Thursday, Friday and Saturday with contributions from Edmonton's Food Bank, as well as parishes of the diocese, and other faith and community organisations.

Hamelin works closely with Steve Smith, coordinator of the PrayerWorks community meals ministry, to order vegetables for the community meals made from ingredients donated to Edmonton's Food Bank. This system, as well as donations to the PrayerWorks' ministry, help make up for any shortfall from the food bank, Smith says.

The program which was adapted to offer takeout meals throughout the pandemic is ramping up as the weather turns colder and people seek the warmth of PrayerWorks' hall.



The Lodgepole Market in PrayerWorks hall at St. Faith's church serves the Alberta Avenue community.

People who show proof of vaccination are welcomed in for a meal, while others are offered a takeaway meal at the door.

"We're seeing growth progressively as the weather turns colder and people come in to warm up, have a meal, and enjoy fellowship" says Smith. "We're feeding their bodies

and souls."

In addition to offering inexpensive fruits, vegetables and baked goods and crafts, the Lodgepole Market will eventually expand to include the products of local vendors and live music, "sort of like a small-scale version of the night market at the River Cree," Hamelin says.

Lodgepole Market treasurer Betty Kaahwa works alongside

Hamelin to sell to customers. An active member of St. Faith's since immigrating to Edmonton from Uganda in 2019, she is using her commerce skills to help grow the market while practicing her conversational English.

"The coordinators' ministries intentionally overlap to close any gaps through which people could fall," says Enright. "There might be 85 people on our St. Faith's parish list, but we encounter hundreds, if not thousands, of people through our *communitas* (a relational model providing many entry points into an encounter with God and other

people). We try to lift up as many people as possible."

Lodgepole Market Volunteer Consultant Francine Drisner, a member of Avenue Christian Reformed Church, which meets every Sunday in St. Faith's church, says, "there's more strength in all of us working together." Drisner also volunteers for the PrayerWorks

ministry and she will use her business background to help raise the profile of the market and form partnerships.

"I think partnerships are the way forward in terms of how we sustain and fund the market," she says.

To date, the ministries of the PrayerWorks' *communitas* have received support from the Anglican Diocese of Edmonton, the Anglican Foundation, other faith denominations and community agencies, individuals, and provincial and federal funding.

Donations to the Lodgepole Market and PrayerWorks ministries can be made online, c/o St. Faith's: <https://stfaithsanglican.org/donate> Every \$200 received is enough for one community meal, or to purchase the produce for one market.

"This whole enterprise is based 100 per cent on the belief that *prayer works*," says Enright. "The thing with prayer though is you have to have courage to follow that prayer. God says, 'Fear not. Follow me.' We are here to help the people God puts in our path be the best they can be."

The Lodgepole Market runs on Wednesdays, from 12:30 to 2 pm, in the parish of St. Faith's, 11725-93 Street in Edmonton.



## Outdoor First Communion and Baptism a "blessed Occasion"

The Rev. Deacon  
SHELLY KING

Saturday, October 9 was a special day at St. John the Evangelist Anglican Church in Edmonton. Having participated in preparation together, eight children from five families celebrated their first communion. One little girl, Chizara Iwekpeazu, was baptised.

Once again, the patio at St. John's provided the outdoor setting that, together with social distancing, created a safe space for families to gather. And, happily, the weather cooperated. The only snag in the proceedings came in the form of a government announcement, just a few days before, limiting outdoor gatherings to 20 instead of 200. Taking this direction onboard, St. John's shifted from what was to be one large event to three

smaller events held throughout the day.

Even so, the Rev. Maryann Amor says, "The day could not have gone better! It was a privilege to celebrate such an important moment in the lives of each family. With the sun streaming down on us as we worshipped God together and celebrated our kids; the energy and joy that filled the patio drowned out the noise of the pandemic. I don't think any of us present will ever forget the day."

Amor has responsibility at St. John's for the children and families' ministry. She led the services, along with Stephanie Okolo and St.

for their first communion.

"It's great to see people's gifts flourish," he says. "We all grow as a result. Stephanie is one of our youth. She and others who have joined Maryann's team have such leadership potential and we want to nurture that in all our

John's rector, the Ven. Richard King. As he has met with families over the summer, King has found many reluctant (unvaccinated) children to church and so the outdoor events have made it possible for them to participate comfortably.

King was thrilled to see new leaders emerging through the process of preparing children



Top to bottom: five SJE families celebrated their first communion in October; Richard King baptises Chizara Iwekpeazu on the church patio.

children and young people. It was a blessed occasion and a privilege to be present. "We are most grateful to Adrian and Ronenne (members of St. John's) who

with their gardening gifts have created a beautiful patio that has proved to be such a blessing in this pandemic."

## River of Fire Sr. Helen's story of challenge and growth

MARION BULMER  
St. Thomas', Sherwood Park

For me, by far the most interesting and encouraging aspect of Sister Helen Prejean's memoir, *River of Fire: My Spiritual Journey*, is that she was in her fourth decade before she experienced her call to the poor and prisoners.

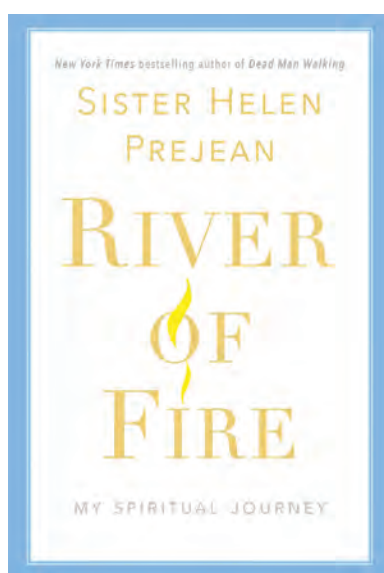
Sr. Helen's entry at an early age into the Convent of the Sisters of Joseph, and her subsequent education and teaching, are the foundations of her present ministry. Following Vatican II (Second Vatican Council), which afforded nuns new opportunities to study, she began serious theological education at Divine Word Education in London ON. This time away from her teaching enabled her to really delve into scripture.

*Dead Man Walking*, her first book written in 1993, was later made into a movie. She continues in her ministry to prisoners; walking with those on death

row and challenging the US penal system. *Dead Man Walking* is a complex book showing the humanity of both victim and perpetrator, and the love of God for all.

Sr. Helen was raised in an affluent, Cajun Louisiana family by devout Catholic parents who were more educated than the average person in her community. (Though Sr. Helen is invited to many speaking engagements, she is not welcome to preach from a pulpit in a Catholic Church.) She was encouraged and sheltered by her family, and was always an avid reader.

For many years, she questioned why her community focussed on the poor and the marginalised when all people experienced spiritual issues. But other sisters in her community challenged her, and over time she realised Jesus worked with the marginalised. Like Ronald Rolheiser and others, she began to identify justice work as essential for spiritual life.



At that time, she began to teach about justice to her students. Another colleague challenged her to not just teach about justice, but to *live* justice. And she went to live in the St. Thomas housing project in Louisiana.

Her background was such that her exposure to people of colour, and poor people had been minimal. Living in the housing project she began to see the limited educational and life options for those who are poor. She learned there were many hard-working, poor people. Here she begins to

understand the inequity in the justice system for poor people.

Sr. Helen is introduced to Amnesty International and the concept of unalienable human rights. She was exposed to the prison world, in 1982, when she accepted an invitation, through an organisation called Prison Coalition, to be a pen pal to someone on death row.

I respect Sr. Helen's honesty about her failings, and her honesty about the challenges faced by being a religious. At first, she was lonely as personal relationships were not encouraged. But with time she realises that to love and have friends is an important part of the human experience.

During her time of education in London ON, she befriends a priest. He would like more, but she knows at her core it is God's will for her to stay within her religious vocation. She

*Sr. Helen is not a Saint, but a woman journeying to imitate Jesus, with community and prayer central to her life.*

has maintained her strength of core since entering her order.

This is a very human story, where one sees the Holy Spirit is active in Sr. Helen's life. She is not a Saint, but a woman journeying to imitate Jesus, with community and prayer central to her life. It is a journey of growth, understanding and compassion.

In the appendix, she writes a letter to Pope Francis expressing her sorrow that women are not treated well within the Catholic Church; that the Church does not listen to the practical wisdom of women. This remains a large sorrow in her life.

When I read *Dead Man Walking*, I saw Sr. Helen as a Saint. In her memoir we meet Sr. Helen the humanbeing we all are.