



# THE MESSENGER

SEPTEMBER 2018

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## Bishops Take Flight to Cold Lake

In July, companion partnership bishops Jane Alexander and Sixbert Macumi (along with his wife and Buyé Mothers' Union President Clotilde Muhimpunda), were flown to the northeastern corner of Edmonton diocese by Donna Gauthier, rector of St. John the Evangelist Anglican Church in Cold Lake. They dipped their hands in the chilly lake (Bishop Sixbert says there is no such thing in Burundi), picked Saskatoon berries and rode ATVs on the Gauthier family's acreage and were warmly welcomed by the St. John's church family for lunch. You can read about the bishops' Alberta adventures and ministry in Buyé diocese on Pages 6 and 7.



## Deacon Danielle McKenzie ordained in Peace River

PETER CLARKE  
Athabasca Editor

People came from many communities across this vast diocese to St. James Cathedral in Peace River for the ordination of Danielle McKenzie on Ascension Day, May 10, 2018. Danielle is well known for her work in the Athabasca Synod Office and the cathedral was filled with family, friends and well-wishers.

Linda Higginson read the first Lesson from Acts 1:1-15, in which the disciples were ordered to wait for the promise of the Father. That time of waiting - God's time, before the disciples received the gift of the Holy Spirit, would be a point of note in the sermon later by the Rt. Rev. Fraser

Lawton, Bishop of Athabasca.

Psalm 47 spoke directly to the reading from Acts, especially in verse 5, which says "God has gone up with a shout, the Lord with the sound of the rams-horn." The psalm was led by Joanna Muzyka. The prayer by Paul to the people of Ephesus, as found in

Ephesians 1:15-23, was read by Kathy DeBruyn as the second Lesson.

This prayer, still relevant today, is a perfect reminder of how we, like the Ephesians, are called by Jesus in many diverse ways. The evening in celebration of God's particular calling to McKenzie and her response to this call, to this new ministry, but we also are called to Christ in our lives.

The gospeller for the evening was the Rev. Roy Higginson, who spoke from Luke 24:44-53, where Jesus appears to His disciples and opens their minds to understand the scriptures. After Jesus has ascended to heaven, the disciples continue to worship Him with great joy and are continually in the temple blessing God.

The scripture that night was all about waiting. Jesus commands the disciples to *go and do* - but *not yet*. The need to wait for His presence to tell you exists from the earliest days to now, here in Peace River. The waiting always has a purpose.



Newly ordained Diocese of Athabasca Deacon Danielle McKenzie is welcomed by the family of clergy, her sponsors and server.



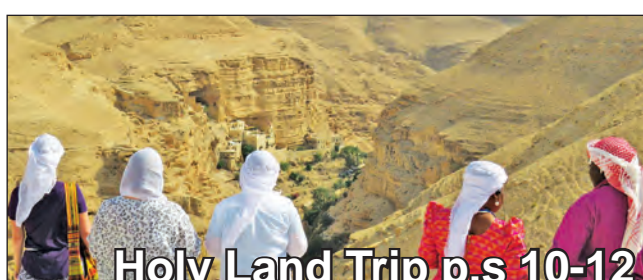
Bishop Fraser Lawton and Deacon Danielle McKenzie

We need to know God's presence in our lives, in order to Proclaim Him. In McKenzie's case, her call took a number of years during which time she discerned if the call was from God. Was God calling her to this ordained ministry in His time? Now wait upon God. This waiting was a time of readiness and preparation for all that would be required of McKenzie as she ministers in the Berwyn-Grimshaw parish as a vocational deacon.

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CSI Confirmation p. 3



Holy Land Trip p.s 10-12



St. Thomas Block Party p. 15

# Edson churches become one “Church with Open Arms”

JOAN CARTER and CHERISE FRON  
Holy Trinity, Edson

Our Anglican/Lutheran relationship in Edson has evolved from a place of scarcity, into something wonderful.

In 2012, both the Grace Lutheran and St. Catherine Anglican congregations were in financial trouble and each could only afford a half-time cleric. Pastor Sean Bell was already at Grace and he agreed to lead a Sunday service at each church, while providing pastoral care during the week. During this time members from both congregations became familiar with one other. When his three-year term ended he and his family moved on, leaving a vacancy in two congregations that were starting to realize more than just a financial advantage to working together.

Grace and St. Catherine parishioners worked together in a joint call process and were extremely fortunate to find Pastor Ann Salmon. Ann was an accomplished minister, had experience in bringing Lutheran and Anglican congregations together, was familiar with the structure of both polities, and wanted to come to rural Alberta! She was invited to come to Edson and minister to both congregations.

We quickly realized that teaming up on projects and pooling our tired volunteer forces made church events and fundraisers more fun and efficient, and also breathed new life into our congregations. A solid relationship was forming as a result of Lutheran/Anglican day-to-day activities.

Blending our worship styles was another challenge. The congregation followed Anglican liturgy when worship was at the Anglican church, and Lutheran liturgy when worship was at the Lutheran church. Services alternated between both locations to make use of both buildings. Again, it didn't take long for us to embrace the similarities and differences in worship. Pastor Ann and a committed group of lay people came up with the format - still being used today - that honours and respects both Lutheran and Anglican traditions and rotates through the seasons.

Through The Missional Network program, facilitated by the Lutheran Synod, our merging congregations were encouraged to look at how we perceived ourselves and what we wanted for the future of our community. The program involved many interviews with parishioners from both

Lutheran and Anglican backgrounds. The majority of the members said that their church community had become one family in God and that is how they wanted to be defined.

With the guidance of Lutheran Bishop Larry Kochendorfer and Anglican Bishop Jane Alexander, the Edson congregations set out to create a governance document defining what this new church would be; the business side of the relationship and the relationships with the associated polities. This was first done in the form of a Constitution. A team led by Pastor Ann poured through Constitutions and Ecumenical Shared Ministry agreements that were already in use by other Waterloo churches (The Anglican Church of Canada and the Evangelical Lutheran Church in Canada have been full communion partners since 2001). This means that while each church maintains its own autonomy, it also fully recognizes the catholicity and apostolicity of the other. Translated in practical terms, this means that Anglicans and Lutherans in Canada can share the eucharist together, use each other's liturgies, and participate in each other's ordinations. Anglican and Lutheran clergy may also serve interchangeably in either church ([www.anglican.ca/faith/eir/full-communication-partnership](http://www.anglican.ca/faith/eir/full-communication-partnership)).

The Constitution was modified to fit the new church in Edson which would become Holy Trinity. The Constitution was submitted to the bishops and was not approved by the diocese, so an Ecumenical Shared Ministry Agreement was created. After a time this, too, was found not to be in keeping with the Anglican Canons and a third document was put forward, this time by Archdeacon Alan Perry of the diocese. This document fit perfectly into the Canons, but did not fit as well with the Lutheran Constitutions.

There followed much deliberation back-and-forth to create a truly ecumenical document that most everyone is comfortable with. It is recognized as a living document and can be amended in the future as needed. Finally, we have grown from two churches in financial trouble into a family of community-driven Christian fellowship that *officially* exists as Holy Trinity in Edson.

It cannot be said that this amazing journey has been without its share of road bumps. There were times when it felt like we were being held back, and made to slow down. At the time this was frustrating to parishioners who, for the most



Reach funds were used to transform empty space behind St. Catherine's church into a barrel garden. This year the addition of 10 barrels brings the garden's total to 22. Equal parts sun and rain, combined with TLC have resulted in an abundant crop of potatoes, carrots, beans (yellow and green), beets, peas, onions, peppers, tomatoes, herbs and, of course, some flowers for colour. In the past, barrel garden produce has been turned into Creation Stew to nourish the Kate's Kitchen community.

part, are now thankful for the extra time to grow closer and stronger as a family. Throughout this process, we became painfully aware of the need to set personal agendas aside and focus on unity, rather than division. Through open discussion and sympathetic listening, Holy Trinity has become a united community.

From a difficult place we gained the beautiful realization that God has guided us to this relationship and a bond that will not be broken. Holy Trinity recognizes extraordinary value in fellowship. We try to facilitate opportunities for the community to come together by holding Kate's Kitchen (a free lunch with a special side of hospitality) regularly, and working together as one body in all that we do.

We know there will be more bumps in the road as we learn to live with this new governance structure. One obstacle is sure to be deciding on a home for Holy Trinity, as we continue to keep up with the cost of worshipping in both buildings, as well as St. Columba, a rural church near Peers. While it will be difficult to say goodbye to one or both of the buildings, the freeing up of extra funds will enable more opportunities for active mission, which we all look forward to.

Holy Trinity is moving forward as “The Church with Open Arms.” We gather as an ecumenical church open to everyone. We strive to be a non-judgemental, safe and welcoming worship community recognizing strength in diversity, togetherness in adversity and that God's grace, mercy and love are better when shared.

## Deacon Danielle McKenzie ordained in Peace River continued

Continued from Front Page.

In his sermon Bishop Lawton illustrated how difficult it is for us to comprehend what we do not see by sharing his observation of two luxury cars in a local dealership. There was very little discernable difference between the two but a price difference of \$80,000 and the explanation that the differences could not be seen from the outside. Likewise, only God can see the truth within us.

Bishop Fraser also commented on the waiting the disciples endured in order to receive the Holy Spirit. In this modern world we are unwilling to wait for anything. We expect instant results.

We gathered and prayed over and with McKenzie that evening for God to come and

release His Holy Spirit upon her. A deacon helps bridge the divide between world concerns and the people of God's church. Ordination is affirming and uplifting by God's power - spend time with Him.

After the Nicene Creed, McKenzie was presented to Bishop Lawton for ordination as deacon by the Rt. Rev. John Clarke, the Ven. Canon Terry Leer, Veronica Lawton and Dorothy Malone.

The offering collection was given to the Peace River Women's Shelter. The wonderful musical talent of Veronica Lawton, Elaine Leer and Sharon Krushel added to the worship service – a wonderful start for McKenzie.



Bishop Fraser Lawton, Deacon Danielle McKenzie and Ken McKenzie.

# Holidays a time to consider service to the kingdom

JASON HAGGSTROM  
Dean of Athabasca  
Commissary for Bishop Fraser Lawton



*Stir up, O Lord, the wills of your faithful people, that richly bearing the fruit of good works, we may by you be richly rewarded; through Jesus Christ our Lord, who is alive and reigns with you and the Holy Spirit, one God, now and forever. Amen.*

When I read this collect, I give thanks that many of us have holidays and time to rest and to re-create. Rest is vital because it feeds our creativity. It is good for body mind and soul. This is also the moment when we need to get back into gear and return to those things that need to be done to serve the kingdom.

As I reflect on the words of this collect, there are some things in our lives that we need to relinquish and some things we had better do.

We must relinquish the things that are going to keep us from following Jesus as His disciples. What needs to be given up will vary from person to person. For some it will be financial things, for others it will be relationships of one kind or another. For some it will mean letting go of advancements at work, while others will have to deal with failing health. We are all going to have problems, issues, threats, challenges and hurdles which we are going to have to overcome. Thus, we are going to need to make Christ and His kingdom, the center, the top priority and the focus of our lives so that we can be led through it all.

Jesus bids us *'Ibis ad crucem!'* (to the cross you go!). Plainly, we are called to make the kingdom our number one priority. We need to be able to see it growing and mature in our lives and in the lives of others. We are called to come and accept, then go and bear the crosses given to each of us for the sake of all. We are called to be imitators of Christ. We are called to be there in all

the messiness and to faithfully live the incarnation Christ in everyday life. And we are going to need support in doing that.

God comes to those whom Christ has called. God will renew, revive and refresh those who are working to see the kingdom of God come in the earthly community. It is not all on us. We are undergirded by the presence of God himself. God is already there in each moment. God has already knows what needs to happen and what needs to be done. We need to come and participate in these things – bearing our good works. We do so not because we are gifted, creative, successful or even great, rich, or nice but because we are being faithful to Christ and focusing on the kingdom.

We need to be aware that we are going to be called upon in moments of crisis. We are going to be set upon by circumstance. We are going to be troubled by lack of resources. But Jesus does not ask us to be anything more than faithful in towing our crosses up the hill after him. What will it take for us to have hearts that want Jesus and the kingdom more than anything or anyone else?

Jason+

## South Indian Moderator Confirms Seven at All Saints' Cathedral

MARGARET GLIDDEN  
Edmonton Editor

Bishop Jane Alexander welcomed Church of South India Moderator the Most Rev. Thomas Oommen and his wife Dr. Susan Thomas to the Edmonton diocese July 13 and 14.

Archbishop Oommen confirmed seven members of CSI Ascension Church during a special Saturday morning service at All Saints' Cathedral. The Ascension congregation has been holding services at St. Luke's, Edmonton on Saturday mornings for two years.



Bishop Jane Alexander welcomes Church of South India Moderator Thomas Oommen and Susan Thomas, from Kerala, India, Marie John and Sam John at the Synod Office in July.

"We praise God for the Church of England missionary movement and the Anglican influence that radically changed the lives of people in India spiritually, socially and politically," said Archbishop Oommen, who is from the Madhya Kerala Diocese, on his first visit to western Canada.

"Today, through prayer, commitment, dedication and devotion we are in Canada and around the world. The CSI is made up of 24 dioceses and 4.5 million people of different social backgrounds. We are very much obliged to the Anglican community and we give thanks to Bishop Jane, the Dean of All Saints' Cathedral and our brothers and sisters in Christ of the Edmonton diocese for being part of our faith journey."

The CSI was inaugurated in 1947 by the union of the South India United Church (itself a union of Congregational and Presbyterian/Reformed traditions), the southern Anglican diocese of the Church of India, Burma, Ceylon, and the Methodist Church in South India. It is one of the four United Churches in the Anglican Communion ([www.anglicancommunion.org](http://www.anglicancommunion.org)).



CSI Ascension confirmands, pictured left to right with Bishop Jane Alexander and Archbishop Thomas Oommen, are: Sherlin David, Gifna Christopher, Rohit Bidhu Robinson, Aswin Abraham, Jeremy Jacob Samuel, Abel Jacob Samuel, Praise Rebi John.

2018  
*Bishop's Fund  
Dinner*

WEDNESDAY  
NOVEMBER 14  
ROYAL MAYFAIR

Guest Speaker  
Dr. P. Kim Sturgess  
CEO, Alberta WaterSMART  
Solutions Ltd.

For more information, contact  
Neil Gower: [Ingower@gmail.com](mailto:Ingower@gmail.com)

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



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

It's September already! I do hope your summer was a good one.

Let's pick up where we left off, dealing with *Red Flag Alerts* that can come up while developing a parish Mission Action Plan (MAP). We looked at the process and the need for self-

awareness. Now let's tackle the problems we encounter when we misunderstand what it means for a parish to be "the Body of Christ," gifted for life together and the extension of the kingdom of God.

It's wonderful how the New Testament makes it very clear, in a number of places, how vital each one of us is, whether clergy or laity, to the ongoing missional life of the church. 1 Peter describes us as a royal priesthood, as living stones being built up into the holy temple in which God dwells. Paul describes us as a physical body in a crucial and somewhat neglected passage of the New Testament, 1 Corinthians 12:1-7. He describes in detail what it means for us

to be the Body of Christ; how "the same Lord" gives different gifts to every single one of us, all "for the common good."

We are so used to thinking of the church as a hierarchical institution that we find it hard to hear those passages in any other way, except through the traditional model of the 'clergy' as the ones who 'do the ministry' which everyone else receives. What Paul describes here is much more exciting and life-giving for us all, both clergy and laity. It means every single one of us has as a gift to share for the common good. And that means the common good is minimized and diminished if the gifts of all are not encouraged and deployed.

There is nothing wrong with the structures of our church, but they must not lead us to believe that only the priest does the mission and ministry. Sometimes, it has to be said, clergy *like* to do all the mission and ministry, or have taken on the belief that it is all down to them. Sometimes parishes are very *happy* for the clergy to do all the mission and ministry. If either of these situations dominates, however, the whole mission and ministry of that particular church is one of diminished discipleship for all. Any MAP that is neither

shaped by the gifts of those in the parish or does not encourage and utilize those gifts is going to neither 'fit,' nor encourage those upon whom the success of the plan depends.

So take it to heart: *you* have a gift to share; *you* are indispensable to the health and growth of your parish, and so is the person sitting next to you in the pew on Sunday, and the one next to them, and so on and so on. Build your Mission Action Plan upon the gifts that God has given you.

*With every blessing,*  
Richard

## Self-awareness key in discipleship

MARGARET GLIDDEN  
Edmonton Editor

Spiritual director and Edmonton diocese staff member Shelly King led members of St. George's, Fort Saskatchewan and St. Luke's, Edmonton in an exercise of self-discovery on June 16.

Under the guidance of Shelly's husband Richard King, Archdeacon for Mission and Discipleship, the parishes of St. George and St. Luke are two of four parishes prototyping the I.D. initiative (a framework for discipleship) through the development of gift-based mission and ministry. I.D. is a tool intended to help church members identify, develop and utilize their God-given gifts in the mission of God and in the power of God.

In conjunction with Richard's teachings on the five-fold functions in the church, as described in Ephesians (chapter 4), Shelly has been offering sessions on the Enneagram, a personality-typing system centered on nine archetypal human character structures which are grouped into three centers: the gut center, the heart center and the head center.

Each of the nine numbers represents a particular way of being in and interacting with the world around us. Most schools of thought on

the Enneagram suggest we were born with our personality type which is then shaped by our environment and personal experiences.

The Enneagram sheds light on our core motivations; those things that drive us to behave in certain ways. It became popular with Christians in the early 1990s when Franciscan Fr. Richard Rohr published a book, *The Enneagram: A Christian Perspective*.

A quote from Fr. Richard describes his take on the way most of us look at the world when we are not self-aware:

"Most of our thinking is a compulsive set of blinders by which we prefer to look at only certain things or to look at them in a certain way. It's not reality; it's just our habitual way of looking at reality."

The Enneagram is not

intended to be a quick fix but, rather, a tool to help us on our spiritual journey for the rest of our lives.

"One of the hardest, yet most encouraging things about being a Christian is that you never arrive; there's always room to grow," says Shelly.

"Though the Enneagram is not a religious belief system," she said, "it can help us see ways that our personalities affect our discipleship, our interaction with other Christians, the way we read scripture, even our image of God."

"And, it can help us be aware of what's going on in our hearts," adds Richard.

Richard and the I.D. team (Mark Pepler of St. John the Evangelist and Karen MacDonald of St. Luke's) will bring the I.D. framework to three, possibly four more parishes this fall.



Participants from St. George, Fort Saskatchewan and St. Luke, Edmonton take in the ID Enneagram workshop.

## The 'cat' is away - what happens now?



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

We've heard it before: "When the cat's away, the mice will play." Well, our bishop is away on a six-month sabbatical and won't return until November. So, now's the time for us mice to play.

But because we're Anglican mice, our play must be done "decently and in order." There will have to be some rules:

- Rule 1: all play must serve God's mission and the development of Christ's disciples;
- Rule 2: all play must result in a communal experience of the abundant life of Christ;
- Rule 3: all play must include non-mice.

Ok, with what do these rules leave us Anglican mice in the Diocese of Athabasca?

Well, Messy Church is a good game and follows all the

rules. Back-to-Church Sunday has a bit of a long prep period, but the day of the game touches all the high points. The Reluctant Evangelist doesn't really follow Rule 3, so we'll have to supplement that game with Opening our Buildings for Community Coffee Hour. Life-giving Stewardship is kind of the same as the Reluctant Evangelist; it's more for skill development inside the mouse clan, so Rule 3 is somewhat neglected. Life-giving Stewardship will have to be supplemented with Living Pastoral Care. But Love Your City follows all the rules with loads of communal fun!

Of course, since our cat—well, bishop—is away, we have to hope that no one is ratting us out. I mean, what would happen if found out we were playing while he's away on sabbatical working hard and learning all sorts of new stuff in east Texas? What if, when he comes back, we can't stop playing those games? Sure, he's 3,800 kms away and he has left a couple of commissaries in place to watch over things, but what would he say if all we did was play at the Kingdom of God and couldn't stop once he is back?

He'd say, 'Well done, thou good and faithful servants.'

## Well-wishes to Bishop from All Saints' Church

MARY GISLASON  
All Saints'  
Athabasca



they set out on sabbatical. Our prayers will certainly be with them. It is a delight to hear that the Ven. Canon Terry Leer is to be the commissary with responsibility for administrative issues.

Furthermore, we are fortunate to have peace and good weather so that we can enjoy this peaceful time to pray with thanks to the LORD.

Thanks be to God.

All Saints' church in Athabasca participated in a spectacular service led by Bishop Fraser Lawton on May 13, 2018.

This year we had the joy of taking part in a service commemorating the ascension of Jesus.

We wish luck to Bishop Lawton and Veronica as



Bishop Fraser Lawton preaches at All Saints' Anglican Church in Athabasca prior to departure on six-month sabbatical.

## Serving your church all summer!

CANDACE MAHAFFEY  
Christ Church  
Grande Prairie



Summer goes by so quickly! And what did you find our church family doing? At Christ Church, you found us hosting barbecues and garage sales. Our Sunday school was out for the summer and

the children were a great help with all sorts of things including music, cleaning up and reorganizing the nursery.

My great granddaughter is eight years old and loves to help. Our youngest members are always eager to be at church, whether we are holding a church service, barbecue or cleanup day.

Summer is also a great time to help with maintenance of the church building: whether reorganizing and refreshing for the fall, or keeping the lawns looking good.

So, I hope you had a fun summer, staying connected and looking for opportunities to be involved.



Pictured clockwise from above: Molly Heiberg, Khloe Mahaffey, Carmen Nicholson, Stu Greer, Celeste Mahaffey and Ray O'Toole lead Sunday worship; Beth Davis sorts the goods at Christ Church garage sale; Caden and Nicholas Thyssen sell lemonade; Zoey Rak and Karen Kovacs serve up a tasty lunch in the kitchen.



## Youth honour mothers with breakfast in Fort McMurray



On Sunday, May 13 the youth of All Saints' Anglican Church and St. Thomas' Anglican Church in Fort McMurray organized a fellowship breakfast in celebration of Mother's Day at St. Thomas' church. More than 25 people enjoyed a tasty meal prepared by the youth of both parishes in the community. There was no cost to attend the breakfast, but some people chose to make a freewill offering, the proceeds of which will support the Youth Daze conference and other youth-oriented gatherings. Pictured left: Liz cooks up some pancakes. Pictured right: Nifemi, Max, Joe and Jaylin prepare food for guests in the church kitchen.



Pictured below: a great result! Guests thoroughly enjoy breakfast prepared by the youth for the Mothers' Day fundraiser.



### ATHABASCA DIOCESE CONNECTIONS

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

The Anglican Centre (archives for the Diocese of Athabasca)

Phone: 780-624-2767

Fax: 780-624-2365

Email: [dioath@telusplanet.net](mailto:dioath@telusplanet.net)

Parish websites

- Peace River: [www.stjamespr.org](http://www.stjamespr.org)

- Fort McMurray, All Saints':

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

- Fort McMurray, St. Thomas': [www.sttom.ca](http://www.sttom.ca)

- Grande Prairie: [www.christchurchanglicangp.org](http://www.christchurchanglicangp.org)

- Boyle: [www.parishnorthernlights.org](http://www.parishnorthernlights.org)



# Buyé friends treated to full 'Alberta experience'

SYNOD OFFICE STAFF  
Diocese of Edmonton

Some old friends dropped by the diocese in July, setting off a whirl-wind of activity. Bishop Sixbert Macumi of Buyé Diocese in Burundi and his wife Clotilde Muhimpunda, president of the Buyé Mothers' Union, returned with Bishop Jane Alexander from the Consultation of Bishops in Dialogue conference in Ontario, providing an opportunity for them to once again visit our parishes and clergy. It was Bishop Sixbert's fourth visit to Edmonton diocese, but there's always something new to see.

The week's activities began early Monday morning with the roar of engines and a flight north! The Rev. Donna Gauthier is a pilot, as well as rector of St. John the Evangelist Anglican Church in Cold Lake. She flew them up to her community where they visited her home, rode ATVs on her family's acreage and were warmly welcomed by the St. John's church family.

Tuesday morning, Bishop Sixbert and Clotilde stayed on land and visited St. Luke's in Edmonton, where a group was preparing for



Above: Bishop Sixbert takes the controls of Rev. Donna's four-seater plane. Below: testing to see whether Cold Lake is really cold. It is.



an upcoming mission trip to the Northwest Territories, on behalf of the ecumenical ministry On Eagle's Wings. The Ven. Richard King, St. Luke's Rector and Archdeacon for Mission and Discipleship, and St. Luke's Curate, the Rev. Andreas Sigrist, chatted with Bishop Sixbert about the ID framework for mission and discipleship.

That afternoon, the companion partners were given a tour of the Sunshine Community Garden at St. Augustine of Canterbury by Jocelyn Crocker, a resident of the Fulton Place neighbourhood and current garden coordinator, after which St. Augustine's Rector, the Rev. Jonathan Crane and his wife Megan served



Jocelyn Crocker introduces the visitors to edible flowers at St. Augustine of Canterbury Sunshine Community Garden.



Above: Petting Clydesdales at Vermilion Fair. Below: An infectious smile over mini-doughnuts.



them tea and fresh honey. In the evening they were treated to a family barbeque in the lovely gardens

of Christ Church, hosted by the Rev. Susan Oliver, Rector, and a crew of hospitable volunteers.

The next morning, Bishop Sixbert and Clotilde shared stories about life and ministry in Buyé diocese with Bishop Jane and 20 clergy from Edmonton Diocese for a coffee morning at Holy Trinity, Old Strathcona.

Thursday, they sampled a traditional staple of summer church life visiting the vacation bible school at St. Michael and All Angels, Edmonton, before heading to Devon where they shared in

a community lunch at St. George Anglican Church and took a stroll in the University of Alberta Devonian Botanic Garden.

On their final day in Edmonton diocese, Bishop Jane and her assistant Jennifer Wirun took Bishop Sixbert and Clotilde on a rural road trip, driving east of the city two hours past bright yellow canola fields to Vermilion. They were met at the annual Vermilion Agricultural Fair by Town of Vermilion Mayor Caroline McAuley and St. Saviour's Rector the Rev. Elizabeth Metcalfe. St. Saviour's has been serving hungry fairgoers from its grandstand booth since 1915. On the fairgrounds Bishop Sixbert and Clotilde sampled Saskatoon pie (made during the parish pie-making bee), crushed canola seeds to make oil, watched a demonstration of the massive farm equipment, pet Clydesdale horses in the barn, and munched on mini-doughnuts and cotton candy on the midway, before winding up their visit at St. Saviour's Anglican Church.



The Bishop and Clotilde are so taken with the canola fields they ask to stop and take a picture.

## Buyé pediatric ward expansion making excellent progress

SYNOD OFFICE STAFF  
Diocese of Edmonton

In June, the Rev. Dominique Ciza, Health and Christian Education Coordinator for Buyé diocese, reported that very good progress was being made to the renovation of the pediatric ward of the Buyé health centre. It was anticipated that the expansion, which is being completed in partnership with PWRDF, would be completed by early July. Edmonton diocese raised more than \$77,000 for the project in response to Bishop Jane's



Family arriving at Burundi hospital.

Christmas appeal (\$65,000 from Reach pledges and \$12,000 from individual donations).

According to Rev. Ciza, the pediatric ward in Buyé hospital was built in the 1930s by British missionaries. It was established to serve the population from three counties and its size was adequate at the time. However, the population has increased tremendously since then, overwhelming the capacity of the ward. People often walk miles for medical aid and, before the expansion, a mother

accompanying her sick child was forced to sleep on the floor. A room made to accommodate 10 beds now contains 30, with two children sharing a bed, regardless whether they are suffering the same disease or not. The intent of this project, therefore, is to build a pediatric ward with two big rooms so that children can be admitted comfortably and treated properly according to their individual needs.

Last year Edmonton diocese and PWRDF sponsored the construction of a maternity ward in Buyé, which serves approximately 5,400 women each year; providing a clean and safe space for deliveries and



Exterior of new pediatric ward completed as of June 25.

c-sections. Ciza says that projects such as the expansion and renovation of the maternity and pediatric wards, as well as building an HIV/AIDS treatment centre is "highly appreciated by both administration and health authorities, positively impacting the lives of people, especially women and children from the three counties of Mwumba, Gashikanwa and Busiga."

# Anniversary collection provides clean water in Buyé

MARGARET GLIDDEN  
Edmonton Editor

During the visit of Bishop Sixbert Macumi and Clotilde from our companion Diocese of Buyé in July, Bishop Jane Alexander and Bishop Sixbert announced a new project to give more members of Buyé diocese access to clean drinking water.

The offertory collection from the service celebrating the 10th anniversary of Bishop Jane's consecration in May will be used to improve natural water springs in the village of Kiziba in Mwumba County, Buyé.

heartbreaking to see the effects of three failed harvests and famine conditions in parts of the diocese..."

"Our partnership with Buyé is a friendship," says Bishop Jane. "Last year, when Tim and I were in Buyé, we were impressed, once again, with the work around providing enough water for people in the communities, particularly during that time of drought. People were going great distances to the nearest lake for drinking water.

"We have an opportunity to replenish work around a spring in the community of Kiziba and, just as God would have it, the collection from the service is almost enough to replenish this spring. (The remaining funds will come from Reach). I was blessed by the service - a great thanksgiving - and the thing about blessings is you don't keep them for yourself, you give them away," she says.

"In Burundi we have much water," said Bishop Sixbert, thanking Bishop Jane for her blessing on the people of Buyé diocese. "But it is not well managed. You can find animals, cows and goats coming to drink water and, also, people coming to fetch water alongside the animals. Clean water does not have colour, but the water that people are drinking from the lakes in Burundi can be coloured green and that causes people, especially children, to suffer from worms. This project will help people to have clean water and be



The Rev. Dominique Ciza visits a water spring system in Kirundo and samples fresh filtered water.



Women in Kirundo province collecting dirty water from natural springs.

Bishop Jane and her husband Tim Alexander last visited Buyé in March 2017, when the country of Burundi was grappling with the effects of severe drought.

"Today was a day of contrasts," she commented on social media at that time. "There are many blessings in the beauty of this country and of its people and their incredible faith. But it is also

well."

Buyé diocesan secretary the Rev. Dominique Ciza also says that it is common for natural spring water - the primary source of drinking water for people in Buyé - to be polluted by erosion and livestock.

Burundi's water infrastructure system was severely damaged by civil war from 1993 to 2006, and clean water, uncontaminated by bacteria and parasites, is especially hard to get in rural areas. The majority of residents rely on lakes, rivers and swamps for their water.

To date, the Anglican Diocese of Buyé has constructed 30 natural water springs in Burundi's Kirundo province, providing access to clean water for more than 11,000 people, and greatly reducing incidents of waterborne diseases.

According to Diocese of Edmonton Treasurer the Rev. John Gee, the cost of improving a spring is approximately \$1,300 CAD. This investment ensures that a village will have a supply of clean water indefinitely. The springs have no moving parts and require no energy source and little maintenance. All that is needed is to add pipes, gravel filtration, and a concrete wellhead to an existing natural spring, so that the water can be used without contamination.

"In other parts of Africa it can cost \$30,000 or more to drill a well; the abundance of natural water in Burundi is a great blessing and makes it possible for a small investment to go a long way," says Gee, who visited the Kirundo spring while doing a practicum placement in Burundi in 2014.

"One of the main causes of child mortality and illness in Burundi is gastrointestinal diseases caused by contaminated water. By sponsoring one of these projects, a congregation or group can save children's lives and earn the lasting gratitude of a whole village."

For more information about how to sponsor a water spring project, email John Gee at [treasurer@edmonton](mailto:treasurer@edmonton).



Villagers collect clean natural spring water filtered through pipes.

## \$5 Challenge Provides Medical Cards for Seniors



News came in June that the Mother's Union in Buyé diocese had taken on a project to assist elderly women by helping them get medical cards. Having a card means paying only 20% of medical costs for a full year. It makes an enormous difference for these seniors, who have often worked at hard physical labour most of their lives, and have no pension. The cards only cost about \$5 CAD, which includes the cost of getting the necessary photos for identification. That amount is out of reach for most seniors in Buyé parishes. So far, the Mother's Union has distributed medical cards in Buyé, Mwumba, Ngozi and Gashikanwa parishes.

This September, the Diocese of Edmonton encourages parishes to get behind this effort. The challenge is to host a coffee / hospitality hour after a Sunday service, something most parishes do anyway, and ask parishioners to donate \$5, if able, toward this cause. We have 53 parishes. If an average of 20 people in each parish donates \$5, we can raise \$5,300, providing more than 1,000 seniors with medical coverage for a full year.

To sign up your parish, email the Rev. Danielle Lepine at [assistantcurate@holyltrinity.ab.ca](mailto:assistantcurate@holyltrinity.ab.ca) or the Rev. Rebecca Harris at [rebecca.harris@telus.net](mailto:rebecca.harris@telus.net).

## Ten ordained to parish ministry at Buyé diocese service in July

The Rev. Dominique Ciza, Diocesan Secretary for the Diocese of Buyé, sends greetings and thanks for the support of Edmonton diocese, and for our prayers, following a service of ordination held on July 15. He writes: "Many thanks for your prayer. The ordination ceremonies went well and we were blessed to receive eight bishops at the service. I would like to inform you that the six deacons and four priests who were ordained were trained with the support from the Diocese of Edmonton. We are so thankful for that."



# Canterbury chaplain helping seniors be healthy in spirit

MARGARET GLIDDEN  
Edmonton Editor

Since April 1, 2018, the Rev. Joanne Webster has provided dedicated spiritual care and emotional support as chaplain to the residents of Canterbury Court, a faith-based, supportive living seniors' residence in Edmonton.

The chaplaincy position is funded by Canterbury Foundation, a charitable nonprofit organization formed in 1972 by members of the Anglican parishes of Christ Church and St. Timothy's.

"Experience and research shows that we are of body, mind and spirit," says Webster. "If we can be healthy in spirit, the journey of body and mind can be less painful. I hope to be able to bring comfort and a sense of peace to residents who are grieving the loss of things they have no control over and who may be wondering 'where is God' and 'has God forgotten me?'"

This holistic approach to wellness is intended to enhance the care of Canterbury's 310 residents. The first resident was welcomed home to the assisted living residence in 1974, and the 40th Anniversary of Canterbury Court was celebrated in 2014. Canterbury Manor, a 127-unit self-contained, independent living seniors' residence was opened in 1992. In 1998, Canterbury Lane, a 20-suite special care unit for residents with Alzheimer's and dementia (the first of its kind in Edmonton), was constructed in conjunction with a major upgrade and refurbishment of Canterbury Court.

***It is a privilege to be a listening presence...*** **Joanne Webster**



Chaplain Joanne Webster visits with Canterbury resident George Faulder. A retired structural engineer, Faulder helped design St. Matthias Anglican Church and its unique bell tower.

"In the common ground of journeying together, it is a privilege to be a listening presence and be able to help nourish a sense of well-being and feeling of security, hope and peace; through sharing the love of God," Webster says.

When residents are settling into an independent apartment or an assisted living suite they are often, at the same time, grieving the loss of their independence, identity, home, friends and family.

"As new residents arrive at reception, I have heard them say, 'I don't know why I'm here,'" says Canterbury Court Executive Director Wendy King. "We want to help them find joy and peace in their lives and realize that there is life after 90 – the average age of our residents."

Canterbury's chaplaincy ministry evolved from a conversation between King and the foundation's Ministerial Association about the residents' need to connect with a pastor at times other than weekly services. King first approached Diocese of Edmonton Bishop Jane Alexander with the idea for a Canterbury chaplain about three years ago. The response from residents to Webster's new role has been "very positive," says King.

Webster is present at Canterbury four days a week, from 10 am until 3 pm, to provide one-on-one support to residents. Her desk is situated outside the chapel door, where she is approachable, visible and able to respond to the immediate needs of residents. After the daily noon meal people walk past the chapel to check their mail and many stop to visit with their chaplain.

"Joanne's presence has already made a big difference to our residents," says King.

Webster works with clergy from Christ Church and St. Timothy's Anglican parishes to continue to provide Anglican and non-denominational services, Bible study groups, prayer support and communion to residents in their own suites when requested. As Canterbury Chaplain, she is available to make hospital visits, provide end-of-life spiritual care and facilitate memorial and funeral services. She also plans to offer an adapted worship service for residents on the dementia unit.

Webster's role is flexible and she provides



Canterbury Foundation Executive Director Wendy King, left, and Chaplain Joanne Webster.

spiritual care when needed. For instance, when she had been chaplain only a few weeks, she held a memorial service in the Canterbury chapel to recognize the 16 members of the Humboldt Broncos hockey team who lost their lives in a tragic bus accident in Saskatchewan.

As an Anglican priest for 11 years, Webster, who also serves as associate priest of St. Matthias Anglican Church, has experience providing pastoral care to seniors. However, she says there is much to learn about the issues of aging and its effect on caregivers and families. She intends to reach out to families to offer support when their loved one is in the hospital, or when they have recently lost a loved one.

Canterbury staff created a memory table outside the chapel to honour residents who have died, whether at home, in the hospital, or in the transition between Canterbury and long-term care. This kind gesture has helped staff connect with families and show them how much their loved one was loved and cared for.

Canterbury Foundation has launched a Capital Campaign project to add a residential hospice and expand its dedicated dementia wing from 20 to 50 spaces. You can learn more about these projects at Brunch and Learn events on September 16 and November 11, 11:00 am to 2:00 pm, at 8403-142 Street in Edmonton.

To support the Canterbury Chaplaincy Program, please contact Jelena Bojic, director of fund development, at 780-930-3747, or email [jelenab@canterburyfoundation.com](mailto:jelenab@canterburyfoundation.com).

## Community Invited to Brunch & Learn About Canterbury Expansion

KATIE SCHNEIDER  
Community Relations Lead  
Canterbury Foundation

The Canterbury Foundation Brunch & Learn Series is aimed at sharing updates and information about Canterbury's exciting upcoming renovation and expansion project with current residents, families and the greater community.

We were thrilled to host our first instalment of this series on June 17 in the Canterbury Manor (independent living option) dining room. Along with celebrating Father's Day, guests had the

opportunity to view recently released artistic drawings, by ONPA/PGA Architects, of the proposed five-storey expansion, as well as the proposed layout and design of the residential hospice addition.

Guests were also given the opportunity to brainstorm a name for the new building. Thank you to all the guests who were able to join us. It was a full house with a lot of conversation.

We hope to see you at our upcoming brunches on September 16 and November 11. We will share more details, specifically about our Residential Hospice project! For more information, please call 780-930-3747.



On display during the Brunch & Learn Series is an artist's concept of Canterbury Foundation's proposed residential hospice addition.



# Solar-powered spirituality for a Jesus-shaped world

The Rev. BILLY ISENOR  
St. Augustine Parkland, Spruce Grove

Recently my family decided to embark on the adventure of installing a solar panel system for our house.

As we enthusiastically tell friends and strangers about our new project, one question always comes up: ‘How much money will you save by installing solar panels?’ My answer may come as a shock to some people: ‘I don’t know.’

The reality is that we chose to install solar panels as a way to protect our earth entrusted to us by God. Not only do we get a chance to curate our earth by using solar energy, we are also feeding the grid for others to use.

But for those who like numbers, here are some figures that matter to my family. In a few short weeks



Billy Isenor, his wife Dana and their daughters Alison and Florence live in a 113-year-old home in Edmonton's Alberta Avenue neighbourhood. The family hired Kuby Renewable Energy to install solar panels on the south-facing roof of their 1,000-sq. ft. house, which was originally heated by a coal furnace. In three weeks, the Isenor's 15-solar panel system generated 662 kW h of energy and the family used just 300 kW h. As parents, Billy and Dana know that teaching their children to care for creation will mean a world of difference to future generations.



we have reduced our CO2 footprint by 259.82 kgs. We have produced a total of 662 kW h of solar energy. Of that energy we have used 249 kW h, therefore drawing nothing off the grid. Rather, we have fed the power grid with 413 kW h of energy. Remarkably, we are producing more energy than we are consuming.

Since more than half the amount of electricity produced for Alberta's power grid is supplied by coal plants - a fiercely toxic and unsustainable energy source - analyzing the numbers alone, it makes sense to use a sustainable source like solar energy to protect our environment.

Those who want to understand the theological underpinnings that drive our family's spirituality need look no further than the Franciscan intellectual tradition. St. Bonaventure, a heavyweight theologian within that tradition, wrote about how the earth and the universe are God's divine art piece, whereby each person and living creation reflect the heart and mind



of God. Through creation's diverse biology, chemistry and physics, we learn about the uniqueness of God's creative power and identity. In addition, we learn about what kind of relationship humanity is to have with all living creatures. Through God's divine art piece, the artist and the viewer end up in a deeply profound interdependent relationship that embodies the light of the resurrected Christ image within the created world.

Accordingly, it follows that we should steward God's divine art like a curator at a museum. We are to ensure that any sign of unnatural damage to the art piece is properly restored. In essence, we give new life to the earth so that future generations can come to discover the light of Jesus' presence through God's majestic art piece.

Counting the cost and savings, I propose, is the wrong way to look at environmental stewardship. Preserving and restoring God's creation is an essential and invaluable expression of living a Jesus-shaped life. Consequently, stewarding our Jesus-shaped world is a gospel expectation of discipleship that we need to model for the world.

## Bleeding Heart deepens faith, expands heart space reach

This fall Bleeding Heart Art Space, a creative collective built upon faith, hope, love and art, looks to expand its reach as a ministry of St. Faith's Anglican Church and the heart space of the Alberta Avenue community.

Bleeding Heart was founded in 2011 by former arts chaplain Dave Von Bieker as an offshoot of the smaller Urban Bridge "I Love Artists" project on Alberta Ave.

"I had a theory that supporting people's creativity would give them a natural space to open up spiritually," he said. "This has proven to be true time and again."

At the end of June, Von Bieker stepped back from Bleeding Heart and St. Faith's to "rest, recharge and refocus."

"I'll be putting more energy into growing my music career and being good to my family," he wrote on the

Bleeding Heart blog. "... There's a history with me and this space that I cannot 'reset' in any other way than by my departure, so I'm stepping aside. I trust that this will lead Bleeding Heart toward new strength, new ideas, new life, and growth."

A steering committee chaired by the Ven. Travis Enright, rector of St. Faith's, and a gallery team led by artistic director Pam Baergen will continue to lead Bleeding Heart as a faith-based ministry and community arts studio. Baergen has curated a full slate of exhibits for 2018-19.

Over the summer, the team hosted town hall meetings to gain insight and ideas for new ways to curate sacred, artistic and community space. These gatherings also helped bring clarity to the thoughts ministry leaders' had about how Bleeding Heart was speaking into the community, said Enright.

"We've been able to see a clearer picture of where we can go and how we can welcome more voices," he said. "There are many ways to make the word of God accessible to people in their daily lives. Bleeding Heart gives space for the word to be heard in a different context."

Enright described Bleeding Heart as a spider web of collectives enabling experiences of beauty and experiences of voice that lead, ultimately, to a transformative experience of art intersecting with faith.

"Bleeding Heart is more than a gallery to hang pretty or provocative pictures. It is a gallery holding the complex spiritual components of a community, of an avenue, of a neighbourhood," he said. He hopes to expand the gallery's reach through visual art, poetry and music "so that the heart space of the community

is touching the heart space of the gallery's four walls."

On an average Sunday, St. Faith's welcomes 40 to 75 people for worship. However, the church's sphere of influence also includes Bleeding Heart and the work of building community on the avenue; Standing Stones and the work of reconciling and restoring Indigenous culture; and PrayerWorks and the work of serving community meals and helping to end poverty.

"Voice, beauty (love) and freedom are integral to the ethos of St. Faith," said Enright. "What is essential to all three ministries is that they work together to engage people in the story of Jesus."

To learn more about how you can support Bleeding Heart, visit: <https://bleedingheartart.space/>

# Women of the Bible: a pilgrimage of transformation and renewal through the land that Jesus called home

MARGARET GLIDDEN  
Edmonton Editor

A spring Holy Land pilgrimage to places depicted in the Bible had a profound on Wendy Wiles' body and soul.

"It was the most amazing experience," said Wiles who shared highlights of her trip with the Anglican Mission of St. Saviour, Wabamun congregation. "None of my health issues were present during the trip."

Wiles was one of 22 people, including many members of the Edmonton diocese, who participated in the 10-day Women of the Bible pilgrimage ([www.holyland-pilgrimage.org/home](http://www.holyland-pilgrimage.org/home)), led by Edmonton Bishop Jane Alexander. "Jane is a fabulous teacher," she said.



During a pause in the singing of hymns in the 12th century Crusader Church of St. Anne's, the youngest of the group, Sienna Lehtinen, quietly steps into the centre to sing Leonard Cohen's "Hallelujah." Photo: Richard LeSueur

Beginning at St. George's College in Jerusalem, the group travelled by bus to the Galilee, spending two nights in Nazareth, before winding back via the Jezreel Valley and the Samaritan highlands. They encountered Ruth looking out at the hills of Moab in the distance from Bethlehem; the bravery of Rahab in Jericho; and

the raising of Peter's mother-in-law on the Sea of Galilee at Capernaum. A visit to the ancient port city of Jaffa was the seaside setting for the raising of Dorcas.

Participants spent time in spiritual retreat: privately reflecting, journaling as well as experiencing community fellowship through meals and daily worship.

For the duration of the trip Wiles' ongoing health issues stayed at bay. At the Church of Saint Anne, said to be built on the site of the childhood home of the Virgin Mary, Mother of Jesus, the pilgrims visited the excavated pool of Bethesda, known as a centre for healing: "Now in Jerusalem by the Sheep Gate there is a pool, called in Hebrew Beth-zatha, which has five porticoes. In these lay many invalids—blind, lame, and paralyzed." (John 5:2-3).

As they gathered under the spectacular medieval dome of St. Anne's, a Roman Catholic Church situated at the start of the Via Dolorosa near the Lion's Gate in the Muslim Quarter of the old city of Jerusalem, 17-year-old Sienna Lehtinen, a member of St. John the Evangelist, Cold Lake, who made the journey with her mother, sang a beautiful rendition of "Hallelujah." Others joined in and "we all sounded like God's choir," said Wiles.

Wiles sensed the inescapable Middle East tension travelling between Palestine and Israeli-occupied territories including the West Bank, East Jerusalem, the Gaza Strip and Western Golan Heights. The pilgrims paid their respects at Yad Vashem, a monument to the victims of the Holocaust, at the Mount of Remembrance. "The Israelis are so angry and now they're doing the



Participants in the Women of the Bible course gather in the Judean wilderness on Day Three with a focus on vocation.

same thing to the Palestinians. We need to learn from history and open our hearts to refugees," she said.

At Nazareth the group stayed at the Sisters of Nazareth Convent and visited what is believed to be the underground ruins of Joseph, Mary and Jesus' home.

*The Messenger* received personal reflections and pictures from several participants of the Women of the Bible pilgrimage. We share them with you here, as well as a selection of photos.



Above: Founded in the 5th century, the Monastery of St. George of Chozibo is carved into the cliffs of the Wadi Qelt, a deep ravine cutting through the Judean desert between Jericho and Jerusalem. Left: Participants were invited to a time of silence and solitude in the Judean wilderness.

The Rev. CHERYL BOULET  
St. John the Divine, Onoway

We arrived and went through a small security check and there it was...the Western Wall, or Kotel ha Ma'aravi in Hebrew. It is one of the holiest sites in Judaism. I had read about it, seen pictures, but there I was standing before it. A place where millions of faithful have come for over 400 years to offer prayers to Yahweh, Father, Abba, God! It was incredible.

It was mid-afternoon, the sun was blazing and there were many gathered for prayer; men on one side, women on the other. There were small pockets of young men (which I believed to be various Bar Mitzvah candidates; young men coming of age in their faith), moving about with prayer shawls, singing, laughing, carrying scripture. Once in a while we would hear the sound of the Shofar being blown; it was a celebration after all! The coming of faith being lived out before my eyes.

As I stood there, I began to feel overwhelmed by it all and the tears started to well-up which, as it turned out, would not be the last time during this trip!

Everyone was welcome to pray at the wall, if they chose. Some wrote their prayers on small pieces of paper and placed them in the wall like so many others before them.

At the entrance to the prayer space there was a washing station where people had the opportunity to

wash their hands and faces before going in to pray. The station was stone and round with water spigots and small two-handed pots to fill with water. Some of us took advantage of the opportunity. I proceeded to pour the wonderfully cool water over my hands, forearms and my face.

I made my way to the Wall to wait my turn. There were many people there; young girls, young women, old women, some holding Holy Scripture and rocking in rhythm as they prayed. It was truly beautiful to witness. How many other women have come humbly, throughout the centuries, to bring their prayers to this sacred spot? All have come in absolute faith that whatever they bring to the Lord will be heard and answered. I was not sure what to expect and many thoughts raced through my mind.

My moment had come and I touched the Wall, first with one hand and then the other, then with my forehead. A flood of emotions ran through me and it was more than I could have ever anticipated. The tears would not stop. I felt like I was absorbed into the Wall and it was as if I could not get close enough. I touched. I kissed. I prayed. My emotions were raw. I finally backed away. I was not sure what to do with myself or my emotions and, of course, there was nothing to do but rest with them. The experience was a gift from the Lord. A truly beautiful, wet and glorious gift!

Pilgrimage reflections continued next page.



Day One: the Western Wall remembering Anna the prophetess (Luke 2:36-38) and the woman caught in adultery (John 8:1-11). Photo: Cheryl Boulet

## Life in Jerusalem - as a Palestinian, a Christian, a woman

Canon BARBARA BURROWS

All Saints' Anglican Cathedral, Edmonton

Late one afternoon, we met for tea with Shafeeqa Dawani. This was one of the most moving conversations I was a part of while in the Holy Land, and Shafeeqa gave us just a glimpse of what it is like to live as a Christian

woman in that place.

Shafeeqa is the wife of The Most Rev. Suheil Dawani, Archbishop of the Episcopal Diocese of Jerusalem in the Province called the Episcopal Church in Jerusalem and the Middle East. She has used her position as the wife of a priest, and later as the wife of a bishop and archbishop, to help women in Palestine. Shafeeqa was born in

Bethlehem, grew up in Ramallah, and attended university in Palestine. The Dawani's have three daughters, all of whom have a good education and jobs, are active in the church and have learned to stand up for themselves.

The main thrust of Shafeeqa's work is empowering women and giving them a sense of belonging. When her husband was a parish priest, Shafeeqa's focus was in the parish; once he became a bishop, her focus broadened to the diocese, and now that he is archbishop, that focus has gone well beyond the parish and the diocese. She doesn't feel that anyone empowered her, but now she wants to let women feel a sense of the diocese and empower them to do things. By empowering women, they empower their husbands. Young people are faced with low wages or no jobs at all, and high rent. Many leave to find a better life, leaving behind older people and empty churches. They are losing hope. Empowering women gives them hope, and a sense of belonging. Everyone needs to feel they belong to a body.

Shafeeqa has led women to hold workshops and conferences, to visit churches, hospitals and schools, so they know they can volunteer and help others in their ministry. Pastor's wives need to know they have the ability and power to help others, too, she says.



In the college dean's livingroom Shafeeqa Dawani, pictured standing centre, engages the women from the course with stories about her life and her work with women in the Episcopal Province of Jerusalem and the Middle East.



Pictured from left: the Rev. Donna Gauthier, friend and Cold Lake parishioner Tanya Lehtinen and her daughter Sienna all traveled to Israel together.

## Decision to Step out in Faith - not Fear - Amply Rewarded

The Rev. DONNA GAUTHIER  
St. John the Evangelist, Cold Lake

In June 2018 I was very blessed to attend the Women in the Bible Pilgrimage at St. George's College in Israel. I must admit, after hearing the news reports, I was very nervous travelling to Israel. Since Bishop Jane was leading the course, I trusted that it would be safe. I am so glad that I did not let my fear stop me. Not once did I feel my safety was at risk.

It was wonderful that a couple of my friends, who also happen to be my parishioners, came on

this adventure with me. We walked where Jesus walked and now have a whole new understanding of the Bible. Experiencing the landscape, culture, weather and nature has changed my perception of the Bible stories. This pilgrimage has provided me with the knowledge to truly be able to communicate the Good News, and the clarity I required. It made the Bible stories real for me.

I would encourage all clergy and people who want to obtain a deeper understanding of God and Jesus to faithfully take a pilgrimage course.

If you are really blessed, you might be led by Bishop Jane.

## Women of the Bible pilgrimage of transformation cont

CATHY PONECH

St. John the Evangelist, Edmonton

*For a people shall dwell in Zion, in Jerusalem; you shall weep no more. He will surely be gracious to you at the sound of your cry. As soon as he hears it, he answers you. And though the Lord give you the bread of adversity and the water of affliction, yet your Teacher will not hide himself anymore, but your eyes shall see your Teacher. And your ears shall hear a word behind you, saying, "This is the way, walk in it," when you turn to the right or when you turn to the left.*

(Isaiah 30: 19-21)

I came (to Jerusalem) with only one expectation: that God had a plan for me, for the pilgrimage, and that He would reveal it in His time and His way. My hope was that I would receive direction on the next steps in my own journey back home.

The scripture above is what I received very early on the first day of the pilgrimage. A few hours later Bishop Jane encouraged us during our travels to "see" Christ as a little boy; Martha, the Marys, and Joseph; Ruth and Naomi; and the apostles, etc. That scripture, an example of God's

prophetic promises, became my prayer for the trip. Along with some direction for the next steps back home, it was remarkable "feeling the authenticity of the biblical times" while praying that scripture: with a hand on the Western Wall; with bare feet at the shore of Galilee in Capernaum, on the rocks overlooking the Judean wilderness; and while leading prayer at the top of the temple steps with some pretty awesome fellow pilgrims.

I sought and found signs of my Teacher in fallen twigs laid out in a perfect cross, a flower



Looking out over Jerusalem from the church of Mary Magdalene. Photo: Bishop Jane Alexander

petal in the shape of a heart at Mt. Tabor and a twig/leaf looking like a sail boat at Capernaum.

However, the most powerful example of seeing and hearing my Teacher was during communion at St. Matthew's Anglican Episcopal Church, Zababdeh. The thought of seeing biblical people was fresh in my mind as I had seen a young Mary holding a baby Jesus at a café the day before. I have been blessed in a new way with a deeper appreciation for and understanding of the last supper after the priest prepared communion while speaking in Arabic, then handed us the bread dipped in wine: 'His body. His blood. Given for all of us.' The image, hands and voice of Christ right in front of me.

I like to think I saw Joseph and Jesus and His cousin John in the Church of the Holy Sepulchre in Jerusalem when a ray of sun seemed to shine a spotlight on a man talking intently to two little boys.

These are the memories which can potentially last an earthly lifetime, and which have opened the door for me to see Jesus more and more in my daily wanderings, as I follow His leading to the left or to the right.

Amen.

## Life in Jerusalem as a Palestinian, a Christian, a woman cont

Continued from page 10.

Whereas here in Canada, we are used to women being empowered to do things, the women's movement in Palestine is being built from scratch. Women of Palestine are "shy," they are not given a chance to speak and stand up for themselves. They are not even given the chance to pray together.

Shafeeqa's movement is helping women find their voice. They are trained to communicate; they learn about family violence and their rights: property rights, inheritance rights and medical insurance rights. Women do not inherit property automatically, nor do they have medical insurance. Shafeeqa is passing this information on to pastors' wives so that they can teach and work with other women. There is now more interest in doing charity work and anything that helps women and the church.

It is good for women in a parish to hear about work in the entire Diocese of Jerusalem. There, as here, we often see only what is happening in our parish and not in the wider church.

The Diocese of Jerusalem extends over five countries, including Lebanon, Syria, Jordan, Palestine and Israel, within the Province of Jerusalem and the Middle East. The Province includes dioceses in Iran, Egypt and North Africa, Jerusalem and Cyprus, the Gulf and Iraq.

Although women cannot be ordained in the Diocese of Jerusalem, there are a few who are studying theology. In the episcopal province, it is up to each diocese to decide for themselves about the ordination of women. Cyprus has accepted this practice and does ordain women; Jerusalem may decide to do it in two or three years. The province is very conservative, so there is a lot of work with the Orthodox and other conservative churches. "Inshallah" (If God wills it). To have Bishop Jane leading this trip to a land where they do not ordain

women was, indeed, poignant. Neither she, nor any of the five women priests on the course, were allowed to celebrate communion, except twice when we were in a convent. 'Nuns live by their own rules,' we were told.

The work of empowering women has progressed over the years. In 2007, there was a gathering in Jordan because it was a safe place for everyone to go to. In 2016, they gathered in Lebanon for the first time, which was a major accomplishment.

The Archbishop of Canterbury Justin Welby and his wife Caroline are good friends of the diocese, and have helped with many of the health care projects. Because Palestinians are often blocked from getting into and out of Gaza, the Welbys have been able to go there to help where other Palestinians (Shafeeqa included) were not allowed. Caroline helped to train young mothers in working with their children, and did much work with the hospital in their specialty in autism, where they are learning speech therapy and the use of hearing aids. Archbishop Dawani also went with Archbishop Welby to meet with women to talk about their freedom, male dominance and becoming free from that dominance. The women are very much controlled by men, which is very concerning.

There is also a hospital in Gaza with a very good department for breast cancer, with good screening instruments. However, there is no further help – no surgery, no chemo, no radiation, no follow-up. So, there is not much point in knowing you have cancer, if there is no help after



Bishop Jane waits to celebrate the eucharist at the Sisters of Nazareth Convent, one of the few places women priests - or bishops - were allowed to preside. Photo: Donna Gauthier

that. In order to go to Jerusalem, or somewhere outside of Gaza, for treatment, they must obtain a permit, which takes a long time, and the application can be rejected for no reason. Or, patients get permission to cross the border for treatment, but they need support while they are there, and there is no one to help.

The hospital in Gaza is in great need of the right equipment to help with these situations. They are receiving much support from

Muslim friends, but further help is always needed. Currently, there is an appeal from the Archbishop of Canterbury for Anglicans worldwide to help with this and other hospital situations in Gaza.

It is heart-warming to see that both Archbishop Dawani and Shafeeqa are doing what we are all called to do – to do God's work, to empower, to give hope. We are all looking for the way forward. Safe here in Canada, we often do not realize the hardships people in that region suffer. We take much for granted: access to proper health care and education, freedom to travel, freedom of religion, empowerment for all. Shafeeqa taught us about living in hope, and to encourage others to live in hope, faith and love.

# June Ultreya: pilgrimage behind bars

CURSILLO SECRETARIAT  
Diocese of Edmonton

**D**r. Arlette Zinck gave a powerful talk at Edmonton Cursillo's June Ultreya as she described her life-changing calling to teach English literature to inmates at Edmonton Maximum Security Institution.

The King's University Dean of Arts and Bunyan Scholar said Cursillo's principle of pilgrimage resonated strongly with her because the urging to offer "English 214 (Prison Edition)" at the Max was a journey that started with scriptural endorsement.

*"Keep on loving one another as brothers and sisters. Do not forget to show hospitality to strangers, for by so doing some people have shown hospitality to angels without knowing it. Continue to remember those in prison as if you were together with them in prison, and those who are mistreated as if you yourselves were suffering"* (Hebrews 13).

Being cognizant of those in prison is important to a God-honouring life, Dr. Zinck said. In the years since she and her colleagues at King's began working with prisoners in 2013, they have since been joined by a team of professors from various universities. Their teaching experiences have introduced her to students who have reconfigured many of her thoughts about people who are behind bars. "Sometimes people can do horrific things and sometimes they can repent and change," she said.

Dr. Zinck spoke of a student she named Alex who renewed her faith that "we are all image bearers of the divine, and there is a dignity that is not erased when we are caged. Good students are good students, even in jail." This was the first

lesson she learned. "It was a Damascus Road experience for me. I needed to have the scales removed from my eyes. I have met the wounded and the wise, often in the same person. There is a mark of beauty and grace in all people, even those who have done terrible things."

A second lesson: "All of us are better when we are loved." This line comes from Alistair MacLeod's novel, *No Great Mischiefs*. Dr. Zinck said the story reminds us that "we can be broken



Dr. Arlette Zinck poses with the Cursillo mascot at St. Timothy's, June 15<sup>th</sup>.

by our circumstances and our own choices, but the bonds of love make things better than they would otherwise be."

A further thought: "What if our churches took seriously the injunction to care for and visit the imprisoned? What if there

were more constructive solutions than simple imprisonment, if there was a spiritual revolution amongst those of us on the outside to build bridges with those inside?"

The Psalms speak of God setting the prisoners free. "We are God's body on earth, and if the prisoners are to be set free, we have to open the door," Dr. Zinck said.

"Redemption is God's work. But if we can get past our own need for revenge, there are powerful alternatives for healing, both those who have been hurt by crime and many of the people we are currently content to cage. Teaching the prisoner is one of them."

In the question-and-answer session, Dr. Zinck said her mission began in 2008 when Edmonton lawyer Dennis Edney asked if The King's University could assist with English lessons for Omar Khadr. She was warned that it looked hopeless, but she responded that "Christians don't do hopeless." She visited Khadr in Guantanamo prison several times, and she and her colleagues continued lessons when he moved to Edmonton.

Edmonton Cursillo community has written a special prayer for prisoners and correctional officers and will also be exploring ways to be part of the bridge-building described by Dr. Zinck.

# Conference calls for "a new thing"

DAVID HOLEHOUSE  
Lay Director  
Edmonton Anglican Cursillo

**C**ursillo leadership from across Canada gathered this summer in Waterloo, Ontario for a weekend of spiritual refreshment and revitalization.

"See, I am doing a new thing!" the Lord told Isaiah, and it was a fitting theme for a session that sent us back into the world feeling part of, and energized for, many bold and courageous new things.

The conference, hosted once every three years by the Canadian Anglican Cursillo Secretariat (CACS), followed the format of a Cursillo Weekend - powerful talks, deep conversation and connection, a fresh take on scripture and great music.

Keynote speaker and spiritual leader throughout the weekend was our Anglican Church of Canada Primate Fred Hiltz. His abundant love of Christ, gracious insights, scriptural knowledge and humour brought home some key messages that persist in my memory.

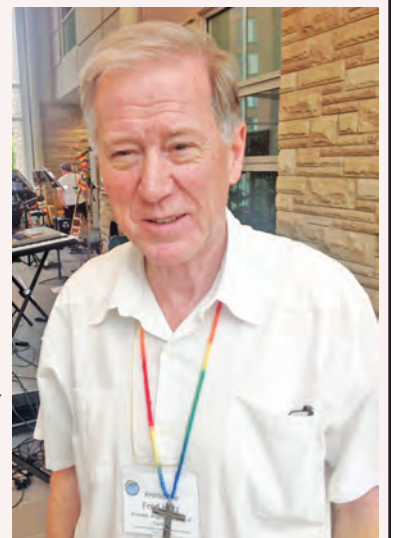
"Cursillo is a rebuilding, reimagining, recommissioning of the Church, re-entering the world and bearing the mark of Christ's likeness," he said. *By God's grace, Christ will make what He will of my life, if I but have the humility to place myself in His hands.*

We were often reminded of Peter's journey - of following Christ, of repeated fumble, fall and fail, then following some more. Likewise, we complete our journey only by leaning on friendship with Christ, discipleship in Christ, and leadership for Christ. "Sounds a lot like Cursillo," the Primate frequently noted.

Other speakers reminded us that Cursillo is about deepening faith and encouraging lay ministry: that being Anglican is being in the world to teach and to serve; that we must look at where God is already working and join in; and that all effort is in vain without spiritual renewal.

Cursillo ([www.edmontoncursillo.ca](http://www.edmontoncursillo.ca)) celebrates 30 years of faith and service in Edmonton diocese in 2020, and remains true to its mission to help others deepen their faith and answer their call to serve God and community, in joyful companionship with one another.

Join us for our monthly gatherings at St. Timothy's, Edmonton, and for our three-day renewal weekend at Star of the North Retreat Centre in St. Albert. Please stay in touch with us on our Facebook page: [www.facebook.com/edmontoncursillo](http://www.facebook.com/edmontoncursillo)



Conference guest speaker: Archbishop Fred Hiltz, Primate of the Anglican Church of Canada.

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*If you have already sent your donation, thank you.*

# St. Augustine's Parkland in Spruce Grove brings fire of the Spirit to Messy Church!



St. Augustine's Parkland in Spruce Grove launched its Messy Church on June 2, 2018. The event drew families from all parts of the Parkland region and from Edmonton. There were 52 people in total, including 23 children and teenagers. The theme focused on Pentecost, the birth of the Church and, of course, the birth of Messy Church at St. Augustine's Parkland! Everyone learned about the Pentecost experience through the themes of wind, fire, tongues and celebrating as



a church together. Our youth minister, Tara Munn, discussed with everyone the importance of God's Holy Spirit in our lives and how each one of us is a gift from God and to the Church. We rounded out our celebration with a barbecue supper and fellowship. Many who attended have already expressed their appreciation and love for this new experience of Church and look forward to attending our monthly Messy Church!

*Submitted by the Rev. Billy Isenor*

# Lawn dance without the lawn



St. Luke's Edmonton held its second annual Summer Lawn Dance on June 30<sup>th</sup>, to celebrate the final day of Canada's 150<sup>th</sup> birthday year. An afternoon thundershower drove the party inside, but didn't dampen spirits.

A good crowd turned out and danced the night away. It was everyone on the floor for a rendition of the 80's hit "Walk Like an Egyptian"; and it was discovered that at least two couples at St. Luke's have some serious dancing skills. St. Luke's holds two special events in the summer, the Lawn Dance and an August barbecue to help keep up the momentum and to welcome those who would normally come to Messy Church the rest of the year.

*Submitted by Shelly King*



# Church goes Wild at St. Saviour's, Vermilion

Messenger Staff

Members of St. Saviour's parish invited friends and community members to join them in the beautiful natural surroundings of Vermilion Provincial Park for the first-ever meeting of Wild Church on June 20.

"Wild Church offers people an opportunity to join with others to experience the presence of God in the natural world," says St. Saviour's Rector the Rev. Elizabeth Metcalfe.

Walking alongside the Vermilion River Reservoir, Park Ranger Gary Walsh shared his knowledge of the area. The group used the Anglican Order of Service in their worship and also incorporated elements of Sensio Divina, experiencing God's presence by contemplatively "reading the book of creation."

St. Saviour's has started Wild Church as a 'fresh expression' of church, which isn't simply an extra or different kind of service for existing parishioners, but an attempt to rethink what church can look like. It is an effort to create an authentic and ongoing community of faith, geared to those who don't attend traditional services as well as those willing to worship in a new way.

The idea of Wild Church first came up because there are a number of kayakers at St. Saviour's and one day someone jokingly commented,

"We should have kayak church!" Rev. Elizabeth took that comment to heart. She started reading Creation Theology and discovered the Forest Church movement. Still, the idea might not have developed further, except that St. Saviour's has also been working through ID framework this year with the Ven. Richard King, Archdeacon for Mission and Discipleship.

Rev. Elizabeth says, "ID gave us the courage to step out in faith, dream and dare to be Wild for Jesus."

Archdeacon Richard says, "It's been a delight to see this bold initiative from the St. Saviours' church family emerge. Having gotten to know them through the ID framework, I congratulate them in their willingness to risk being the missional disciples they innately are in Christ. I wish them every success as they seek to connect with the Vermilion community in a fresh and innovative way."

The Church in the Wild congregation intends to meet regularly and will incorporate the community's love of the nearby Vermilion Park Lake, as well as more hiking and star-gazing. Meeting in the winter may be a challenge, but St. Saviour's is convinced the community will continue to respond to further opportunities to connect with God through creation.



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# "Thanks, Coach!" - Cowboy Church and heartfelt send-off

MARGARET GLIDDEN  
Edmonton Editor

An Anglican hootenanny brought together 45 people for toe-tappin' worship at Jubilee Hall in Wabamun on June 24.

Since its founding four years, the Anglican Mission of St. Saviour's has drawn together residents of Wabamun and its surrounding community for Cowboy Church during the Dragonfly Festival. It was a fitting and meaningful way to wrap up a busy weekend for Team Jesus.

Parishioners also participated in the community pancake breakfast and parade the previous day.

Led by the St. Saviour's Doo Wop Girls and accompanied by the musical trio of the Rev. Coleen Lynch, the Rev. Mike Lynch and Kyle Sicotte on guitar, the congregation sang favourites such as: "When the Roll is Called Up Yonder," "I Saw the Light," "Will There Be Any Stars?" "There's Power in the Blood" and "I'll Fly Away."

Wearing her signature red hat and matching boots, Lynch reflected on the Gospel reading, Luke 1:57-80, a celebration of the birth of St. John the Baptist, describing him as "a weird man who lived in the desert, wore camel hair and ate bugs." But John's weirdness, she said, was always about pointing people to Jesus the Messiah.

Lynch encouraged the congregation to remember the three Bs (for Baptist): Be Bold, Be Brave, Be Yourself.

"When we are bold for the Lord, the Holy Spirit is with us. Tell someone you went to church today and let people know that God makes a difference in your life.



From left: Coleen Lynch, Kyle Sicotte and Mike Lynch lead Cowboy Church during the Wabamun Dragonfly Festival; the Anglican Mission of St. Saviour gave thanks to their "coach" Coleen Lynch on Sunday, June 17. Rector's warden Sue Burgess and people's warden Michelle Squance-Slade present Coleen, who is retiring from full-time ministry, with flowers and a picture.

"In this world you need to be brave and stand up for your convictions (John the Baptist lost his head for standing up to King Herod). If we want to live a life of purpose and meaning, we must have the guts to stand up for integrity, kindness and genuine love.

"Only you can live your life. You are God's gift to the world. God creates us and sustains us in love just as we are. We have the kind of God that understands we all make mistakes and are forgiven as many times as we need forgiving. All that is asked of you is that, like John, you point others to Jesus."

At the conclusion of her sermon Lynch, who just turned 66, gave thanks to God for the privilege and joy of serving in Wabamun. "Mike and I believe in caring for one another, we believe in this town and we believe in a better world. Know how much I love you and even more know how much God loves you."

The previous Sunday, Lynch led her last regular service in the Wabamun Seniors' Centre as rector of the Anglican Mission of St. Saviour, the parish she helped found. Though health concerns

have necessitated she step back from full-time ministry, she will continue to pursue a greater understanding of the challenges facing rural communities by completing a Doctor of Ministry (D.Min.) degree at St. Stephen's College through the University of Alberta.

The parish thanked their "coach" with flowers, cards, gifts and many, many hugs.

"Because of Coleen, we think of ourselves as a welcoming church," said rector's warden Sue Burgess. "She has taught us openness and

lovingness."

The mission of St. Saviour's meets every Sunday for worship at the Wabamun Seniors' Centre, and Lynch has inspired members of Team Jesus, sporting their bright blue t-shirts, to be a unifying presence in the village of 700.

Lynch started "Come and Ask" - an informal Bible study session - in the parish office on Main Street, and she and other members of Team Jesus have helped out at the thrift store, operated a booth at the Seba Beach Market, participated in the annual highway clean-up, hosted annual events like a pie party at Pentecost and Benedict's Breakfast, donated time and funds to the Wabamun School Breakfast Club program, and welcomed the community to Cowboy Church every November and June.

"Coleen has a gift for making scripture real for each one of us, no matter where we are in life," says parish treasurer Wendy Wiles. "She is a real human being with everyday issues that she gives to God."

# St. Thomas invites neighbours to three-day block party

MARGARET GLIDDEN  
Edmonton Editor

For three evenings in July St. Thomas welcomed its Sherwood Park neighbours to a block party and barbecue, featuring free hotdogs and family-friendly activities.

Greeters stood by the church sign, playing live music and waving signs to attract people passing by and their enthusiastic welcome was accepted by more than 300 people. On the third day, the "Ark in the Park," as St. Thomas church is affectionately known, provided refuge during a

summer hailstorm.

"People want connectivity and are very grateful to have a safe, friendly, no-strings-attached place to spend time with their family," said Ruth Heine, St. Thomas' Mission Facilitator. "And they're gob-smacked that it's free."

Heine said the community's Canada Day Parade was the perfect opportunity to let neighbours know about the block party. "The parade goes right past the church, so we handed out free water bottles, pins and postcards."

Parishioners decided to forgo offering big ticket items like bouncy castles and petting zoos and, instead, gathered unused arts and crafts supplies for simple activities, such as rock painting, bubble blowing, face painting, mini marshmallow sculpturing, bean bag tossing, stilts walking and the ever-popular soda bottle rocket launching.

"This is awesome, the kids are loving it," said Sal Humberstone helping his children Hailey and Gavin launch rockets. "I'll definitely be building one of these in the backyard. I think the simpler the toys are, the better they are."

"We were just driving by when we saw the guys waving and then we saw the sign that it was free and for everybody," said Christin Hyshka,

walking on stilts with his kids Darian and Eva. "This has been the perfect way to spend a Thursday evening."

St. Thomas' block party and barbecue was one of 103 community-building projects to receive funding through Strathcona County's Community Small Grants program in 2018. Additional funding came from in-kind gifts and Reach funds.

"I think this is great," said Jean Parlbly, a member of St. Thomas since 1971. "People driving by see there's something on the corner and stop in."

Continued on page 19.



Greeters Louis Kwantes (left) and David Holehouse invite their Sherwood Park neighbours to a free barbecue.



Gavin Humberstone launches a soda bottle rocket.

## “My mother had a history and a story and she was gracious” - Travis

MARGARET GLIDDEN  
Edmonton Editor

On March 30 and 31, 2018, family, friends and community gathered at St. Faith's Anglican Church to give thanks for the life of Donna Enright, beloved grandmama, granny, kokum, auntie, cousin, friend, co-worker, residential school survivor, church member, educator and agent for reconciliation.

Donna died on March 26, 2018, and was honoured by her son Travis, daughter Natasha and granddaughter Evatta with a Cree wake and Anglican funeral service as unique as she was.

In the Indigenous tradition, gathering with community and engaging with spirit-walking is an important part of the transition between life and death into everlasting life, explains Travis, rector of St. Faith's and archdeacon for Indigenous Ministries for the Edmonton diocese.

“Spirit-walking (the Cree would have a different word), is how I describe the moment when our spirit is touched by the spirit of the Creator and life is recognized as being eternal,” says Travis.

“The wake is really about making the thin space between our earthly lives and our heavenly lives even thinner, to where we can actually feel the hand of God. We feasted and prayed with my mother twice and it was significant that she was present through all of that,

even though her body was going to be returned to the earth and decay. It was about returning the very giftedness of my mother back to the giftedness of the land,” he says.

Donna was welcomed by her family in a private ceremony, which included drumming and a pipe ceremony. Her pallbearers were initiated in a ribbon ceremony, each one given a ribbon and a flower in recognition of their role to provide strength and support for the mourners.

“At this stage of the wake, the tribe is at their weakest,” says Travis. “Like the poles of a sun dance lodge, or the poles of a sweat lodge, or the poles of a pow wow lodge, the pallbearers support the community and hold the circle strong. They hold the space; they held up Natasha, Evetta and me in their prayers.”

Several hours later, the ceremony was opened to members of the public, who were invited to listen to an honour song and show respect for Donna, a beloved member of the community, through a service of Evening Prayer.

A symbolic sacred fire burned throughout the wake to light Donna's path to heaven.

“The idea is that the light we have when we are first born is eternal, the light that you have at your death is the same continuous fire. The sacredness of that fire is that God always creates a light for us, even in the darkest, scariest moments of our life, and the sacred fire is a beacon to show us the Creator

speaking into our lives,” he said.

Travis witnessed the positive influence his mother had been on others in her 71 years on earth and through their TRC ministry together. But the extent to which she had had an impact was reflected by the large turnout for her wake and funeral service.

A survivor of the Gordon's Indian Residential School, near Punnichy, SK, “my mother had a history and a story and she was gracious,” says Travis. “She was always one to be an agent of reconciliation.”

Hundreds of people with whom she had shared her story came to celebrate Donna's life: people from James Smith Indian Reserve, All Saints' Cathedral, St. Faith's and other Anglican congregations, the PrayerWorks community and various churches, The King's University and the University of Alberta and many more.

The wake concluded with a soup and sandwich feast, a chance for Donna's family to extend hospitality as she had done on countless occasions.

“My mother, in particular, was a big person of the table; whether the dining room table, the coffee table, a table in PrayerWorks hall, or the communion table. She really wanted to laugh and share around a table,” he says.

Donna had requested a traditional Anglican funeral liturgy and the Saturday morning service was led by the Rev. Don Aellen.



The Enright family: Travis, Evatta, Donna and Natasha at the TRC National Event in March, 2014. Donna is wearing one of the prayer shawls made by churches for residential school survivors.

Donna's adopted son the Rev. Nick Trussell, associate priest of Christ Church, Edmonton, and her brother Oliver Constant shared words of remembrance. Her grave at Christ Church Cemetery Poplar Lake in north Edmonton was consecrated by the Rev. Don Aellen and loved ones sang a Cree mourning song.

“At the moment we gave my mother back to the Creator, we acknowledged the purposefulness of her life,” says Travis. “We all become part of Mother Earth, the great story of Creator, the great story of what it means to be a people of God. We returned my mother's ashes - her life and experiences - to the land to be passed on to future generations.”

## Tiny cemetery observes burial tradition; provides healing and hope

The Rev. DON AELLEN  
Rector, St. John's, Edmonton

Urban clergy are faced with a conundrum raised by urban cemeteries and modern cultural burial practice.

In the liturgy preceding burial, we proclaim Christ's victory over the grave—*Yet even at the grave we make our song: Alleluia!...* We proclaim that there is nothing that can separate us from the love of Christ—*neither death, nor life, nor angels, nor principalities...* We have talked about the mystery of Christ hallowing human life, which is why we handle the body with respect and dignity and love—that body that was the temple of the Holy Spirit, and made in the image of God. And our forbearers in faith knew that when we lowered that body into the ground, and backfilled the grave with our own hands and muscle, we did so

in the sure hope of the resurrection from the dead—that this grave will not be able to contain the life that Christ will restore to the one whom we love but see no longer.

Yet, when clergy arrive at urban cemeteries - all that theological *oomph* goes out of the sail. We go to a graveside where there is no mound of dirt taken to create the grave; cemetery policies are reluctant even to lower the casket into the ground (what do we think we are there for anyways?), and no way for mourners to have a hands-on participation of backfilling a grave—denied of a powerful pastoral action that is healing to our grief.

Current cultural attitudes toward death and urban cemetery policies separate and sanitize the event of death. That which is very real is made to seem somehow less real. Most often I feel we have been

cheated out of something that should rightfully belong to us as people of the Resurrected Christ.

Recently, I had opportunity to preside over the burial of a dear sister in Christ at Christ Church Cemetery Poplar Lake in northeast Edmonton. I was delighted to see a huge mound of soil beside the grave, the backhoe that dug it parked nearby, the contractor with his boom and winch at hand.

The mourners gathered around the grave. We had time and space to pray, to pray the hallowing of the grave, to sing. And there was no hesitation when it came to lowering the body fully into the place of repose. And when I prayed: ... *earth to earth, dust to dust, ashes to ashes; in sure and certain hope of the Resurrection to eternal life...* I had real handfuls of dirt to throw onto the coffin and in the sign of the

Cross. We witnessed the contractor winching the lid down on top of the grave liner, seeing the sealing of the grave while we prayed that only the Resurrection would disturb this place of rest. Family grabbed shovels and began to backfill. Others joined in with using their hands. And everyone felt less helpless, less bereft, less separated: it was as though we were still acting in love and connection, seeing our sister cared for by those who loved her. A curious joy pervaded, a hope, a finishing that allowed everyone to leave with greater grace and trust.

I was/am very grateful to know that there is a cemetery that allows us to act out the faith we proclaim. It has been a long time since I was a rural priest where such practices are still normal. I realized anew how potent it is, and I'm grateful for Christ Church cemetery.

# A history lesson for National Indigenous Peoples' Day

FIONA BROWNLEE

Aboriginal and Rural Communities Liaison, Edmonton Diocese

I left Wetaskiwin at 7:30 am on the bright, sunny morning of June 21 to drive an hour south to the community of Bashaw. It was National Indigenous Peoples' Day and I was going to the Bashaw School to facilitate one of two Blanket Exercises. The school in Bashaw had dedicated the whole of Indigenous Peoples' Day to learning Indigenous history, playing First Nations' games and coming together to celebrate the people of this land.

I came into the school and it was a hub of activity. There were teachers and students everywhere getting ready for the day. I met up with Wendy Kaikam, the regional representative for KAIROS, who



The Bashaw school gym waits, prepared for the KAIROS Blanket Exercise.

was facilitating the other Blanket Exercise. KAIROS Canada is a network of Canadian churches that advocates and educates on issues of social justice. They developed the Blanket Exercise as a way to educate about Indigenous history before and after contact with European settlers.

It is an intensive history lesson that is very hands-on for all involved.

I found out that I would be working with the Grade 10 to 12 classes and that a teacher would be assisting me. I set up the blankets, found a place to change into my ribbon skirt and waited for the students to arrive.

We went through the exercise and I watched the students' reactions as many were asked to leave the blankets and the blankets got smaller and smaller. Most were stunned to learn the true story of what has occurred over the last 500 years of the shared history of Indigenous and settler people.

During the sharing circle I asked the students to share their strongest feeling. Many shared about the residential schools and the disease-

ridden blankets that were given to First Nations' folks. They were shocked by the decimation of the Indigenous people population caused by the actions of the settlers. Not wanting to leave them in despair, we did a second round of the circle and this time I asked them what gives them hope now. Many spoke about this special school day to honour Indigenous Peoples and about the new relationships they were building with First Nations people. They also observed that they view First Nations people as equals in Canada.

I have to say this was a most delightful way to spend Indigenous Peoples' Day: sharing knowledge and looking with hope to the future. As the song by The Who says, "the kids are alright," and reconciliation is happening step by step.

## Tipi raising builds community

We had a beautiful day for a tipi teaching and set up on Saturday, June 2. It was not only a beautiful day but a beautiful collaboration for community! Christ Church, Edmonton welcomed us by hosting this gathering. Homeward Trust, Inner City Pastoral Ministry and Moving Forward with Reconciliation also partnered to make this event happen in the spirit of reconciliation and friendship. We were honoured to have the teaching of Elder Lorette Goblet and the guidance of Elder Philip Campiou, who helped the women set up the tipi. (Traditionally, this was the women's role.)



Submitted by Michelle Nieviadomy, Inner City Pastoral Ministry Oskapewis, and Coordinator of Living the 8th Fire, a 9-week small group gathering that follows a curriculum based on the CBC documentary series 8th Fire.

## Reconciliation Conversation

FIONA BROWNLEE

Aboriginal and Rural Communities Liaison, Edmonton Diocese

On Sunday, May 27, Fiona Brownlee, the Diocese of Edmonton's Aboriginal and Rural Churches Liaison, visited St. Saviour's, Vermilion to preach and have conversation about neighbourly reconciliation between rural churches and the First Nations communities around them.

Fiona had been invited by rector, the Rev. Elizabeth Metcalfe, in follow-up to a Blanket Exercise she facilitated in the parish last fall.

After worship, there was a lively question and answer session in the church hall. Some wondered how long the church should continue to say 'sorry.' Fiona's response was, "as long as it is needed" and that "we can't forget the role the church had in residential schools."

Some wondered if a parish with no First Nations' members need be involved in this ministry of reconciliation. Fiona said that the whole of the Anglican Church of Canada is involved in this ministry, from the smallest parishes to the largest.

Some asked why the good stories of residential schools weren't highlighted, and Fiona said that the majority of the stories that were heard at the Truth and Reconciliation Commission were stories of hardship and abuse. It is these stories that need to be told and heard in our conversations.

Neighbourly reconciliation begins with conversation and really listening to what First Nations people are telling us. It can be hard work, but God is calling us all to do it. Please contact Fiona if you would like her to visit your parish.

## An annual act of remembrance at Immanuel, Wetaskiwin

FIONA BROWNLEE

Aboriginal and Rural Communities Liaison, Edmonton Diocese

We gathered, we listened, we shared, we planted, we remembered. For the fourth year in a row, members of Immanuel, Wetaskiwin gathered to remember the children that went to Indian Residential Schools and to especially honour those who did not return to their families.

Adults and children decorated small wooden tiles with images and words to represent their feelings about residential schools and the impact they still have today. These

tiles are going to be gathered together to make a permanent memorial to place inside the church.

When all the tiles were decorated we went outside to plant the Heart Garden. This is a permanent garden on the church lawn in the shape of a heart. We planted flowers in the four colours of the Medicine Wheel: white, yellow, red and blue. The children carefully washed off rocks which had been decorated the previous year. These rocks were placed carefully back in the garden following the planting of the flowers.

It is the hope of the Reconciliation Team and all

the parishioners of Immanuel that the garden will be a place others in the community will see and be reminded of the children who went to residential schools. We honour the children by remembering them, and by remembering the role the church played in the operation of residential schools. It is our way to say we are sorry, and that we will never forget what happened.



Children come every year to work on the Heart Garden.



# Canadian Blood Services & PWRDF: giving the gift of life



DOROTHY MARSHALL  
PWRDF Representative  
Diocese of Edmonton

I have become a blood donor. I should say finally, because I could have done it years ago. I have no excuse, except that I just never took the time.

During that first donation, I reclined in my chair and watched the red fluid drip into the plastic bag. I also took notice of the group of donors around me. They were a very ordinary

type of people: a store clerk, a store owner, a truck driver, office workers, a teacher, a mother with her young son patiently waiting. As expected in my rural area, there were also a number of farmers and retired people. I felt a sense of joy to be among these everyday people, each of us giving “the gift of life.”

It struck me that the Primate’s World Relief and Development Fund is like that; ordinary people giving so that others may live.

Both groups are enablers. The giving of blood enables healthcare workers to save lives, as blood is distributed to hospitals throughout Canada. The giving of funds to PWRDF enables our relief and development workers to support projects around the world, saving lives.

The similarity doesn’t stop there. As my blood type is O negative, I am considered a universal donor.

My blood donation can be used in cases where it is most needed. PWRDF also receives universal donations – unspecified gifts which allow the staff at PWRDF to direct those funds to the area of greatest need.

Both organizations are involved in disaster relief, Canadian Blood Services working within Canada and PWRDF in Canada and, as well, responding actively with partners when disaster strikes throughout the world.

I was pleased when I first learned of the enabling focus of our Anglican development agency. PWRDF does not step in and tell a community what it needs. We support projects that have been initiated locally, designed to best respond to the need as envisioned by people who live there. We work with partners who are established in the area, such as the local diocese, other

church organizations or the Canadian Foodgrains Bank, enabling the people themselves to work together to improve the lives in their communities. We do things like train village health workers, support mentors who teach sustainable farming techniques suitable to the local conditions, work with local volunteers to feed school children healthy lunches, provide solar power units to give light in remote village clinics, and enable improved access to clean drinking water.

I must admit that I feel proud to be a blood donor. I can also say proudly that I believe strongly in the work done on our behalf by PWRDF. I am thankful to have been given the opportunity to be involved in this ministry in the Diocese of Edmonton. It gives me joy. I appreciate all the

parish volunteers who work with me to share the stories of the wonderful projects we support, and let people know of the needs as they arise.

If you would like to learn more about our work done on behalf of Canadian Anglicans, please check out our website at [www.pwrdf.org](http://www.pwrdf.org). If being a parish volunteer is something you would also be proud to do, please contact your rector or myself as the PWRDF representative in our diocese at: [camfarm@syban.net](mailto:camfarm@syban.net).

The Anglican Diocese of Edmonton has been part of the Canadian Blood Services Partners for Life program since 2017. Donors can sign up online to join “Team Anglican” at <https://blood.ca/en/blood/join-your-organization>. Our Partner ID is “ANGL696986”

See the Diocese of Edmonton website for more information [www.edmonton.anglican.org/our-partners/canadian-blood-services](http://www.edmonton.anglican.org/our-partners/canadian-blood-services) or call CBS at 1-888-236-6283.

## Jesus-shaped living leads disciples to Jesus-shaped justice

DOROTHY MARSHALL  
Social Justice Committee  
Diocese of Edmonton

The morning of June 2 saw around 50 participants gather at Prayerworks Hall for a time of learning and encouragement sponsored by the Diocese of Edmonton Social Justice Committee. We were met with a warm welcome from the Rev. Armand Mercier, rector of St. Stephen the Martyr, as well as coffee and goodies prepared by the ACW ladies of that parish.

Our time together began with a video presentation by Bishop Jane Alexander, focusing on the Gospel call to social justice. The Anglican Communion is now entering into a time of intentional discipleship; we are called to live and share a Jesus-shaped life. According to Bishop Jane, out of this comes “Jesus-shaped justice.” We are to become more “Christ-like.” She talked of how a Jesus-shaped life transforms our lifestyle as we are drawn

into the abundant life of Christ. We are guided by the Five Marks of Mission, which call us to respond to human need by loving service and transform unjust structures in society. We are to advocate for justice and peace.

Bishop Jane reminded us that, as people loved by our God, we need to reframe our thinking. The question to ask is not “what do you think we should do?” Rather, “what does Jesus want us to do?” This is transformational as we, as people of God, become more and more like the Kingdom of God.

The bishop’s challenge proved to be the perfect segue into the presentation by our speaker, who carried on in the same theme, telling of his personal journey into a Jesus-shaped life. Gary St. Amand, who is CEO of the Bissell Centre, came from a Quaker background and grew up in a rough neighborhood in the inner city of Winnipeg. He spoke of

how growing up amid that poverty allowed him to see how it impacted people’s lives and choices. Later, as a Baptist pastor serving in a First Nations community he was again faced with the reality of social injustices such as the inequitable funding for health care, education and housing.

“I didn’t choose the social justice life; the justice life chose me,” said Gary. He felt a compulsion to act; to talk less and do more. Gary said we need to confront the structures that cause the injustices. He ended his talk by challenging us, as Bishop Jane did, to ask the question: “What does it mean to bring life into this situation? What

is life-giving?” He reiterated the fact that social service work is very important, but it is also crucial that we move from charity to empowerment.

Jim Gurnett, a member of our committee and pastoral associate for Inner City Pastoral Ministry (ICPM), gave a “hands-on” workshop guiding us through the process of moving from social service to social justice. He pointed out that while there is always need for people to provide front-line support (there are many people and groups who experience a poor quality of life or are discriminated against or abused that benefit from a wide variety of social services), and this is good and valuable work to undertake. However, the intent of his workshop was to share ways ordinary people, alone or in a group, can drive social change toward equitable treatment for those who are hurt or limited by

the injustice.

In their table groups, participants decided on a form of social injustice to tackle together as practice. We learned how to plan social justice action, and discussed the hurdles we might anticipate. There will be a further explanation of this process in the next *Messenger*.

Over lunch, also provided by St. Stephen’s ACW, participants enthusiastically expressed their appreciation for this workshop, having been enabled and encouraged to be involved in some form of Jesus-shaped justice. It was an opportunity for people of many parishes to network and discussed what they had learned.

The Social Justice Committee is planning further learning opportunities in our diocese. As we read in the book of Amos: “I want to see a mighty flood of justice, an endless river of righteous living.”



Guest speaker, Bissell Center CEO Gary St. Amand, with ICPM Pastor Rick Chapman.

# Common Ground Reconciliation Walk

MARGARET GLIDDEN  
Edmonton Editor

**D**rum songs pierced through the drone of downtown Edmonton traffic on July 11 as a parade of 100 people, including members of All Saints' Cathedral Social Justice Committee, walked arm-in-arm, carrying banners and waving flags, from Canada Place to the Alberta Legislature.

Events commemorating the 50th anniversary of the closure of the Edmonton Indian Residential School near St. Albert began with a pipe ceremony in the morning and continued with the Common Ground reconciliation walk down Jasper Avenue. The walk was organized by Poundmaker's Lodge Treatment Centres, the Christian Reformed Church and the Edmonton Native Healing Centre.

Jesse Edgington, a justice consultant with the Northern Alberta Diaconal Conference of the Christian Reformed Church, encouraged faith communities to be "active participants in reconciliation events." He shared how he had been motivated by the TRC's 94 Calls to Action and was inspired by reconciliation walks in major centers across Canada.

The Ven. Travis Enright, Archdeacon for Indigenous Ministries and rector of St. Faith Anglican Church, participated in the walk for "anyone who has had their basic human dignity taken from them," including his own mother Donna Enright, who died in March. A survivor of the Gordon's School at Punnichy, SK, the last Indian Residential School to close in Canada, she had been a strong advocate for reconciliation and healing.

"The concept of common ground is a reflection of what it means to be a treaty people," he said. "It's not just the First Nations communities that are treaty people, it's everybody. Reconciliation is not simply an Indigenous issue."

"There's still a large population of Indigenous kids, made in the image of God, living on the

streets of Edmonton. We, as the church, have the power to make things better for these young people. As a faith body and followers of Jesus Christ, we have to believe we can help them achieve their dreams."

"As our bishop says, 'this atrocity happened to children and we ripped a certain segment of ourselves away.' Reconciliation and restoration are verbs. We need to be always reconciling, always restoring. We have to find ways to be restorative of the culture and the language, not because it's an Indigenous issue, but because it's important to us as Christians. It's important to us as people from Edmonton and Alberta who share this common ground together," he said.

"Together we walk in the spirit of reconciliation toward unity and common ground," said Michelle Nieviodomy, assistant director of the Edmonton Native Healing Centre and Oskapewis



Cathedral Vicar Quinn Strikwerda and Social Justice Committee member Julia Nelson walk with Archdeacon Travis Enright in the spirit of unity and common ground.

for Inner City Pastoral Ministry (ICPM).

"We get to a place of healing by walking the red road – the beautiful road we walked today – by reaching out to others in a fair and equitable way," said Brad Cardinal of Poundmaker's Lodge addressing the crowd at the legislature.

## Canada Day Ecumenical Service on Alberta Avenue

**O**n Sunday, July 1, four Alberta Avenue churches joined forces to host an outdoor Canada Day Celebration.

Avenue Church, Crossroads Christian Community Church (Salvation Army), the Norwood Wesleyan Church and St. Faith Anglican Church gathered for the third year at the old Alberta Cycle site (currently a green space waiting for development), and worshipped God through song, the reading of the Word and communion.

Following the service, the Crossroads Christian Community Church sponsored a barbecue. The Rev. Arthur Dyck, deacon of St. Faith's, welcomed the community with a call to worship. This was followed by song led by Paul Mercier, Norwood Wesleyan Church, and musicians from the community. The Rev. Paul Telfer, Norwood Wesleyan Church, led the prayers of the people.

The Ven. Travis Enright, rector of St. Faith's, gave the homily. He spoke about how, just as Jesus crossed over to the other side to heal the sick woman and Jairus' daughter, we as churches in Alberta Avenue must also cross over to the other side to engage our community to offer healing and new life.

The Rev. Aaron Au, Avenue Church, then led the community in a celebration of the Lord's supper.

In spite of the blustery winds, people were grateful to gather together and worship and then share a meal of hotdogs and hamburgers.



# St. Thomas invites neighbours to three-day block party continued

**Continued from page 15.**

One family was just riding past on their bikes and they stopped in and stayed for three hours, said St. Thomas Rector the Rev. Steve London. "We've been giving people tours of the church and answering questions about what it means to be Anglican."

"This is a wonderful way to get to know our neighbours," said Audrey Aylard, another long-time member of St. Thomas, as she busily constructed a fortress out of marshmallows. "The more we get together, the better."

Kent Hough, a resident of nearby Curlew Crescent, said he was a stranger to his neighbours when he helped start a Facebook group for his block two years ago.

"Now I probably know 98 per cent of the people in a two block radius," he said.

Hough used a community-building grant from the county to throw a Canada Day block party for 70 people.

St. Thomas' block party was one of many community-oriented activities offered by the parish

under the leadership of Heine. She returned to the position of parish mission facilitator in 2017, under the REACH project (previously funded several years ago by the diocesan Barnabas Initiative). St. Thomas' has been pursuing ways to expand their missional understanding and how mission can look for their congregation.

Following a model called Jesus-Apprenticeship-Mission (JAM), they hosted several events over the fall and winter including an intergenerational potluck supper; an all-day Advent festival called "Coming Together for Christmas," featuring three drop-in pageants; and a New Year's celebration that centered on the eucharist in the context of a family banquet. In the spring, St. Thomas helped host the Fusion Families Course in St. Albert and welcomed guest speaker Sallie Hammond, from Australia, to share her ministry story with the parish at their Café Church family service.

"In our times of building community and spiritual growth we have been learning more about what it means to live out our call, our Baptismal

Covenant, the Five Marks of Mission and the ways of Jesus," said Heine.

St. Thomas plans to continue with the JAM format throughout 2018-19, while "remaining open to re-imagine what our parish can offer the wider community. Look for upcoming gatherings and events in the months ahead and please join St. Thomas when and where you can."



St. Thomas parishioner Audrey Aylard sculpts a house out of marshmallows and toothpicks.

# Base Camp: A Series of (fortunate) Unfortunate Events

Dr. MARK ARMSTRONG  
Camp Director  
Diocese of Edmonton

Saturday, July 14, a bus filled with outdoor adventurers left the Yellowhead Costco, excited for Base Camp 2018. The camp theme this year was based on the film, *A Series of Unfortunate Events*. When campers arrived at All Saints' Anglican Church in Athabasca for the first night, they were told that they were all Beaudelaire orphans, being given into the care of Count Olaf.



Wholesome meals were provided by camp cook Susan Daniel who arrived with a week's supply of home baked muffins, cookies and cinnamon twists.

Evening activities included some wide games and campfires. The campers cooked bannock over the fire one night, s'mores another. Mug-up was followed by compline and then bed.



On Thursday we paddled from the mouth of Marten River, where our canoes and kayaks were docked, to the north end of Marten River Beach, where we had a picnic lunch, swam, dug holes in the sand, sunbathed and splashed in the lake. (There may have been some front and back flips, too!) On the way back we paddled part way up the river, before loading the trailers and getting ready for the end of camp.

Sunday, we were served breakfast by our gracious hosts at All Saints' and we then attended worship with them where we were invited to sing songs. We joined in the church's community lunch, before completing the final leg of our journey to Lesser Slave Lake Provincial Park. Two more campers joined us there, bringing our total to 24, including 10 returning campers, plus 8 volunteer staff and one furry white, four-legged companion, Rufus, to start the week.



Wednesday morning, campers were given a tour of the Lesser Slave Lake Bird Observatory. We measured our wingspans against local flyers (golden eagles, bald eagle, blue herons, herring gulls, and several swans), tried to pick out others with the same 'bird call,' and tried out binoculars. In the banding lab one group saw three birds (including two white-throated sparrows) measured, banded, weighed and released.

We had a wonderful time picnicking and swimming at Devonshire Beach before leaving the birding area and hiking, amidst rain and mosquitoes, back to camp.



We celebrated the eucharist Friday morning after breaking up camp. Ian Bowden played an inspired Gospel story, with a synopsis of Mark, set to the theme song from *A Series of Unfortunate Events*. We stopped for a pizza lunch in Slave Lake before returning to Edmonton through hail and torrential rain. We hastily unloaded the wood-smoke-smelling campers and reunited them with their (thankfully, still alive!) parents, just as the storm was winding down.

(We ended the week with 10 staff; the Rev. Jon Crane began the week as camp chaplain, and then passed the reins to the Rev. Heather Liddell, who arrived with reinforcements mid-week).

The days were filled with worship, arts and crafts including soap carving, making our own eating utensils, telescopes and memory books; outdoor challenges such as fire building, canoeing/kayaking and hiking. Monday began with a surprise visitation from John the Baptist during morning worship.

