

# THE MESSENGER

OCTOBER 2017

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## Open a school; close a prison

### Professors open window of freedom for Edmonton prisoners

ARLETTE ZINCK

As the iron door slammed shut behind him, Peter fixed his eyes on his professor and began a litany: “Why didn’t anyone tell me? Why? In all these years, I had no idea people thought about these things, talked about these things, wrote about these things!” He dropped Frederick Coppleston’s *History of Philosophy* on the metal table before him. Peter had spent the week reading Plato’s *Republic*. The last 10 years of his life were spent behind bars, but in the previous week he had been set free to encounter the world beyond. The issues of justice burned brightly within him, and here, for the first time, in these books, he found evidence that he was not alone. The invitation to study philosophy turned out to be an invitation to see himself as a citizen, as someone who both understood the civic project and could therefore see a way to contribute to it.

In earlier years of his life, Peter—not his real name—was full of rage and out of control. He hurt others. He hurt himself. In prison, everyone has time on their hands, and some use it to think. Peter thought about justice, what it meant for him and for others. The opportunity for study put these thoughts in a new frame. For his prof, Peter’s earlier story was not necessarily the only story, nor the last story, Peter’s life might tell. The professor volunteered his time



Photo supplied by Correctional Services of Canada.

to visit the prison to ensure that Peter had the chance to see things differently, to make a better choice.

Moments like this one are plentiful for the small team of local professors who volunteer at the Edmonton Institution in a program called The Ephesus Project. The project is named for the great library in the ancient city of Ephesus which was a centre of culture and learning on the outpost of the Roman Empire in the years after St. Paul walked its streets. Like the great library, The Ephesus Project seeks to bring wisdom and culture to the prison ‘outposts’ of Canadian society. Over the last four years, these professors, many from The King’s University and several of whom are Anglicans, have taught post-secondary courses to incarcerated students at the Edmonton Institution, the local maximum-security federal prison. Motivated by the call to “love mercy, do justice and walk humbly with their God,” the professors visit the prisoners and bring the small gift of post-secondary education with them. It is, of course, what they do. The gift arises directly out of what these professors have to offer. The team members volunteer their

teaching time and raise money to cover tuition for a small group of incarcerated learners. The group now also facilitates correspondence courses for students who have transferred from Edmonton Institution to other prisons across the country.

The teaching happened by accident. The core team had worked with the US military to provide education to Omar Khadr, the Canadian Guantánamo detainee, while he was in Cuba.

When Omar returned home and moved to Edmonton, the group of friends continued their work. Before long, parole officers approached the professors with requests from other inmates. Slowly, carefully, the team expanded its ranks to include instructors from University of Alberta, MacEwan, and Athabasca Universities. The team now serves a small but growing list of eligible incarcerated learners, and incidents like the encounter with Peter are regular fare.

The shock of dark, straight hair hung in his sunken eyes as he slid into the seat beside his instructor. Alex was gaunt with fear and sleeplessness. Life in a maximum-security prison can be rough, and the past week had been tougher than most. The Correctional

Officers were preparing to move Alex, but before they did, Alex begged a favour of the senior officer. He wanted to meet with his professor. He had a paper to hand in. Rolled into a tight scroll was a 9-page A- essay in English lit.

Many inmates are not ready for university studies, but the ones who are, those like “Alex,” take it seriously. For these committed students, few things get in the way of the work. Correctional Services of Canada is committed to education, but they focus on the greatest need in the K-12 program. In medium

***He who opens a school door closes a prison.*** Victor Hugo



Photo supplied by Correctional Services of Canada.

security facilities like Bowden Institution in Innisfail, Alberta, vocational job training is also offered. While correctional statutes make room for post-secondary studies in federal prisons, since the 1990s inmates have to foot the bill themselves. Few are able.

Continued on p. 2



Common Ground P. 9



PWRDF P. 11



Vermilion Fair P. 16



# Local professors open window of freedom cont.

Continued from front page.

For those who do study at the post-secondary level, the data is clear. Post-secondary teaching in our prisons returns impressive results. Recent reports in Canada demonstrate convincingly that post-secondary study reduces recidivism, while it also generates “higher prospects for employment, increased self-esteem, and improved behaviour during incarceration” (Dubois, 2016). Canadian evidence about reduced recidivism is corroborated by research in the United States. In upstate New York, for example, a small liberal arts college has been offering post-secondary studies to local inmates for over a decade: “all [incarcerated students] have been convicted of felonies and are nearing the end of relatively long sentences. Few [have] finished high school. But while the national rate of return to prison in the United States is more than 50 percent, the recidivism rate for graduates of the Bard Prison Initiative is two percent, and for those who have taken some classes but did not complete a degree, the rate is five percent” (Lagemann, 2016). The Bard Prison Initiative is funded entirely by private money.

In Canada, the average cost to taxpayers of incarcerating one individual is estimated to be \$112,000 per year (Public Safety Canada, 2014). If you add to this

the costs of support for families of prisoners, and costs associated with mental illness and other related expenses, the figure readily doubles or triples. Given the potential savings, post-secondary schooling is not only the right thing for some inmates, but also a bargain too good to pass up. As good as these justifications are, however, for the members of the teaching team, these reasons for offering post-secondary studies in our prisons only scratch the surface.

“Prisons are ‘the school of Joseph,’” says Professor David Goa, the Founding Director of the Chester Ronning Centre at University of Alberta, and one of the original members of the volunteer teaching team. “Those of us privileged to enter this confined and closed world read, think, and talk with Joseph. As in that most compelling of Biblical narratives, we witness the love of learning, the dawning light of understanding, and we draw life from death. Over the great library at Alexandria, chiseled in Greek, were the words, ‘For the cure of the soul.’ For some prisons become monasteries and the world of learning becomes the healing oil of gladness.”

Since the late 1990s, however, very little of this healing work has been possible. Various iterations of the “tough on crime” arguments



Vocational training is offered in some prisons in the prairie region. Photo supplied by Correctional Services of Canada.

by successive federal governments have removed government funding. Rather than build a vision for post-secondary education that could enfold all who are capable and interested, opponents object to “cons” being offered valuable education. As a consequence, even those who could pay for their own education have fewer and fewer courses to choose from. Incarcerated students cannot study online. They have no access to internet, so universities have to develop entirely text-based courses for this environment. Since so few can afford to study, the selection of available courses has diminished significantly since the 1990s.

The narrative in support of post-secondary study in our prisons moves in a more logical and

biblically-informed direction, but the case for public funding will be challenging to develop. In the meantime, the local professors are finding ways to persevere and build capacity. They have formalized their work. They are now incorporated as The Post-Secondary Prison Education Foundation (PSPEF), and they are applying to Ottawa to become a registered Canadian charity. The local group is raising private funds, and they are hoping to attract new fully qualified academics to the

volunteer teaching. They intend to make a positive difference to real people now, while also helping to build the case for correctional programs in general, and post-secondary education in particular.

Long ago, French novelist Victor Hugo penned a telling phrase: “He who opens a school door closes a prison.” It is still true, and Edmonton profs are helping to make it happen. If you are interested in learning more, or interested in helping, please send us an email at [pspef.org@gmail.com](mailto:pspef.org@gmail.com).

*Arlette Zinck is a member of the Anglican parish of St. John the Evangelist, Edmonton, and Associate Professor of English and Dean of the Faculty of Arts at The King's University, Edmonton.*

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# All Saints, Athabasca celebrates Canada's 150<sup>th</sup> in song

MARY GISLASON  
All Saints Anglican Church  
Athabasca

**A**ll Saints Anglican Church, Athabasca celebrated Canada's 150th Birthday on April 23, 2017 with a concert to remember. Mary Olson and the Golden Memories Senior Choir sported white tops with large white print-out medallions bearing the Canadian flag. Even their music bookcovers were decorated with red and white flags. Red and white balloons and colourful printouts of the provinces and territories adorned the walls. Granddaughters of the choir members, also wearing white tops, paraded in the provincial flags which they displayed on the north side of the church. Canada's flag was flown from the southeast overhang. While the flags were carried in and the choir, accompanied by a pianist, violin (fiddle) and flute players, sang the provincial songs, images of fields, animals, mountains, forests, waterfalls, etc., were projected on the

big screen. No fewer than 35 songs were introduced and performed. The bulletin included pictures of the provincial flowers and summary descriptions. Some of the songs were: BC, "Springtime In the Rockies;" Alberta, "Four Strong Winds;" Saskatchewan, "We Love This Place;" Manitoba, "Red River Valley Lullaby" and "Men of the Royal Mounted;" Ontario, "Maple Leaf Forever;" Quebec, "The Canadian Boat Song" and "Bon Soir Mes Amis;" New Brunswick, "The Lonely Fiddler;" Prince Edward Island, "PEI is Heaven to Me;" Nova Scotia, "Beautiful Island of Sunshine;" Newfoundland,

"Heaven By the Sea;" Yukon, "Mountains of Gold;" Nunavat, "In the Northland." Number one was "O Canada" and number 35 was "They All Call It Canada."



Pictured above and left: What a display! The Golden Memories Choir decked out for the occasion; a uniformed Royal Canadian Mounted Police Officer posted at the church entrance near the donation box; a red uniform hung beside pictures of provinces' birds, animals, etc.



The lunch served in All Saint's Hall featured special baking decorated with the provincial insignias. Some of the offerings were: New Brunswick, Raspberry Pudding; Ontario, Beaver Tails; Newfoundland and Labrador, Partridge Berry Jelly; Nunavat/Yukon, Bannock; Alberta, Butter Tarts; BC, Nanaimo Bars; Saskatchewan, Saskatoon and Blueberry Tarts; Manitoba, Jambusters.

# St. John's, Manning celebrates unity and new beginnings

LESLIE SNYDER  
St. John's United Anglican  
Joint Parish, Manning  
Diocese of Athabasca

**I**t was a Holy Week to remember at St. John's United Anglican Joint Parish in Manning. Our small congregation enjoyed a well attended Good Friday celebration that seemed to be a harbinger of the good things yet to come that weekend.

Easter Sunday 80 people gathered in our sanctuary. The Rev. Terry Francis presided, with congregation members leading the psalms, prayers and hymns. There was much to celebrate with three baptisms – two babies and a young child. The child, age five, attends our Sunday school and a few months ago she asked to be "baptized like Jesus was." When this wonderful story

was shared with the congregation on Easter morning it spoke of the power of Jesus in our lives. We shared in the eucharist following Anglican and United traditions, offering both wine and grape juice to the congregation. It's always wonderful to see everyone make their way to the altar, blending Anglican and United in the same queue as they accept the bread of

life, then seamlessly weaving left or right to partake in the cup that speaks to their own tradition. After more than 30 years of shared ministry, our congregation is comfortable with this shared style of worship; communion being one of the few times when you can tell "who's who." Our church rang with music that celebrated the joy of the Risen Lord. Following the service we enjoyed a feast together. It gave us time to continue our celebration and was another reminder of the one common table that we share. When two faith congregations commit to shared ministry, there is a unique sense of community, with the power of our shared prayers taking on a warmth and significance that lasts well beyond our Sunday service. Jesus has risen! Hosannah in the highest!



The Rev. Terry Francis baptizes five-year-old Karleigh Henitiuk, then Clara Schmidt, and Autumn Vreeling during Easter Sunday services in

<p>SUBMISSIONS DUE 1 MONTH PRIOR to PRINTING DATE</p> <p>DEADLINE for November, 2017 ISSUE: <b>October 1</b></p> <p><b>Submissions:</b> We welcome letters to the editor, news, stories (max 500 words), event notices, book reviews and photos.</p> <p><b>Send to:</b> Margaret Glidden (Edmonton) anglicanmessenger@gmail.com <b>or</b></p>	<p>Peter Clarke (Athabasca) seens@telus.net</p> <p><b>Read Online:</b> www.edmonton.anglican.org/ messenger</p> <p><b>Find Us on Facebook:</b> www.facebook.com/anglican.edmonton</p> <p><b>Subscribe:</b> www.anglicanjournal.com/ subscribe</p>	<p><b>THE MESSENGER TEAM</b></p> <p><b>EDITORS</b> Margaret Glidden (Edmonton) Peter Clarke (Athabasca)</p> <p><b>LAYOUT &amp; DESIGN</b> Margaret Glidden Shelly King</p> <p><b>PROOF READING</b> Donna Cookson Martin</p> <p><b>REPORTING</b> 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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# The greatest challenge of our age is re-thinking Church



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

Last month we reflected on those who are not attending our services and found we could describe four groups: the Fringe, the Open De-churched, the Closed De-churched, and the group which gets bigger

as each day goes by - the Unchurched. So what does this mean for us?

Well, to start with, if we are wondering 'what must we do to encourage people to come to Sunday morning services?' we are asking the wrong question. Why? Whatever ideas we come up with, the Fringe won't come. They are comfortable coming on the occasions they do. The Open De-churched won't come, because they already would if they could. The Closed De-churched won't come until the reasons that led to them becoming 'closed' are dealt with, and the Unchurched most certainly won't come. Not only are they not interested, they are sufficiently not interested that it would never occur

to them to come or even to notice the efforts we make.

So how do we connect with people who do not attend? This is *the* challenge of the age for all Christian churches in the west. In short, we need fresh ways of thinking about what *church* is.

'Fresh Expressions of Church' was the name given to these new ways of thinking about church in the hugely influential *Mission-shaped Church Report* published in 2004. The report has been very influential across the Anglican Communion and worldwide in other denominations, too.

Indeed, the chairperson of the group that produced the report, the Rt. Rev. Graham Cray, visited

Edmonton in February 2013 as part of our diocesan 'Vital Church Conference.' What a gift to the diocese that conference was.

So what is a 'Fresh Expression?' Here are some indicators:

- A Fresh Expression's aim is to be a new group or 'further group,' a Christian community in its own right, rather than just a modification or adaption of an existing group.
- The starting group seeks to engage with 'non-church goers' with the intention of the new project becoming its own 'church.'
- It meets at least once a month.

There are more criteria, but these will do for now. The report also defines what is *not* a Fresh Expression:

- A group of people from a Sunday morning congregation who also make up the entire congregation of an experimental service held in the same church building is not a Fresh Expression.

- An outreach project from an existing church that seeks to be a bridge back into the existing church is not a Fresh Expression.

- Doing something new, even like 'Messy Church' just a few times a year is *not* a Fresh Expression.

It is too easy for us to do the same things in different ways and think we are doing something new.

We'll pick this up next time in part two...

May God bless you richly,  
Richard

## Canadian dream goes global October 1

AMY CROY  
Alpha Coordinator  
Diocese of Edmonton

What began as a Canadian experiment has gone global. Jason Ballard, of Vancouver, wanted to create a resource similar to a video series he had used in high school to engage friends in faith conversations. His dream became a reality when the Alpha Youth Film Series launched in 2013. Jason, along with his youth pastor and friend Ben Woodman, hosted the series which has run in 49 countries in 19 languages. Hundreds of thousands of youth have explored the Christian faith using Alpha in schools, homes, coffee shops and churches. Across Canada, youth workers have coordinated efforts to empower students to run Alpha with their friends.

In the Dioceses of Edmonton and Athabasca



Alpha Coordinator Amy Croy introduced Alpha Youth to teens from the Diocese of Athabasca at Youth Daze in 2015.

it has been used to reach out to youth, launch youth ministries, empower students to invite their friends and as confirmation preparation.

With the success of the Canadian experiment, Alpha has reimagined and redesigned a new Alpha Youth Series to inspire a new generation. It is still designed to help engage 13-18-year-olds in

conversations about faith, life and God, but now it will be even more global in scope, featuring stories from different cultures and contexts. Jason and Ben will be joined by young co-hosts for the series, which launches October 1.

You can download all 13 episodes, training videos, and other resources for free at [alphacanada.org](http://alphacanada.org).

## Archdeacon confesses a friendly 'archdiaconal envy'

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

A recent survey of congregational development officers in the Province of Alberta revealed a certain level of professional envy amongst office-holders.

The controversy, labelled by some as a "tempest in a teapot," centers on the Ven. Richard King, Archdeacon for Mission and Discipleship for the Diocese of Edmonton. It appears his position title more accurately describes the ministry of those involved in mission development. The Ven. Terry Leer, the Archdeacon for (only) Mission Development for the Diocese of Athabasca, has been heard to be openly complaining about the lack of discipleship development in his position title.

Mission and discipleship development officers in the province are largely agreed on a central proposition: "Developing mission does not always result in developing disciples, but developing disciples always results in the implementation

of God's mission."

Mission is God's plan, intent and goal for the world, which He is actively fulfilling. That mission is to reconcile all people to Himself in love (achieved in Christ Jesus) and to have all people accept that reconciliation for themselves. Using God's mission as the template for the Church's ministries does not necessarily result in positive responses to God's invitation to be loved.

However, enabling people to become Christ's disciples (apprentices of the Master who both learn the Master's content and live the Master's life in the current context) always results in disciples who are committed to God's mission. Thus, to develop mission requires the development of effective disciples who are empowered and enabled to develop other disciples. Developing mission does not always create effective disciples, but developing disciples is always expressed in effective mission.

Archdeacon Leer is in the process of petitioning for an official change in his title.

**Correction:** In the September, 2017 issue, contributor Dudley Baker, "Global Justice Roundtable," was incorrectly identified as a member of St. John the Evangelist, Edmonton. In fact, Dudley is an active member of St. Paul's, Edmonton. *The Messenger* regrets this error.



# Faith communities key in preventing gender-based violence

LISA FEDERSPIEL  
Social Planner, Community Inclusion  
and Investment, Citizen Services  
Department  
City of Edmonton

You have probably heard the term domestic violence, or family violence – but maybe not gender-based violence. Gender-based violence is the abuse of power and control over another person because of their gender identity and makes them feel unsafe or limits their freedom. It has many forms, such as harmful attitudes, harassment and abuse. It can be a one-time or repeat problem in any kind of relationship.

It is important that faith communities in particular look at domestic abuse through a gender-based lens. In an article for the Scottish Women’s Aid Fiona Buchanan said, “The roots of many of the world’s religions are very much based in male-dominated cultures and societies, and through the creation of texts and the ways in which these texts have been interpreted, our views about men, women and sexuality have been upheld for centuries.” ([www.scottishwomensaid.org.uk/node/4379](http://www.scottishwomensaid.org.uk/node/4379))

To this day, women have lower social status, employment, income

levels, political representation, access to health and education, and less power to make their own decisions. In the context of Christianity, women have had fixed gender roles over time that restrict the opportunities they receive.

However, “if we look at the life of Jesus,” says Buchanan, “He was radical in the ways in which He engaged with people, He spent time with the oppressed, He was on the side of the marginalized. He saw men and women as equals, and He rejected the traditional attitudes to women as inferior, or men’s property.”

“These messages of compassion, equality, justice and love are at the heart of not only Christianity, but also many other faiths.”

Gender-based violence creates abusive environments for people of all genders. People in abusive situations are likely to blame themselves. They fear they will not be believed and experience shame.

“The extent to which patriarchy has distorted the scriptural teachings and messages of the world’s religions has meant that until now, many women have remained silent and accepted abuse,” said Buchanan.

The dignity of all people is a central belief. The church is an ideal place to show leadership,



As a member of the Edmonton & District Council of Churches, the Anglican Diocese of Edmonton is a supporter of the City of Edmonton “It’s Time” initiative to end gender-based violence. The goal of the initiative is to shape attitudes, initiate conversations and build awareness to prevent all forms of gender-based violence by targeting its root causes: inequality and discrimination. From left: Lisa Federspiel, Social Planner, Community Inclusion and Investment, Citizen Services Department, presents a plaque to Bishop Jane Alexander and EDCC President the Rev. Kevin Kraglund. You can learn more about “It’s Time” on Facebook.

challenge gender roles and champion safety for all. Let’s make our faith communities safer, non-judgmental places by talking openly about gender-based violence, looking at ourselves and our communities. Notice when you stay silent when you hear hurtful words, or when your actions perpetuate gender inequality. No one should face violence or discrimination because of their gender identity.

Working together is the only

way to end gender-based and sexual violence in Edmonton.

It’s time to notice, speak and act. The City of Edmonton’s Gender-based Violence Prevention Initiative raises conversations and builds awareness about preventing all forms of gender-based violence. For more information, visit [itstimeyeg.ca](http://itstimeyeg.ca), and join our conversation on social media at @itstimeYEG or It’s Time Edmonton on Facebook.

## Edmonton Bishop Recognized as Exceptional Community Leader

The University of Alberta recently recognized the Rt. Rev. Dr. Jane Alexander, ’93 MEd, ’97 PhD, with an Alumni Honour Award for her leadership in local and international human rights initiatives.

UAlberta President David H. Turpin presented Bishop Jane and 20 other alumni with their awards during the 2017 Alumni Awards, held September 25, at the Northern Alberta Jubilee Auditorium in Edmonton. The Alumni Honour Award recognizes the significant achievements and contributions over a number of years by University of Alberta alumni to their profession and/or their community.

In Edmonton, Anglican Bishop Jane Alexander, might be most closely identified with the city’s anti-poverty initiative. Alexander, the 10th bishop of Edmonton, co-chaired the Mayor’s Task Force for the Elimination of Poverty in Edmonton and now serves as co-chair of EndPoverty Edmonton, working with community leaders to



Bishop Jane Alexander  
Photo: Akemi Matsubuchi Photography

end poverty in the city within a generation. Alexander also gives close attention to the work of the Truth and Reconciliation Commission - inviting the Edmonton diocese to reflect deeply on reconciliation with indigenous peoples - and to grassroots movements drawing attention to



missing and murdered indigenous women. Within the church, she has advocated for same-gender marriage, and in 2012, the Anglican church agreed to bless these unions. Her diocese also helped build an HIV clinic and provided education and medical support to a community in Burundi, Africa.

Prior to her ordination in 1998,

The College of Emmanuel and St. Chad, an affiliate College of the University of Saskatchewan, and the official accredited Theological College for the Ecclesiastical Province of Rupert’s Land, awarded the Bishop Jane Alexander a Doctor of Divinity degree on May 5, 2017, during the college’s convocation ceremonies. Bishop Jane, pictured alongside the Rt. Rev. Michael Hawkins, Bishop of Saskatchewan and the Very Rev. Jonas Allooloo, rector and dean of St. Jude Cathedral in Iqaluit, received special recognition for her work in the church and community.

Alexander was a music and special education teacher in northern England, and then was a student in the Department of Educational Psychology at the University of Alberta, leading to a PhD thesis on cognitive decline and Alzheimer’s disease in persons with Down syndrome.



# Entering the diaconate, ordinands share stories of faith

*On September 14, 2017, Bishop Jane Alexander ordained the Rev. Cheryl Boulet, the Rev. Donna Gauthier and the Rev. Rita Milne to the priesthood; and Sandra Arbeau, Christopher Cook, Rebecca Harris, Billy Isenor, Sheila Moorey, Ruth Sesink-Bott, and Andreas Sigrist to the diaconate. Rejoicing in this occasion, we share a selection of their faith stories. Watch the November Messenger for coverage of the ordination service. Stay tuned!*

## The Rev. SANDRA ARBEAU

**M**y calling came to me as a young person while attending a church that helped the poor, street people. At first I did not see my help with bagging groceries and sorting clothes at Brunswick Street United Church as a calling. However, wherever I have lived: Nova Scotia, New Brunswick, Nunavut, or Alberta, I have always been involved in a mission church. They say our Heavenly Father works in mysterious ways. When He calls you, be assured He will not give up.

My journey came alive when I moved to Edmonton to live with my daughter Felicia and her husband, Scott. I attended the Anglican Church of the Good Shepherd for six years, and it was there I finally realized my calling to help those who needed to be fed and clothed and to be a friend who listens and prays with them. I began to seek out opportunities to follow my calling. I began helping feed members of the Alberta Avenue community at PrayerWorks Common, and I now attend St. Faith's. I have also pursued every opportunity to deepen my understanding of Christian faith. I enrolled in the Education for Ministry (EfM) course to study theology. I am a Lay Reader and will complete my Licensed Evangelist training in November. I am also



trained to provide pastoral care to those who are in hospital. These experiences have led me toward diaconal ministry.

I am a widow and have three daughters: Sandy, who resides in Halifax, NS, with her husband Peter and their daughter, Ashley (Ian); Sophia, who resides in Jamaica with her children Will and Leah; and Felicia who lives here with her husband Scott.

As my Heavenly Father, Creator, continues to open doors for me, I hope that, with His help, I can continue in my journey to be a friend to people in need by helping feed their physical and spiritual needs, listening and praying with them. God is good all the time. All the time God is good. Amen.

## The Rev. REBECCA HARRIS

**M**y faith journey started when my husband and I decided our family would attend church, so our children would have Christian knowledge to make informed choices as they grew up.

Soon this decision for the benefit of my children became my own foundation for church life. It was not long before I was actively involved in all aspects of the church. I have served on the altar guild, been a member of vestry, taught Sunday school, represented our church at synod, and I have even performed liturgical dance at several churches throughout the diocese. Eventually I became a licensed lay reader and was able to lead worship, and preach. This journey has been 38 years in the making.

Although I enjoy many parts of church life, my passion lies with helping the elderly and sharing my creative talents with them in order to brighten their day.

I have been attending Holy Trinity Riverbend since its inception, and I think of every member of the parish as my extended family. They



are a wonderfully diverse group of people and they are my constant supporters.

Now that I have been ordained a vocational deacon, I am deeply humbled. To serve God in this way is an honour and I do not take this responsibility lightly. My hope is to serve others and share with them what I have come to know from a loving and forgiving God. I pray that I can be of comfort, and give comfort, to those I meet on my continuing journey.

## The Rev. RUTH SESINK-BOTT

**H**aving lived all over Alberta, as well in Ontario, I am grateful to finally be setting down roots and to be doing so in Edmonton. I live in the Alberta Avenue area with Dawson, my husband of eight years, and our two cats. We enjoy the lively community spirit and uniqueness of the neighbourhood.

While blessed to be nurtured in a faith-filled home that exposed me to many branches of the Christian family tree, I did not grow up with much knowledge or experience of the Anglican tradition. In college, both myself and my husband were introduced to Anglicanism through some close friends. Over the ensuing years, we have found a spiritual home in Anglicanism and a means of living out Christ's call to 'come and follow.'

Currently, while I have been finishing up a graduate degree from the Institute for Christian Studies in Toronto, we worship at both St. Faith's in our Alberta



Avenue neighbourhood, and St. Mary's, where I have just been appointed curate. Over the past two years, I have loved working with numerous community members and volunteers through PrayerWorks, our community building meal program. I look forward to continuing working with PrayerWorks, and Dawson and I look forward to getting to know the members of St. Mary's.

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Do you know someone who is being ordained or someone celebrating an ordination anniversary?

Give them a Clergy Bear with surplice and stole in a colour of your choice.



[www.anglicanfoundation.org](http://www.anglicanfoundation.org)



# God's unmistakable call: ordinand faith stories continued

The Rev. SHEILA MOOREY

Edmonton has always been my earthly home; the Anglican Church the spiritual basis on which I have built a foundation, leading me on a quest to the diaconate. However, my faith journey began long ago. I was baptized as an infant and called to be a child of God.

About 17 years ago, as a young widow, my children established in successful careers, I moved to my current location in the Oliver area. Almost immediately, I felt God's power and the call to Christ Church. I became involved with various committees and outreach projects, and I was asked to become the coordinator of the Christ Church Community Dinner Program. To this day, I love this ministry and continue to be inspired by those in need and those living on the margins of society.

For many years I had heard God calling me and eventually He had my attention. I was prepared to spend more time with Him, to be committed to His service, have my faith grounded in Him and to be part of a visible ministry.

I am thankful for the love and



encouragement of my children: my son Sean, his wife Aileen and their children: Megan, Nicole and Daniel; and my daughter Shannon and her children: Bradyn, Jayce and Alexandrya. Their encouragement of my dedication to faith is one of God's great gifts.

Recently, I found a note I had written to myself at the beginning of my discernment. I wrote: 'I am determined to give myself wholly to His service.' That being said, I will continue my spiritual journey.

The Rev. CHRISTOPHER COOK

Christopher Cook has been conducting weekly services as the theological-student-in-charge of St. John the Baptist Anglican Church in St. Paul. There, he resides with his wife Cynthia and three children Holly, Jared, and Shelby. He was appointed by Bishop Jane Alexander to this role in August, 2016.

During his high school years, Christopher sensed the call of God to the public ministry while attending youth group, and soon thereafter completed a BA in biblical and theological studies at Nyack College. He then completed a MA in church history from Gordon-Conwell Theological Seminary followed by a ThM in theology from the Toronto School of Theology, where he also completed all but his dissertation in a PhD in theology.

Christopher was active throughout his education in working with the homeless of New York City, a food bank, doing street evangelization, and served on a missionary team to Thailand and Laos in the summer of 2000. He taught theology, church history, and biblical studies as an adjunct



professor at Nyack College. He aspires to become a priest with the diocese and feels a sense of peace and rightness in responding to the calling God has given him to shepherd God's church.

With church attendance on the rise, Christopher has been working hard to make St. John's an inviting and welcoming space to all. Christopher is thankful for all those in the diocese who have supported his journey, especially Donna, Bill, Aubrey, Chelsy and, of course, Bishop Jane.

The Rev. ANDREAS SIGRIST

My spiritual journey as a child was shaped primarily by my parents' participation in a group rooted in German Pietism. When I was a teenager my questioning and seeking was welcomed and even encouraged by the pastor and leaders of the local German Lutheran State Church. I discovered what it meant for me to follow Jesus as I was introduced to a God who wanted to be sought after with all my heart, mind, and strength.

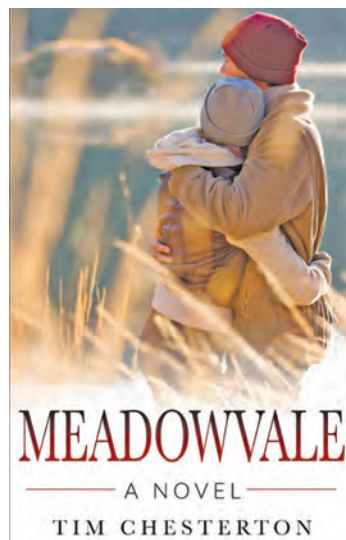
God touched my life in His healing, transforming, and challenging manner at the Torchbearer Discipleship/Bible School called Klostermuehle. It was not a coincidence that I met my wife there. Because my wife is Canadian, I ended up immigrating to Canada. I discovered a new community, developed meaningful relationships and started a journey of emotional healing. I would not be the person I am today without the love, acceptance, support, and encouragement of my wife Melanie. Without her, being the kind of dad I want to be for our sons Luke (2.5 years) and Owen (8 months) would be impossible. Their love and acceptance allow me to become who I am meant to be.



I have long had a dream to talk about Jesus with others and it has remained with me while working as a lumberjack in the Black Forest (Germany), immigrating to Canada and studying theology. My curacy at St. Luke's, Edmonton has been so invigorating partly because it is a place where I can be obedient to the call I have discerned. Two questions drive my thinking about ministry: "what does it mean to be the church in our context?" and "what does it mean to follow Jesus?" I am excited to witness what happens when these questions are asked and answered by the community called church, the body of Christ.

## Priest Authors Prairie Love Story

The Rev. Tim Chesterton, rector of St. Margaret's, Edmonton and warden for lay evangelists in the Diocese of Edmonton, has written a tale of love, faith and family on the Saskatchewan prairie. Tim was born in central England, but has lived in western Canada for 42 years. His debut novel features two of his favourite places: small-town Saskatchewan and Jasper National Park.



*Meadowvale, but has been nursing in Jasper for a year. As a teenager she stepped away from her family's Mennonite faith, but recently she has begun to think again.*

*Meadowvale is the biography of Tom and Kelly's marriage, a story of life and*

love, struggle and loss. Their journey unfolds against the backdrop of the community of Meadowvale, with its network of extended families and rich characters. As their story continues, *Meadowvale* explores the central truths of human existence: strength and weakness, anger and forgiveness, doubt and faith, life and death.

*Meadowvale* is available electronically on the Amazon, Chapters/Indigo and Kobo websites.

*Tom Masefield has just graduated from Oxford University, but he chooses to take his first teaching job, not in England, but in the small town of Meadowvale, Saskatchewan, far away from everything and everyone he has ever known. Kelly Reimer grew up in*



# St. Matthew's, Viking solves bee problem and saves bees

The Rev. LAURETA BLONDIN  
Rector, St. Matthew's, Viking  
Edmonton Diocese

This summer the rural parish of St. Matthew in Viking discovered they had a bee problem – a big bee problem. Long-time parishioner, Frances Gotobed, opened the church one day in mid-July to discover there were a number of honey bees flying about inside. She also found a number of dead bees lying throughout the church. As a farmer, she deduced that the dead bees were the result of no food source being found inside the church. But the bigger questions remained: Where were they coming from? How did they get in?



Now, it is well documented that worldwide bee populations have been in a steady decline for years.

Since the late 1990s, beekeepers around the world have observed the mysterious and sudden disappearance of bees, and they have also been reporting unusually high rates of decline in honeybee colonies. Yet, bees and other pollinating insects play an essential role in the world's intricate ecosystems. As much as one-third of all our food depends on their pollination and a world without pollinators would be devastating for food production. In fact, no other single animal species plays a more significant role in producing the fruits and vegetables that humans

*"Mankind will not survive the honeybees' disappearance for more than five years."*  
Albert Einstein

require almost daily to stay alive. The great scientist, Albert Einstein once prophetically remarked, "Mankind will not survive the honeybees'

disappearance for more than five years."

It was with this knowledge that the parishioners decided they would have to try to solve their bee problem but, at the same time, save the bees!

Fortunately, Frances' son, Darren, is a beekeeper. She called him to come and take a look; to see if he could locate the hive as well as the actual point of entrance into the church. Upon his arrival in early August, it didn't take Darren long to determine that a very large beehive was located between the exterior and interior walls of the narthex in the



Darren, St. Matthew's bee saviour.

very old wooden church. He said the hive was not just big but there was lots of honey in it. With the location quickly identified, Darren took some of the wood boards off the exterior wall, exposing the hive, and then went to work to relocate the bees into a hive that he had brought with him. He then removed the hive from inside the wall. He left the new hive outside the church for a few days in order for any stray bees to return.

The pictures tell it all. But as we enter this "Season of Creation," the parishioners of St. Matthew are grateful that they were able to help save one of God's smallest but most industrious creatures.



## Tofield and Vegreville parishes gather for confirmation

The Rev. LAURETA BLONDIN  
Rector, Holy Trinity, Tofield;  
St. Mary the Virgin, Vegreville;  
St. Matthew's, Viking  
Edmonton Diocese

*"When the day of Pentecost had come, they were all together in one place." Acts 2:1*

On Pentecost Sunday, June 4, 2017, the parishioners of Holy Trinity, Tofield and St. Mary the Virgin, Vegreville were all together in one place at St. Mary's to celebrate the Sacrament of Confirmation at an evening service.

Bishop Jane Alexander led the service and preached and, as always, her words were inspiring. Fourteen-year-old Courtney Gottselig from St. Mary's, and Janet Julian of Holy Trinity, then publicly declared their faith in Jesus Christ, reaffirmed their baptismal vows and received the laying on of hands by Bishop Jane.

St. Mary's own Companions on a Journey music team provided



Pictured with Bishop Jane, from left: the Rev. Laureta Blondin and Holy Trinity Tofield server Olivia Sanchez; Heather Sriver, god-mother and sponsor of confirmand Courtney Gottselig from St. Mary the Virgin, Vegreville; Colin Hopchin, fiancé of confirmand Janet Julian of Holy Trinity, Tofield. Courtney sang a solo version of *Amazing Grace* following the eucharist. Janet and Colin married at Holy Trinity only weeks later on July 1.

the music and young 9-year-old Olivia Sanchez from Holy Trinity served as the Bishop's Chaplain. Highlights of the service included an anthem solo sung by Courtney, and young Olivia confidently leading everyone in the Children's Chancel prayer. The celebration was a true coming together of these two rural parishes in worship and praise and, as one parishioner said following the service, "Wow, I can

truly feel the Holy Spirit blowing in this place today!"

Following a potluck supper, featuring a main course of delicious beef ribs prepared by the Gottselig family, a DQ ice cream cake and plenty of side dishes and desserts, Bishop Jane joyfully blessed the newly painted, refurbished and updated St. Mary's Sunday school room. Courtney hopes the room - her missional

confirmation project - will now continue to be a place where young children can learn about Jesus' and God's love, just as it was for her when she was younger.

On behalf of the parishioners of St. Mary's, Holy Trinity and St. Matthew's, Viking, the Rev. Laureta Blondin presented Bishop Jane with more than \$1,500, collected in just one week in response to the famine in Africa.

Bishop Jane was moved by the generosity of the three small parishes, and assured everyone that these monies would be quickly forwarded by the Synod Office office to PWRDF. The donations were matched by the Canadian Government, resulting in more than \$3,000 in famine relief aid.



# Our Common Ground - Wisdom gathering celebrates indigenous and non-indigenous traditions and builds bridges of understanding

The Rev. RICK CHAPMAN  
Pastor, Inner City Pastoral Ministry

**O**ur Common Ground – Wisdom, the second of four Gatherings in 2017, celebrated “living well in the land,” a time of sharing and celebration offered by “wisdom keepers” of both the indigenous and non-indigenous community.

Anticipating National Aboriginal Day, the gathering was held at 101 Boyle Street Plaza, June 17, with the imaginative leadership of Michelle Nieviadomy, Oskapewis, Inner City Pastoral Ministry, and the Rev Canon Travis Enright, Diocese of Edmonton. The day’s events began with indigenous song, story, drumming and dance offered by talented young people from the Capital Region of Edmonton.

The teachings of the Wisdom Keepers followed with reflections on Earth, Air, Fire and Water relating the teachings and traditions of indigenous and non-indigenous peoples. Similarities in creation story, fire and spirit, and respect for and the care of mother earth, our island home, celebrated bridges of understanding between two cultures and spiritual traditions.

Concluding reflections, offered by Canon Enright, pointed the way forward in reconciliation and healing. Seven blankets were laid on sacred earth, each blanket representing one of the seven sacred teachings: honesty, wisdom, humility, truth, love, respect, and courage. We were called to walk the journey of the seven sacred teachings leading us through the valleys and heights of reconciliation and healing. A child was placed in the centre of the sacred circle and the community gathered was encouraged to reflect on the ways to stand in solidarity with the young. We were challenged to seek ways forward to a strong



Clockwise from top: Common Ground - Wisdom participants hold hands and form a sacred circle around drummers Carol Powder and family; Travis Enright leads participants on a journey across blankets representing the seven sacred teachings: honesty, wisdom, humility, truth, love, respect, and courage; dancer Sarah Paquette receives a hug of encouragement; ICPM pastor Rick Chapman blesses participants in the “water” circle. Photos: Margaret Glidden

*Reconciliation cannot happen without change. Part of this change is Canada seriously taking on the 94 calls to action. I will know we have arrived, the day indigenous people are no longer the most vulnerable community in our country.*

*Michelle Nieviadomy*

future that respects the whole of the many communities that dwell and share in this land of Canada, considering especially the indigenous peoples of Canada.

“I believe we all are meant to walk on this land together in a good way. A way that honours our Creator, our neighbour and ourselves,” said Michelle Nieviadomy, a creative force behind Common Ground.

“Our Canadian history demonstrates that this has not been done well, particularly with the injustices of indigenous peoples,” says Nieviadomy who as the ICPM Oskapewis (Cree helper) helps build bridges with faith communities, including the Sunday morning volunteers who prepare and serve lunch to the indigenous members of



the community of Emmanuel.

“We are in a time where this truth of our history has come to light and we need to create space to listen and dialogue with one another. These gatherings, hopefully, create moments for all us to come together in a good way that allows the gifts, the voice and the contribution of indigenous peoples be shared,” she said.

With thanks, Our Common Ground – Wisdom recognizes the gift of leadership, support and financial contributions of Inner City Pastoral Ministry, the Diocese of Edmonton, United Church Edmonton Presbytery Moving Forward with Reconciliation Group and the Anglican Foundation of Canada. Watch for news of additional Common Ground gatherings, including “Our Common Ground – Healing,” September 23rd; and “Our Common Ground

– Thanksgiving,” December 16th. “Our Common Ground” is offered, with respect, in response to the Truth and Reconciliation Commission Calls to Action.





# Education critical step toward reconciled Canada

FIONA BROWNLEE  
Aboriginal and Rural  
Communities Liaison  
Diocese of Edmonton

There are blankets spread out on a school gym floor surrounded by a circle of chairs. Students come rushing in and then slowing down, uncertain of what they are seeing. They don't know what is coming. They sit in the chairs, take off their shoes and put their sock-feet on the blankets. They look at each other, giggling, standing in groups with their friends. Some of them are handed baby dolls, others are handed traditional items for trade. They begin to wander around the blankets. Still not sure what is coming.

This past spring I was invited by the Wahkotowin (Cree helper) from one of the local public schools in Wetaskiwin to assist her in facilitating three KAIROS Blanket Exercises. Sharon

Anderson is a Cree woman from Saskatchewan who has settled in Wetaskiwin and is working with the Cree children at the school. We decided she would be the narrator (Indigenous role), and I would play the part of the European settler. Each session would consist of 30 to 40 children and teacher participants. The Blanket Exercise is a way for indigenous and settler people to learn about our shared history and to have a new place to start from to move towards reconciliation.

I looked across the circle at my new friend Sharon and we began the Blanket Exercise. I watched the children's faces as I began, as the European, to turn up the corners of the blankets. I observed the expressions on their faces as so many (the victims of European diseases) were removed from our circle. They were confused and some of them



The opportunity to engage in a Kairos Blanket Exercise was offered to elementary grade children at Clear Vista School in Wetaskiwin.

began to get angry. Then we started to tell the history of the residential schools and many became sad. It was at times hard to watch all these emotions play across their faces.

As we finished the exercise, Sharon and I invited the children to sit once again in the circle. We shared what we had learned, how we felt by the end of the exercise and what reconciliation

means here and now. Many of them responded with feelings of sadness, but also determination to make things better now and in the future. They passed Sharon's eagle feather to each other with courtesy and respect. Their responses give me hope.

The children at this school come from many different backgrounds, First Nations, settler families and newcomers to Canada. They come to school and are friends with each other. They recognize each other as being part of their school family. They will leave school with a better understanding of the shared history of indigenous and settlers in this country. They will leave school prepared to continue the work of reconciliation. Education truly is reconciliation.

The children leave the gym and head off to their next class. Sharon and I chat for a few moments as we tidy up. I get ready to leave

and she gives me a big hug and says let's do this again and soon. Connecting with local indigenous leaders like Sharon has been such a gift for me in the work that I do. Connecting with school children and sharing with them our shared history is even more important. They are the ones who will live out our dreams of a reconciled Canada.

Together working with community partners, the church can be part of this reconciliation work. I am looking forward to spending more time with the Wahkotowins in Wetaskiwin to plan more Blanket Exercises for both the students and the staff of the local schools in that community.

If you want to join me working for neighbourly reconciliation in rural communities, please contact me at [f.brownlee@edmonton.anglican.ca](mailto:f.brownlee@edmonton.anglican.ca).

## St. Saviour's Savours Pow Wow Experience



The Rev. Elizabeth Metcalfe and three members of St. Saviour's, Vermilion had the privilege of attending the Onion Lake Pow Wow on July 14. What a moving experience! You could feel the pride, joy and spirituality in the arena. Hundreds of dancers, adorned in rich, decorative regalia were accompanied by traditional drums and singing. We were thrilled to be part of the experience. Photos by Gordon Barrett, Lakeland College Marketing department.

## The Battleford Trail Walkers 2017

*The Swift Current-Battleford Trail Walk took place this year from August 3rd to 20th. The walk raises awareness of this historically important trail, used extensively from 1883-1890 by Metis freighters, by the North-West Mounted Police and, most tragically, by First Nations people who were 'cleared' from the plains to make room for settlers. Oskapewis for the Diocese of Edmonton, Sharon Pasula, took part in this year's walk for two days in August and shares her experience.*



These are some of the most awesome people I have ever met. They cared and shared. They reminded me of the book of Acts: 'they had everything in

common.' It was a profound revelation.

Shared experience is glue that can bind together. My connection was so deep, I grieved when I left. Was I grieving leaving my new friends? Was I grieving that I couldn't finish the journey with them? Was I grieving with my ancestors' cry from the land? Or all of the above?

It had only been two nights and two days. I am honoured and humbled that they let me in. They know we are all treaty people.

For more information, see the Saskatchewan History and Folklore Society website at <http://shfs.usask.ca>

I met up with them almost half way on the walk at Herschel, Saskatchewan. Some were friends; others were strangers who became friends.

They were there to walk a trail – a mere 230 miles or so – but, of course, it's about the people.

It's about the story.

It's about reconciliation.

So I joined them for a brief time, for a tour of the Ancient Echoes Interpretive Centre, which includes petroglyphs, a turtle effigy, ceremonial circles and other sacred sites. It was intense, and not just for me. I really connected with the land. My spirit was rejuvenated.

The next day I joined them on the walk. How optimistic I was. Forty-five minutes in and it felt like I had been walking for hours. Unexpectedly, the heat and sun took its toll, forcing me into the truck for a rest. But the walkers persevered. Blistered feet, injured shin, pulled muscles, dried skin... some rested periodically so they could continue. Quitting wasn't an option.



# PWRDF, refugee camps and film: a good news connection



DOROTHY MARSHALL  
Diocesan Representative  
PWRDF

Last month I was surprised to get an invitation to attend a pre-screening of the movie *All Saints*, representing the Primate's World Relief and Development Fund. I had to wonder what PWRDF was doing in the movie promotion business, but a little research showed what a good fit this project was.

The invitation didn't offer much explanation; a movie based on the true story of a young priest in the Episcopal parish of All Saints in Tennessee, and the profound impact a group of refugees had on their ministry and the future of the parish. The content was very

appropriate for these times; refugees are a big news item lately. I had a lot to learn though, as I knew nothing about this particular group of refugees – the Karen people of Burma/Myanmar.

Burma is a former British colony and although predominately Buddhist, some of its people came to know Jesus Christ through the Anglican missionaries who were active in the country for many years – hence the tie-in with the Episcopal parish.

After the British left, Burma suffered many years of political troubles under a military dictatorship and has been home to one of the longest running ongoing civil wars on record. The Karen are one of several ethnic groups who have been forced to flee the violence, leaving their traditional lands and hiding out in the jungle or wasting away in refugee camps along the border in Thailand. These camps offer safety from the danger at home, but little else....and no hope for a better future. Consequently there is a huge drug problem among the residents, especially the young people

who have known no other life. There are currently around 100,000 Karen living in these camps.

This is where the PWRDF comes in. In 2000, an addiction counsellor from Toronto, Pam Rogers, developed a program specific to the needs of the refugee camp residents and PWRDF became one of its supporters. DARE (Drug and Alcohol Recovery and Education Network) is the only substance abuse program within the refugee and migrant population along the Thai-Burmese border and currently operates in five camps as well as in the migrant community. The work has grown and PWRDF has continued to support this very successful program which has a 61% non-relapse rate. On average, most western addiction recovery programs have a 25% success rate. This success is attributed to the program being based in the communities and run by the people of the communities. It combines the best of western knowledge with culturally appropriate therapies such

as acupuncture, traditional herbal medicine, yoga, physical activity and nutrition.

The movie *All Saints* is about a group of Karen refugees who become involved with a church. I enjoyed it and learned a lot, and especially appreciated that it didn't have the expected "Hollywood ending." Don't worry, I won't give it away. I thought it was a great reminder that, when given the opportunity, refugee families can become an important part of our Canadian communities; by enabling them to help themselves we all benefit.

I am also reminded that, unfortunately, refugee camps are often a long-

term accommodation for thousands of people in our world and supporting projects in the refugee camps is important and necessary work. If you are interested in learning more about the work in Burma or other refugee camps, please check out our website at [www.pwrdf.org](http://www.pwrdf.org). If you would like to financially support this work, you can do so on the website or through your parish envelope. If your parish needs a PWRDF Representative and you feel called to be involved in this ministry, please contact your parish priest or Dorothy Marshall by email at [camfarm@sbyan.net](mailto:camfarm@sbyan.net).



The movie *All Saints* is a production of Affirm Films, a Sony company.

## Deacon serves families struggling with addiction



The REV. MARALYN BENAY  
Vocational Deacon  
St. Columba, Beaumont

As a vocational deacon, I am often asked "what that is and what I do." Sometimes I find myself answering, "I am a foot soldier for Christ." To myself I think, "I take Christ to people who may not know He is present in our relationship, working at what He does best – healing, empowering and comforting." I would like

to share one aspect of my role in the community.

In 2014, as I was working the front-line with families in crisis in Sherwood Park, I felt a stirring - maybe that word is too strong - an awareness. Most of us know the words of that beautiful hymn 'will you come and follow me if I but call your name...' and I know, without a doubt, that God was directing me in a new area, an area I was not at all sure about.

Crystal methamphetamine had raised its ugly head with local youth. As a family support worker, I was asked by the RCMP to counsel families dealing with substance abuse. At that time, there was no professional acknowledgement that

crystal meth use was becoming a trend. It was soon too visible to ignore and people began to acknowledge this tragic reality.

I recall walking naively into this new drug environment, witnessing the ugliness of addiction stealing the souls of beautiful young people. I was aware of how this was propelling me to lean heavily on God with my fears and lack of knowledge. I recall praying in my car for God's protection before I entered some homes. I recall feeling very uneasy in a lot of situations and praying for God to walk with me.

Crystal methamphetamine, ugly as it is as a destroyer of young and old, was a birthing ground

for God's face to brightly shine. As a result of the monster rearing its ugly head, I and two partners, a probation officer and a mother of a meth addict, co-founded Parents Empowering Parents (PEP), a not-for-profit which operates through the grace of God on a shoestring budget. Parents and families are significant in the prevention, intervention, and recovery process, and they needed our support.

My two partners have since moved away and I am the only founding member left. Each Tuesday night, either in Sherwood Park or Millwoods, we bring together parents of children in or lost to addiction.

Continued on p. 12.

## "Fred Says" Videos Inspire Teen to Act



Inspired by a PWRDF presentation that featured two "Fred Says" videos, Maria, a young member of St. Patrick's, Whitecourt Parish, decided to start a project in support of PWRDF's work. The creative teen made whimsical dogs out of colourful beads and gave them away in exchange for a donation.

"No one is too young or too old to respond to others' needs," says St. Patrick's PWRDF Rep Judy Danks. "And no project is too small or too big to make a difference. Thank you, Maria!"



# How Should We Do Social Justice? What motivates us?

DOROTHY MARSHALL  
Social Justice Committee  
Diocese of Edmonton

**M**y mother had a great influence on how I see the idea of social justice work. Mum died last spring after a lengthy illness with dementia, and since then I have often thought of her. These times of remembering are certainly a blessing when the person you are thinking of lived a good life and had an extraordinary capacity to love; the memories become welcome friends.

When I was growing up my family was, by all accounts, very poor. Yet, our crowded home usually had an extra “family member” living under our roof: someone Mum had welcomed in, a young unwed mother, a troubled teen or a homeless boy. My mother was a person of strong faith who never talked about it – she lived it. When our family circumstances changed in her mid-life, Mum went back to school. She then got a job with Alberta Social Services, where she worked for many years. On her retirement, they rented a large hall and held a banquet in her honour. Her boss spoke at length about how mum lovingly treated everyone she dealt with respectfully: “She was the

most important person in the office,” he said. For many years after, while walking with Mum, we would be approached by strangers on the street who would share their lives with her. Later, she would quietly explain that they had been one of her “clients.” It was much later that we learned mum’s retirement had been the only time they had ever held a banquet – and she had been the receptionist.

One of the readings we chose for Mum’s funeral was 1 Corinthians 13, which includes “if I speak, but do not have love, I am like a noisy gong or a clanging cymbal” and “if I gave away everything I owned to the poor I would gain nothing unless I loved others.” This got me thinking about how we do social justice – a re-occurring discussion at our diocesan social justice committee meetings.

I have been reading a book by Dr. Joseph Wiebe, who teaches at the U of A, Augustana Campus, and has studied the works of Wendell Berry extensively. His book *The Place of Imagination – Wendell Berry and the Poetics of Community, Affection, and Identity* examines some of Berry’s work as a novelist, poet, environmentalist, philosopher and farmer. One particular passage resonated with me. Wendell is

writing at a time when he has returned to his family farm in Kentucky and is struggling to come to terms with his family’s history of slave ownership and his own relationship with the black people of his childhood. He is speaking about pity, and, paraphrasing, he says:

Reform and revolution come from affection (love) for difference, not from feeling sorry for it... Pity maintains the abstraction between ourselves and others. People may feel genuine sorrow for someone’s suffering, but this is useless if all it does is give them the satisfaction that they have paid attention... Pity culminates in feeling good about feeling appropriately bad... Pity does not lead to participation in other’s lives. To pity maintains a divide, leaving nothing to do but gaze at others across a chasm. What is needed is affection (love).

In his 1894 spiritual classic, *Abide in Christ*, Andrew Murray wrote:

Abiding in Jesus, you come into contact with his infinite love; its fire begins to burn



Dorothy Marshall with her mother and her constant inspiration, Mrs. Joan Greenwood.

within your heart; you see the beauty of love; you learn to look upon loving and serving and saving your fellow men as the highest privilege a disciple of Jesus can have... The very spirit of the Vine is love; the spirit of love streams into the branch that abides in Him.

How does the Lord want us to do social justice? Of course, the answer is not with pity, but with love.

Dorothy Marshall (email [camfarm@syban.net](mailto:camfarm@syban.net)) is the Communications Coordinator for the Diocese of Edmonton Social Justice Committee.

## Deacon serves families cont.

Continued from p. 11

On an average Tuesday, we welcome 30 family members from all faiths or no faith, all cultures and all vocations.

At the same time we started the parent meetings, we started a group for the young people in varying stages, or no stage, of recovery. To address the widespread impact of substance abuse, we started another group called MEDD-X for convicted ex-drug dealers and became a true wraparound support group. We get referrals from Drug Treatment Court, probation officers and counsellors. I also answer a support line 24/7.

Where is God in all of this? In our wonderful professionals who facilitate groups for almost nothing. In our executive director, Lerena Greig, who will tell you that God called her to PEP, and often says she witnesses God walking and working softly at our meetings. God is present lifting me up personally up and giving me wisdom to support a family in crisis; to comfort a parent whose child has not survived a fentanyl overdose. Sometimes all I can do is cry. When it appears the evil side is winning, I

stop and talk with my Lord, asking for nourishing and replenishment to ready myself for the next call which, sadly, always comes.

Once a year, we hold our annual Love You Forever event. We held our sixth annual event at the end of September at Festival Place in Sherwood Park. I wear my clergy collar and humbly emcee the event. There is healing and the Creator’s presence is felt through music, stories, poetry, grief and tears. God plainly works miracles that night – not quietly, but loudly!

At a recent meeting with associate health minister Brandy Payne, PEP was encouraged to continue to ensure that the voices of parents of children dealing with substance abuse are heard by our elected and unelected provincial leaders. Once again, I hear God asking ‘will you let me answer prayer in you and you in me?’ Once again, I am a foot soldier For Christ and I pray every day that God still wants and needs me.

If you would like to know or hear more, please call 780-293-0737 or visit our website at [www.pepsociety.ca](http://www.pepsociety.ca).

## Arctic Diocese Extends Thanks! for Rebuilding of St. Jude Cathedral

The Rt. Rev. DAVID W PARSONS  
Bishop of the Arctic

**T**he Diocese of the Arctic wishes to thank all who have and continue to support Christian ministry within the Northwest Territories, and Nunavut and Nunavik (northern Quebec).

Most recently, many people helped rebuild our cathedral and eliminate the debt. For financial and prayerful support, we are most grateful.

During a recent sabbatical, my wife Rita and I read the history of those who came north in response to God’s call to go into the world with the good news of Jesus Christ. History reveals that the southern Church was of one mind, heart and soul with Arctic missionaries. We held common Christian beliefs; beliefs that have strengthened and encouraged the Inuit and indigenous people of the Arctic. We are so thankful to have our cathedral

rebuilt so that the message of hope continues to be proclaimed.

A cathedral is the house of the bishop’s chair. The bishop is not to stand on that chair to lord over the community, but reverently sit and ensure that the gospel truths, precepts and principles are faithfully and compassionately proclaimed. Interestingly enough, although St. Jude’s Cathedral was destroyed by fire the bishop’s chair was not. Be assured that the most northerly cathedral in the Anglican Church of Canada and the Anglican Communion, will remain faithful to the gospel message that has been entrusted to us by our LORD Jesus Christ.

God willing the new St. Jude’s Cathedral will be consecrated on October the 1st. Please remember us in prayer and by God’s grace continue to support us.



# Ministry today - messy, confounding and joyful experience

*The following reflection by the Rev. Stephanie London marks the final installment of our series celebrating the 40th anniversary of the ordination of women in the Anglican Church of Canada (ACC). Women were first ordained in the ACC in 1976, following the approval by General Synod of a resolution authorizing the ordination of women in 1975. Six women were ordained in four dioceses: Cariboo, Huron, Niagara and New Westminster. By 1991, every diocese in Canada had permitted the ordination of women and, in 1997, the Rt. Rev. Victoria Matthews was consecrated Bishop of Edmonton.*

I am writing to you from the tail end of Generation X. We are sandwiched between the boomers and the millennials, between generations defined by the fight for change and the creative reckoning with what that change has meant. The first women were ordained in Canada before I was born, yet I remember the last of the massive mid-century Sunday schools which continue to spark so much mystified nostalgia among us. Seismic shifts of culture and form surround and destabilize the church in which I was raised and called. I am young enough that I will likely see still more significant changes in the decades that remain of my formal ministry. I need to be reminded that my security is in Jesus Christ. I – we -- need to remember.

Yet, my ordained ministry so far has been defined most by something much more immediate. Our oldest daughter was born just a year and a half after Steve and I were ordained priests together. When she was a toddler and the strap came off her grandpa's white shoe, she knew exactly what it was for. It was a collar, of course, just her size, because that's what so many people in her life wear. She and her younger sister and brother have grown up in the church, because our vocation is wrapped up with our family.

I have spent a good deal of the time since my ordination outside of traditional parish ministry. This has allowed us at least to be in the same building on Sunday mornings, and to escape both of us having to lead services while a stomach flu rampaged through our household during Holy Week two years in a row. Our children know how to set up Netflix in the office so they can entertain themselves during vestry meetings. They have big multi-generational extended families, and they know sometimes they don't get along, and sometimes they struggle and suffer, and almost always there is food. They don't like funerals, but they love summer camp. Sometimes they sigh when we bring out the Bible, but then they ask probing questions and we know they're really listening. Our church community is our work: our colleagues and friends who live and die; is hard, is joyful, is draining, is life-giving. So far, our over-churched double-PKs are managing admirably (please pray for us).

This life is very different from the centuries-old monastic priesthood. Boundaries and expectations can be messy. Steve and I have to find new ways of working and parenting together. It's convenient when one of us isn't feeling well and the other can take a service or a pastoral visit. We can wrestle through issues and ideas together



Stephanie and Steve London and family at St. Thomas' 60th Anniversary celebration in October, 2016.

over spaghetti in the evenings. Still, there are challenges. Sometimes people aren't sure how a priest who is married to the rector might have a different role than a traditional pastor's wife. Our family lives more publicly than is comfortable. Much of the church is still coming to terms with priests who can be women, pregnant, parents, breastfeeding. After all, alternatives to the pleated Edwardian blouse-style clergy shirt (what were they thinking?) have only been around for a couple of decades, maternity clericals for even less. I have preached with a fussy baby on my hip and played hymns with a child on my lap because this life does not easily lend itself to strict divisions.

And I know this sometimes presents challenges, because young children, even the most church-exposed, are still the quintessential unformed Anglicans. They don't know the stories or the conventions. They don't know the systems of behaviour and the cultural nuances that we observe but do not name. They contribute nothing to the collection plate or church committees. Sometimes they are smelly and loud. I know what it is like to be whispered about and frowned at by the ones who do not remember. Now, when I see someone who has gotten up early to bring a child to church, and both of them are in clean clothes, have had breakfast, and may even have brushed their teeth, I know they really want to be there. It's a lot easier to stay home on a Sunday morning. My children have taught me that how we minister to the smallest and newest among us is inextricably linked to how we open ourselves to all visitors and newcomers.

I am living the massive changes happening in the way we experience and express our faith. I send my kids to Sunday school, even as I watch the whole Sunday school model dying. The engines of Christendom that drive the structures that support our family materially are rusting out. In their place, we are discovering and rediscovering paths of discipleship and ministry that are less hampered by the wealth of empire, the prestige of this office, its attractiveness and status. I think about this a lot, because I am raising my own children in the midst of it. We try to introduce them to Jesus in ways they can understand and that challenge them to grow. We try to show them as much as we can of the breadth of God's activity in our lives. We speak honestly too about a church

## Female Deacons and Priests of the Diocese of Edmonton 2012-present:

2012: the Rev. Maralyn Benay (deacon)  
 2013: the Rev. Susan Ormsbee  
 2013: the Rev. Arlene Young (deacon)  
 2014: the Rev. Laureta Blondin  
 2014: the Rev. Krista Dowdeswell (deacon)  
 2014: the Rev. Sarah Holmström  
 2014: the Rev. Jessie Pei  
 2014: the Rev. Adenike Yesufu (deacon)  
 2015: the Rev. Sally Harrison (deacon)  
 2015: the Rev. Heather Liddell  
 2016: the Rev. Helen Northcott (deacon)  
 2016: the Rev. Judy Purkis (deacon)  
 2017: the Rev. Sandra Arbeau (deacon)  
 2017: the Rev. Ruth Sesink Bott (deacon)  
 2017: the Rev. Cheryl Boulet  
 2017: the Rev. Donna Gauthier  
 2017: the Rev. Rebecca Harris (deacon)  
 2017: the Rev. Rita Milne  
 2017: the Rev. Sheila Moorey (deacon)



that is broken, yet is reimagining ways of learning and working together ecumenically, discovering deeper humility in reconciliation, and learning more of grace at every turn.

It is too easy to dwell on what is being lost to prepare the ground for this birth. My generation has the unique task of ministering in both churches at the same time, as one folds into the other and both are grounded in Christ. It's challenging, exhausting, more than a little confounding, and almost always there is joy. By myself, I don't know how to do it. More than that, I do not yet know the church for which I was ordained. But I see it beginning to bubble up in so many places, and that gives me many reasons to hope.

*The Rev. Stephanie London was ordained a priest by the Rt. Rev. Victoria Matthews on March 21, 2004 in All Saints' Cathedral, Edmonton. She currently serves in family ministry alongside her husband the Rev. Steve London, rector of St. Thomas Anglican Church in Sherwood Park.*

## 66th Annual Bishop's Fund Dinner

November 15, 2017  
 Mayfair Golf Club, Edmonton

Guest Speaker  
 Dr. Kenneth Rockwood  
*"Medically Assisted Death;  
 The Devil is in the Details"*

For ticket information, please email  
 Neil Gower: [Ingower@gmail.com](mailto:Ingower@gmail.com) or  
 call: 587 463 7576.





The Rev. Tim  
Chesterton

## AROUND THE DIOCESE

St. Margaret  
Edmonton

‘winter’ (I did, after all, spend seven years as an Arctic missionary!), but as I get older I feel the cold more! Also, Marci and I love going camping and hiking, and so I’d have to be honest and say that these days I enjoy spring and summer more than any other time of year.

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

That’s very hard to pin down, there are so many! I think, if you pushed, I would have to say the Sermon on the Mount (Matthew: 5-7). A lot of people are intimidated by it, but I’m not, because I don’t see it as an entrance exam we have to pass, but more as the curriculum we will be following as we live as learners in the School of Jesus.

**What is your greatest desire?**

To be more like Jesus. No

question.

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

I’m going to answer with three places. First, in my own home, which I love coming back to at the end of every day, and where I can be completely myself. Second, in the little village of Arborfield, Saskatchewan, where Marci and I lived for five years after we were married, and where we were accepted and loved and nurtured as Christians and as newlyweds far away from anything or anyone we had ever known. Third, in Jasper National Park, which we try to visit every year and where I feel an incredible sense of connection to our Creator God.

**What/who inspires you?**

I’m incredibly inspired by my wife Marci who has an amazing sense of what’s important and what’s not important in life, and who tries harder than almost anyone else I know to put the teaching and example of Jesus into practice in her daily life.

I’m also inspired by some of my favourite

writers, who in some ways have been ‘pastors’ to me over the years. I’d include in that list Eugene Peterson, Philip Yancey, CS Lewis, Wendell Berry, John Howard Yoder, Rudy Wiebe, Alan and Eleanor Kreider, Brian Zahnd – the list goes on...!

**What are you afraid of?**

Finding myself in situations where I’m called on to do something that I don’t feel competent to do. For instance, in my current diocesan role as warden of lay evangelists, I feel very competent to mentor our trainee evangelists in relational evangelism, helping Christians grow, answering common questions, living a missional life etc. But I don’t feel very competent in the areas of community outreach and organization, because I’ve always been more of a one-on-one evangelizer, rather than an organizer of outreach events/ministries. So I tend to try to avoid situations where I think I’m going to make myself look foolish.

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

I’ve been a writer for years, and recently published a (very long) novel for Kindle and Kobo; it’s called *Meadowvale*, and if people want to find out more about it they can look on those websites and read the blurb (and, hopefully, buy it!). Sadly, it’s not available as a physical book, because it’s too long for the publish-on-demand people to publish!

**What is the best book you’ve ever read?**

That changes from year to year as well! Other than the Bible, at the moment I’d say Dante’s *Divine Comedy*. I love his poetic imagery and his many insights into human nature and the love of God. I’m especially in love with the final canto, his vision of heaven and the brightness of God.

**What is your favourite meal?**

I was raised on meat, potatoes and steamed veg, but in recent years I’ve come to love curry, in all its various manifestations!

**Tim, where were you born, and what does home mean to you?**

I was born in the city of Leicester in central England, on a street rather like Coronation Street! It was 1880s industrial revolution row housing; we lived in number 3 Woodland Road, my grandparents lived in number 8, and my great-grandfather lived in number 20, so it was a bit like a village in the inner-city!

But I left England at the age of 17 and have been in Canada now for nearly 42 years, so I’m thoroughly at home as a western Canadian. ‘Home,’ to me, means family and friends, and a land where I feel connected, and when I drive out into the countryside outside Edmonton I feel that sense of connection to the prairie landscape. Also, I’ve lived in my current house longer than any other house I’ve ever lived in, so it is definitely ‘home’ to me.

**What is your favourite season?**

Up until a few years ago I would have said



Marion  
Bulmer

## AROUND THE DIOCESE

St. Thomas  
Sherwood  
Park

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

1 Kings 19: 11-13 Elijah Meets God at Horeb: He said, ‘Go out and stand on the mountain before the Lord, for the Lord is about to pass by.’ Now there was a great wind, so strong that it was splitting mountains and breaking rocks in pieces before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a sound of sheer silence. When Elijah heard it, he wrapped his face in his mantle and went out and stood at the entrance of the cave. Then there came a voice to him that said, ‘What are you doing here, Elijah?’

**What is your greatest desire?**

Micah 6: 8 He has told you, O mortal, what is good: and what does the Lord require of you but to do justice, and to love kindness, and to walk, humbly with your God.

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

In Centering Prayer. I try to do it once a day.

**What/who inspires you?**

Jesus.

**What are you afraid of?**

Poverty, in all its forms: actual poverty, but also poverty of compassion, kindness, serving, sacrifice, spirit.

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

Those who know me well know this, but others may not know that I am addicted to reading.

**What is the best book you’ve ever read?**

And this is your hardest question for me. Jesus inspires me but books are next on that list. A book I read in my 20s, called *Audacity to Believe* by Sheila Cassidy, affected the course of my life, and I began to understand what governments can do to people. They are powerful and, if not good, can do the greatest harm to people. I began to seek out the refugee and understand their experience.

**What is your favourite meal?**

Something not cooked by me.

**Marion, where were you born and what does home mean to you?**

I was born in Lacombe Alberta in 1954. Home is where the people I love live.

**What is your favourite season?**

Winter



## Good Shepherd VBS is a blast!



Good Shepherd's Vacation Bible School was a fun-filled "Blast to the Past!" We began our amazing week by travelling back in time through the Bible to the creation story in Genesis. Then we zoomed ahead to Jonah and the importance of trusting in our Saviour and being 'fishers for people,' (Matthew 4:19). We stepped out of

the bible and into early 20th century Edmonton to visit many amazing churches at Fort Edmonton Park. We concluded our journey with discussions and activities about what it means to be ever-faithful and ever-trusting Christians in the world today, as we walk together following our Lord's plan for each one of us.

We would like to thank our amazing volunteers, our Leaders-in-Training (who truly exemplified the meaning of being disciples), our congregation, and the entire diocese for being supportive, encouraging, and refreshing avenues of inspiration! We will meet again next summer. Until then, remember: we are all on #TeamJesus!

Submitted by  
Danielle Lepine



## Confirmations mark special days at St. Mary, St. Saviour

St. Mary's, Edmonton marked three important occasions in one special service on Sunday, August 13, 2017.

The congregation celebrated the confirmation of Bob Murray as well as the 55th anniversary of Jamaican independence. On a sadder note, the day also marked the final service and a farewell gathering for the Rev. Miranda Sutherland, who is moving to Hope, BC to continue her ministry there.

Photos by Suzanne Brown



St. Saviour's, Vermilion celebrated three confirmations and a baptism on Sunday, August 20, 2017. Pictured (from left) are: confirmands Alyx and Ethan Ward, Rector's Warden JoAnn Mones, Bishop Jane Alexander, Robert Watson who was both baptized and confirmed, and Rector the Rev. Elizabeth Metcalfe. Bishop Jane presented the candidates with backpacks that included items to help them continue on their journeys of faith each and every day.

Submitted by Tricia Polowy

## Rural parish shares blessing of an unexpected 'God-Incident'

The Rev. SHEILA HAGAN BLOXHAM  
Interim Ministry Team  
Edmonton Diocese

On the 23rd of July, a hot, mid-summer Sunday in rural Onaway, the parish musicians were all away and music was to be sung acapella. This fact alone does not make for an extraordinary situation. But with an interim priest running the show, this Sunday at St. John's would turn out to be anything but typical.

Saturday evening, I received an email from peoples' warden Vicki Van Zanten. While waiting for their dinner at the local Burger Baron, Vicki and her husband Norman listened to a little boy seated nearby as he enthusiastically sang along to Christian kids' songs. As most moms would do, Braxton's mom Yvonne asked him to turn down the volume so as not to disturb anyone.

Our Vicki, a true disciple, said

that they were not bothered by the music, in fact, they were enjoying it. As often happens when we respond to God's invitation to speak out, this exchange between strangers became a conversation between Braxton's mom, Vicki and Norman.

The family was passing through Onaway en-route to the annual pilgrimage at Lac. Ste. Anne. Vicki invited them to church the following morning and they said they would like to come. Yvonne even volunteered to sing if someone would lend her a guitar, as her own instrument had a broken string.

We later learned that Yvonne is an award-winning Gospel singer, who has appeared on 100 Huntley Street to share her miraculous story of healing at a previous Lac St. Anne Pilgrimage. In 2006, she humbly shared with us before offering her first song, she was a cocaine addict. She prayed for relief from her addiction and has been sober ever

since. For the members of St. John's congregation who minister to men in recovery (some of whom regularly attend services) at a nearby addiction treatment centre, Yvonne's witness was especially powerful.

When Yvonne played guitar and led us in our closing hymn "How Great Thou Art," we proclaimed the reality of those words in loud, authentic voices.

We are all richer because of Vicki's desire and willingness to speak the Gospel love to a stranger in a small-town restaurant. If she had not initiated conversation, we may have missed an opportunity to revel in God's presence among us by the Angel sent to raise our Spirits and our voices in worship and witness to God's love.

Thanks be to God!  
Alleluia!

The Rev. Sheila Hagan-Bloxham serves as a member of the Edmonton diocese's interim ministry team.

An unexpected blessing at St. John the Divine in Onaway. Because of a friendly conversation in a local restaurant, congregants are led in worship on Sunday morning by Yvonne St. Germaine, 14-time Aboriginal gospel music award winner.





## St. Saviour's Paints Tiles for Canada 150 Mosaic

JO-ANN MONES  
St. Saviour, Vermilion  
Diocese of Edmonton

Canada Day, traditionally celebrated on June 30 in Vermilion, included the official unveiling of our Canada 150 Mosaic.

high (8 feet). Vermilion was one of 15 Alberta communities to participate in the project. Complete information can be found at [www.canada150mosaic.com/the-project/](http://www.canada150mosaic.com/the-project/)

The mural represents a local cultural mosaic,



Six of the 17 parishioners who contributed to the mosaic.

Between May 8 and 10, 530 young and old participants, which included 17 St Saviour's parishioners, each painted a 4 x 4-inch tile which, when assembled, created the masterpiece.

To celebrate Canada's 150th birthday, since 2015 across our nation, including all provinces and territories, over 80,000 paintings and 150 individual murals were created. If united they would form one gigantic mural mosaic which would be over 365 meters wide (4 football fields) x 2.5 meters

a time capsule, a visual portrayal of history, an art masterpiece. Lakeland College's Alumni Hall was chosen to be the central object and focal point of the mosaic. The college is a huge part of our heritage and community.

The mosaic is now prominently displayed in the Vermilion Regional Centre for all to enjoy for years to come. We at St Saviour's are proud to have this unique experience as a parish project permanently etched on our individual tiles, which we created together!

## Parish Food Stand Serves 111<sup>th</sup> Vermilion Fair

"In 1915 the ladies served to 170 people. In 1932 the booth netted \$51. Not too many years later, in 1943, the profit was \$500 and this money was used to install gas in the church."

- A History of  
St. Saviour's Parish  
1907-1967



St. Saviour's food booth crew hard at work during local fair.

Fast forward to the year 2017. Three beautiful days, July 27 to 30, brought more than 25,000 people to the fairgrounds in Vermilion. Kicking it off with the parade Thursday morning, fair-goers then attempted to take in all the sights and activities, some of which included the trade fair, exhibit hall, petting zoo, equestrian riding, heavy horse pull, tractor pull, chuck wagon races,

grandstand show, local

flipped, poured, scooped,

talent stage, sheep, beef, rabbit and poultry shows, midway and fireworks.

St. Saviour's food booth, located under the grandstand, was bustling with action. Our team, reinforced by friends and 20 students from Lakeland College's fire fighter training program, cooked, assembled, served, sliced,

mixed and even found a little time to enjoy the food. Records were broken as we served 1,020 smokies/hot dogs, 720 beef on a bun, 360 grilled cheese sandwiches, 820 pieces of homemade pie and rhubarb crisp, 19 pails of ice cream, 30 bags of ice in gallons of lemonade, and 1,475 bottles of water.

## Christ Church Nurtures Interfaith Relationship with Ahmadiyya Muslim Women's Association



An interfaith journey continued on August 10 at Christ Church, as ladies and children led by Mrs. Samina Mian, Ahmadiyya Muslim Women's Association Edmonton West Chapter President, attended the 11:00 am church service. A question-and-answer session was held after the service, and then all continued on a church tour. One young fellow was even

invited to ring the church bell.

Christ Church parishioners and clergy have been invited to take part and attend the Ladies Annual Interfaith Symposium at the Ahmadiyya Mosque in the past, and this was a great opportunity to reciprocate hospitality.

The interfaith relationship nurtured by the Ahmadiyya Mosque community and Christ Church communities through mutual ongoing love and respect, has been further strengthened by the Mian Family, who are regular contributors to the parish's monthly community dinner program.

Story: Sheila Moorey Photos: Iris Campbell

CHRISTIAN/MUSLIM DIALOGUE:  
MORE IMPORTANT NOW THAN EVER

SAVE THE DATE  
FOR THE 5<sup>TH</sup> ANNUAL CHRISTIAN/MUSLIM  
INTERFAITH DIALOGUE

with Dr. Mohammad Ali Shomali (U.K.)  
and Dr. Harry J. Huebner (Winnipeg)

\*\*\*\*Free of charge / childcare is available\*\*\*\*

OCTOBER 28, 2017 9:30 am – 1:30 pm  
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6210 188 STREET NW,  
Edmonton, AB



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

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