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New priests blessed to see God do “amazing” things

MARGARET GLIDDEN
Edmonton Editor

The Rev. Danielle Lepine and the Rev. Eric Kregel were ordained priests in the Anglican Diocese of Edmonton by the Rt. Rev. Dr. Jane Alexander, February 1, 2019, at All Saints’ Cathedral, Edmonton.

“We are people, in this day and age, called to be witnesses to God’s power and love in the world,” said the Very Rev. Neil Gordon, rector of All Saints’ and Dean of Edmonton, giving the Homily.

On the Eve of the Presentation of the Lord, he told the ordinands that, as Simeon was when presented with baby Jesus by Mary and Joseph at the temple, they, too, would be blessed to see the Messiah in the people and world around them.

Looking back over 30-plus years of ministry Gordon, who will resign as rector and dean in April, 2019, said one of the things he appreciates most about ministry, and that he did not immediately recognize, is that he has “seen God do a lot of great things.”

“You should not expect ministry to change you overnight,” he said. “You aren’t going to have superpowers. You’re going to wake up tomorrow and feel strangely the same. Everything is going



The Very Rev. Neil Gordon

to be as much as it’s always been. But, over the next 10, 20, 30 years, you’ll see remarkable things.”

The privilege and joy of joining couples in holy matrimony and baptising children and adults, “never grows old,” he

said, and witnessing people say goodbye to their loved ones at funerals is “powerful.”

“As priests we are blessed to see God doing amazing things. So when it happens, be like Simeon, take hold of it and recognize what you’re seeing. Acknowledge when you see God at work in people’s lives and let them know: ‘God is in this place.’”

“A blessing on both of you, Danielle and Eric,” said Dean Gordon. “To see well and to help those you are with to see clearly; to witness and proclaim God in our lives. Amen.”

The Rev. Danielle Lepine

The Rev. Danielle Lepine says a lot has happened since she was ordained a deacon on January 25, 2018; “so many things for which I am beyond blessed: in my ministry, and in my life.”

Lepine says she is “overwhelmed” looking back on the past year and her ministry as assistant curate at Holy Trinity, Old Strathcona where she has received



Bishop Jane Alexander with newly ordained priests, Danielle Lepine (to her left) and Eric Kregel (to her right), and the clergy family at All Saints’ congregation, February 1, 2019.

“great love and support from friends, family and members of her congregation.

“This first year has brought tremendous joy as I have engaged with the many amazing individuals within the walls of HTAC, as well as the amazing community that surrounds it. I have been so blessed that the parish has opened their arms to me, that the congregation hasn’t thrown me from the pulpit, and that I have been graced with an amazing mentor/teacher who always has time to sit, drink coffee, teach and engage me in deeper theological explorations.

“There have also been tremendous areas for personal growth. Holy Trinity has a mandate of “Making Christ Visible through the Arts,” and my strong skills would most definitely not fall under the category of arts. But this community is loving and supportive, eager to help me grow, and enthusiastic to let me lead. This last year has been amazing, to say the least.



The Lepine family: Emily, Jory, Danielle and Paul.

“With everything that has happened by the grace of God, I have had the most tremendous support system, my family, to fall back on. My parents’ encouragement never ceases to inspire me; and my children, Jory, Paul and Emily, with their eager participation in the church, regularly sets my soul on fire. Being able to lead a community in their faith journey, while still being able to dedicate time to being a mother sustains me and continues to motivate me onwards.

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Bishop Jane Alexander presents new priest Danielle Lepine with a chalice and paten.



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Lepine and Kregel blessed to see God do “amazing” things continued



Deacon Dan Wold reads the Gospel of Luke 2:22-40.

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“One of my passions in ministry is working with and developing programming and events for the youth of our parish and inviting youth throughout our diocese to join us. Our young people bring so much energy to congregations and they bring so much life and light to the teachings of the church - they are inspirational. I do hope that, in the future, along with other areas of



Bishop Jane Alexander presents new priest Eric Kregel with a chalice and paten.

ministry, I will still have plenty of opportunity to work with and engage the youth of our diocese. These young people are the church of today, not the church of tomorrow, and they are worth the investment of our time, resources and energy.”

The Rev. Eric Kregel

“This parish has been very patient, gracious and forgiving to me as this ex-Baptist learns the ropes of Anglicanism,” said the Rev. Eric Kregel, who was ordained a deacon on August 24, 2018, and is currently serving as priest-in-charge of St. George’s, Fort Saskatchewan. “God has really shown up for me in the simple confessions, the weekly rituals. And it’s been neat seeing God at work in the lives of those who faithfully attend St. George.

“I love seeing how people are changed by the liturgy, the preaching, and everything that goes into the eucharistic liturgy. Whenever I can tie the words and prayers into something personal, I try to do. My dream of leading a parish from the altar to the neighbourhood is actualized when those who have received communion go out into their neighbourhood and change it for the better. During my brief six

months as a deacon, we’ve been working with my friends at Fusion Canada to explore these ideas and make our faith a lot more dynamic.

“This parish has a long and steady history of providing meals and festivals for the neighbourhood. For example, on the first day of school, we served coffee and muffins to parents using our parking lot. In October, St. George’s marked Men’s Mental Wellness Month by teaming up with the Fort Saskatchewan Hospital and the local Ministerial Association to host a BBQ dinner and guest speaker, and we welcomed our neighbours for an Oktoberfest festival. Then, on Remembrance Day, I was invited to lead the prayers at the community wreath laying and Christian service. Leading up to the Christmas season we handed out hot chocolate during the town Santa Claus Parade and, afterwards, the ACW hosted a luncheon. This was followed by our Christmas Seniors’ Luncheon for people who are shut-in or stuck at home for the holidays. Christmas Eve Messy Church was a big party where kids could take their pictures with the town’s sheep (stuffed animals).

“My work, for the first few



The Kregel family: Ashlyn, Catherine, Carys, who participated in the ordination service by reading the First Lesson, and Eric.

months, has been to try to make these events a bit more simple and relational. It’s fairly easy to fall into the trap of getting caught up in the production of the event and miss actually being in relationship with those who come. I’m hopeful that St. George’s future will be less event-driven and look more like relationship-building in the neighbourhood. My hope and goal is that God would use my office of priest to share His grace. For further reading, please follow my blog: <https://ericjkregel.wordpress.com>.

“I’d like to thank all of the parishes and priests that have helped me out during this season. When I attended mid-week eucharists to have our Sunday bread and wine consecrated, I was warmly welcomed.”

Lay leaders encouraged through Lay Reader Training “Blitz”

SHELLY KING
Messenger Staff

Nearly 50 lay readers from all around the Diocese of Edmonton gathered on January 20 for the first-of-its-kind Lay Reader Training Blitz. Held at St. Matthias Anglican Church in Edmonton, the turnout for the event was significantly higher than organizer, the Rev. Nick Trussell, expected.

“The blitz was better than I could ever have imagined!” Trussell said. “Lay readers drove in from every part of the diocese to pray and learn together; some for the first time and some for the first time in a long time. When we started planning I thought we’d be doing well to have 20 people take part. I didn’t expect more than double that!”

The training day began with Trussell, who is both the diocesan Warden of Lay Readers and Urban Reconciliation Facilitator, leading a smudge for the opening worship session. Then the “blitz” began! Participants were divided into four small groups which moved through two back-to-back 45-minute training sessions. There was time to connect with old friends or meet new ones over lunch, followed by another gathering of the large group for worship, and then

the four small groups were off again, finishing the afternoon with two more training sessions. In all, four topics were offered four times each through the day: the Rev. Sheila Hagan-Bloxham led a session on Pastoral Care, the Rev. David Tiessen shared helpful ideas on Reading the Bible, Shelly King presented on Prayer and Spiritual Formation, and the Rev. Jordan Ware offered a session on Leading Worship. In the end, every participant got to sample every topic.

Karen MacDonald, lay reader at St. Luke’s Anglican Church in Edmonton, says, “No matter how much past experience you have - or don’t yet have - as a lay reader, everyone can benefit from workshops like this. I have been a lay reader for many years, but I still came away with new ways

of thinking and new ideas from all four sessions I attended. I also met both lay readers and session leaders I didn’t know previously. It was a very worthwhile and enjoyable day!”

Carol Blair, lay reader at Immanuel Anglican Church in Wetaskiwin, enjoyed the format as well. “I liked the small group approach and the opportunity to participate in all four workshops. I felt the time constraints promoted a broad overview of topics and helped to whet my appetite to pursue some areas in more detail. My thanks to everyone who made this blitz happen!”

Trussell took on the role of Warden of Lay Readers in 2018. He says it is a joy to invest in lay leadership. “The passion and dedication of these ministers for their faith and their faith communities is inspiring. The work of a lay reader is about way more than saying prayers and making Sundays happen. It’s also about living prayers and making community happen through caring attention to the grace of Christ at work in them and where they are.”

Trussell has gathered responses from participants to shape future sessions. Early indications point to a desire to spend more time and go deeper with some, or all, of the topics presented.



Nick Trussell leads participants in a smudge for morning worship before the ‘blitz’ begins.

'In quietness and trust is your strength...' (Isa.30:15)



BISHOP JANE ALEXANDER
Diocese of Edmonton

Dear Friends,
As you read this we will have just begun Lent on March 6, 2019. We have had the joy of a long Epiphany season this year and I hope that you have had some extra time to look

around for the ways God has shown up in both expected and unexpected places this year.

And now, firm in that knowledge, we step off into Lent for a time of reflection and focus. I hope that as you read this column you are thinking of Lent as a wonderful opportunity to come even closer to God and not as a burden of yet more things to do.

I wonder what your Lenten plans are? For me, I will once again follow the 'virtuous circle,' described by N.T. Wright in *After You Believe*, using a combination of scripture, stories, examples, community and practice in my daily life. I have been doing this for some years now

and I have to say it works for me. I'm also adding in more time spent in silent prayer this year. Whatever you choose, I hope it enables you to draw deeply from the well of faith. I think the spiritual practices which help us in this season all have something in common: intentional time spent in prayer and reflection.



One of the most meaningful memories I have from my visit last year to the Holy Land, where I had the privilege of teaching a course at St. George's College in Jerusalem, is of sitting on the top of a hill in silent prayer looking out over the Judean wilderness, and simply spending time

being with God. The leader of our recent clergy retreat, John Francis Friendship, reminded us all of the importance of keeping space within us to meet Christ in good repair, and paying close attention to our hearts.

I'm taking that thought into Lent with me, so I can make sure things stay in good order, and so the busyness of life does not edge out time with Jesus. I hope that you might make this journey with me and commit to starting and ending your day with Him. Put your phone somewhere that you can't reach it, step away from any screen that threatens to interrupt this precious time and simply be present to God in prayer.

"The wonderful beauty of prayer is that the opening of our heart is as natural as the opening of a flower. To let a flower open and bloom, it is only necessary to let it be: so if we simply are, if we become and remain silent, our heart cannot but be open, the Spirit cannot but pour into our whole being. It is for this we have been created."

John Main

I hope you find your moments of holy solitude and that you are blessed.

**In Christ
+Jane**

Seek the heart-joy of worship, which is God Himself



Bishop Fraser Lawton
Athabasca Diocese

Ireally hate this feeling: sitting at my computer trying to draft a column. I have to admit to playing more than one game of solitaire while waiting for the ideas to flow. I feel somewhat obligated to write words that are profound, instructional,

exhortative, interesting, or, well, not terrible. Rarely receiving a response to what I write has done nothing to build my confidence. More significantly, being someone who reads a lot, from many sources, I am well aware of my lack of ability. Yet, I am usually able to turn out a piece I am not embarrassed to see published.

Once in a while, I feel as though I have written something of value; almost always inspired by something that excites me and matters to my soul. But I also think my role as bishop is to, by virtue of my teaching and apostolic ministry, address things that matter to and stir interest for other members of the church. Consider this an invitation to share your suggestions for future columns or articles.

One thing that remains a priority for our diocese is to support and grow people as disciples of Jesus Christ. We are in a position to help people understand what we believe and what it means to live out our Christian faith. And I think we need to do better in terms of catechesis. There is a host of "whys" in terms of our beliefs, our worship, and the way we engage with the world. I find great joy in the opportunities I have to help people gain knowledge in seeking answers to these questions. Part of that comes from my own joy of learning. I continue to learn and grow, learn and grow, both academically and in spiritual maturity. Well, at

least I hope I'm growing in spiritual maturity.

At the moment, I am reading a lengthy volume on liturgy that had been calling to me from my bookshelf for some years (more than 20, in fact). I am enjoying it. Part of that is the information. More than that is a greater depth of appreciation for our liturgy; where it comes from and what worship really is. For me, worship is a heart-joy. That can also be said of liturgy, singing and music, prayer and seeking the presence of the Lord. At the heart of this joy is God Himself. God has given us means to enter into His presence, to bring Him an offering of ourselves and to receive His grace. He invites us to know and enjoy Him. I encourage all of you to take advantage of the means to know the joy of worship and be in the presence of God.

In the meantime, I genuinely invite your ideas and questions. Please send them to my office. I will do my best to respond. May you now and always know the joy of the Holy Spirit.

**The Lord be with you,
+Fraser**

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<p>Submissions: We welcome letters to the editor, news, stories (max 500 words), event notices, book reviews and photos.</p> <p>Send to: Margaret Glidden (Edmonton) anglicanmessenger@gmail.com</p>	<p>Read Online: www.edmonton.anglican.ca/blog/the-messenger</p> <p>Note: All subscribers must renew subscription by sending mailing address by June, 2019 to: yes@national.anglican.ca</p>	<p>LAYOUT & DESIGN Margaret Glidden Shelly King</p> <p>PROOF READING Jennifer Wirun</p> <p>REPORTING Peter Clarke Margaret Glidden Shelly King</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>

Recovery from Christendom: the lost concept of church



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

Last month we continued to consider how living in Christendom (those hundreds of years in which the church was at the centre of society's worldview) has skewed our understanding of certain key truths; particularly how we think about mission, discipleship

and church. (Previous articles are available on the Edmonton diocesan website).

In this article, we'll expand further what 'church' really means for us, and I want to emphasise that I am *not* talking about the building you go to on a Sunday - your church building. I won't talk either about going to church, what you do at church, or getting people to come to church.

Instead, I shall only use the word 'church' in the sense that we are the 'ecclesia,' the 'people of God,' part of the universal 'Church.' This is how the word is used in the New Testament. 'Church' is a name given to the Lord's people. Paul did not talk about 'coming to church,' he talked about 'being the

Church.' You are a member of the 'Church,' in the same sense that you are a part of the Body of Christ (see Colossians 1:24 as an example).

Who is the Head of the Church? "And he (Jesus) is the head of the body, the church." (Colossians 1:18a) When we come together to worship God, to share bread and wine and hear his Word, we do so as his Body - both clergy and laity - to express our gratitude at his redeeming work and be re-commissioned for the task He has given the Church. What is that task? To join God in His mission to the world. This is not just an invitation or a suggestion. It is our *raison d'être*. We are the Light to the World and the Salt of the Earth. Our Christian lives then, as

the Lord's sent ones, are a 24/7 calling. We need to be present in the world, praying and trusting that, living Jesus-filled and centered lives, God will use us to draw people to Himself. I love how Paul describes us as "the fragrance of the Lord Jesus to those whom He is calling." (2 Corinthians 2:15) Go and 'waft' God's love to all those with whom you have contact every day. God dwells in you by His Holy Spirit. You therefore already have all you need.

In the light of this, we can see how the Christendom emphasis on Sunday attendance at a church building, as a key mark of discipleship, has skewed our understanding. What's happening in our church buildings on Sunday mornings and our efforts to

maintain that have become our focus. Our thinking about the many other ways God might use us has become limited. We may even think of evangelism as more about introducing people to our church than introducing them to Jesus! Going to Sunday services, however, is not the be-all or end-all of our Christian lives. Neither is it the focus of what it means to be the Church. It is a vital activity for the Lord's sent ones to come together to give praise to the One who loves us and redeems us so that, renewed and refreshed in Christ, we might be sent anew into the world in his strength, for we cannot do it without him.

May God bless you richly in your daily, missional lives.

Richard

Getting out of 'survival mode' requires shift in focus



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

Even though I'm not an "Executive Archdeacon," I can't help but hear about all those parishes who are struggling to make ends meet and even to pay basic expenses such as employee costs. Such parishes turn instinctively—and correctly—to the diocese for help. The diocese's response has been:

1. focus on discipleship development for the current disciples;
2. plan and execute a plan for intentional evangelism;
3. plan and execute a plan for stewardship education and financial development.

Of course, the diocese offers staff support for all this holy activity. This is meant to be a long-term solution for what appears to be a crisis situation.

But it doesn't seem to be working. Parishes are still struggling to meet their financial obligations with a lack of optimism about their futures.

Perhaps parishes are spending so much energy on merely surviving that they can't even contemplate taking on this long-term solution. Perhaps parishioners aren't able to make the commitments required to see this long-term solution through to its successful conclusion. Perhaps the practices of evangelism and stewardship are so daunting that parishes just can't envision a future in which such ministry plays a central role. Perhaps...

So, the stresses and strains of parish life have turned the focus of congregations inward. We've become myopic, unable to see beyond our parish boundaries and circumstances. We have become so accustomed to

worrying about our survival that we cannot worry about others. We've become:

- de facto congregationalists, unable to think about the diocese and national Church as anything but spiritual tax collectors;
- afraid to talk about financial stewardship in case we might offend someone;
- unable to share our own experience of Jesus lest someone think us intolerant.

This reality is complicated by our love for the church, both as a tangible monument to the past and as a seemingly permanent institution.

"Our church is exactly the way we like it and we want it to stay that way," said one parishioner to me—a church with shrinking attendance and dwindling resources.

Let's try a different approach.

Instead of proclaiming our love for the church as a memorial to the past and as the Family of God in the present, let's proclaim our

love for Christ, who was and is and will ever be.

Let's put Christ and His saving love at the centre of our worship, our publications, our policies and our public proclamations. When someone asks for our prayers—even indirectly—let's stop and pray with them at that very moment.

The next time someone plaintively asks you, "What should I do?" respond immediately with, "I don't know. Let's ask God."

Combat sexual innuendo and inappropriate humour with the assertion of God's love for all people.

Our solution isn't simplistic—Jesus is not the answer whatever the question. Rather, we take our experience of the saving love of Christ and place it in front of others so that they might choose Christ for themselves. And we do so because of the saving love of Christ for them and for ourselves.

Evangelism and faithfulness to the demands of discipleship are outcomes of our own salvation. We

proclaim Christ crucified and resurrected because of His love for others.

We aren't called upon to love our churches—we are challenged to love God through Christ in the power of the Holy Spirit. Grasping this, our direction, attention and focus are supernaturally turned outwards. We look to God, not to our own difficulties. We look for the salvation of others, not for what we can get out of our parish. We fight to maintain our churches so that others might have the access to the gospel and the opportunity for salvation which we enjoy. Our energy and drive arise not from finding success in survival, but rather from the love of Christ which surpasses all that we can ask or imagine. Our salvation is never self-serving, but rather directs us outwards to serve others through our proclamation of the gospel and our ministry in Christ's name.

This is what I catch myself thinking when parishioners murmur their fears to me.

Fort Chipewyan pilgrimage an annual winter adventure

The Rev. DANE NEUFELD
All Saints', Fort McMurray



For the sixth year in a row, 20 of us from All Saints', Fort McMurray travelled 280 km up the winter road to Fort Chipewyan. The winter road rolls through the Athabasca sand dunes, it then slips down into the enormous Athabasca delta which eventually gives way to the Canadian Shield.

Fort Chip is one of Alberta's most beautiful communities, tucked amongst the granite cliffs on the edge of Lake Athabasca.

The parish, St. Paul the Apostle, founded in 1877, has the oldest operational church building in Alberta. This year we spent the Saturday afternoon exploring the shores of Dore Lake (just outside of town) and roasting marshmallows until it started to get dark. In the evening, the Rev. Canon Marjorie Glanfield hosted us for yet another wonderful dinner at her house. Sunday morning we worshipped together with the parish of St. Paul's and then started our journey home. Though the trip always



Pictured from left: St. Paul's is the oldest operational church in Alberta; the Fort Chip trip presents lots of opportunity for winter fun.



feels too short, we were once again touched by the warm hospitality of the community and the stunning beauty of northeastern Alberta.

Athabasca news continued on page 9.

Athabasca Diocese Upcoming Events

- * April 5 - 7 Lay Reader' Conference "Competent and Confident: Using our Tools for Ministry" at St. Peter's Ecumenical Parish in Slave Lake. A freewill offering will be taken to defray costs.
- * April 26 - 28 ACW Conference at St. James' Cathedral, Peace River. Details of speaker and cost to follow.

General Synod Consultations within the Diocese*

- Wednesday May 8, 7 pm, at All Saints' Church, Fort McMurray
- Thursday May 9, 7 pm, at All Saints' Church, Athabasca
- Wednesday May 15, 7 pm, at Christ Church, Grande Prairie
- Thursday May 16, 7 pm, at St. Mark's Church, High Prairie

*All licensed clergy, diocesan synod members and general synod delegates are expected to attend at least one of these General Synod Consultations.

Every Story Worth Hearing

CANDACE MAHAFFEY Christ Church, Grande Prairie



It is time to share our stories. In today's world of instant connectivity I find I know less about people in my community than ever. While I find email and social media useful tools for getting an instant response from someone when I am planning an event, I find that it is the events that draw us together and provide the greatest opportunities to hear one another's stories.

We hosted a well-attended and joyous Christmas dinner at our parish and hoped it might be an opportunity for everyone to have a Christmas dinner. Listening to each other's stories in the festively decorated hall we learn where people work, how many grandchildren they have or, sometimes, how lonely they feel. In recent years I've come to know things about people at their funeral, that I wish I had known when they

were alive.

You see women who are actively serving in your parish, but do you know how they came to be part of the ACW, members of the Altar Guild, or sidespeople? And did you know some are active mothers and grandmothers? Some have gifts that are revealed outside of church.

Two more women, a deacon and a deacon-in-training also have stories to tell about hearing God's call in their lives. There is a little girl helping to put a chair away, I wonder what will be her story? How can we, her church family, be a positive influence and plant a seed?

I am happy to be in a community that offers events to bring together and I hope we will take time to see one another, hear each other's stories and notice the children. It may be the only time someone does and it may help them journey on God's path.

Be present on the journey God has set out for you and you may find he is using you more than you know.



A full house for Christ Church Christmas dinner; a chance to share stories around the table.

ATHABASCA DIOCESE CONNECTIONS

Diocesan website: www.dioath.ca
(includes Sunday sermons for lay readers)

The Anglican Centre
(archives for the Diocese of Athabasca)
Phone: 780-624-2767
Fax: 780-624-2365
Email: dioath@telusplanet.net



Parish websites

- Peace River: www.stjamespr.org
- Fort McMurray, All Saints': www.allsaintsanglican.ca
- Fort McMurray, St. Thomas': www.sttom.ca
- Grande Prairie: www.christchurchanglicangp.org
- Boyle: www.parishnorthernlights.org

Reaching disciples and building

MARGARET GLIDDEN
Edmonton Editor

In 2014, the Diocese of Edmonton launched a \$5-million campaign to support new initiatives in mission and ministry in parishes, across the diocese and through the Anglican Church of Canada. Reach proceeds totaling more than \$4,825,060 were divided among parishes (50%), the diocese (40%) and the National Church (10%). With the campaign entering its final year, we reflect on the ways Reach has helped us to “Proclaim the Gospel, Make Disciples and Further the Kingdom.”

At the diocesan level, Reach proceeds lifted the Rural Ministry Initiative to new heights. The campaign helped launch the year-round parish of St. Saviour’s Mission in Wabamun, and provided ministry aid to St. George’s, Devon; St. Mary’s, Vegreville; St. Matthew’s, Viking; Holy Trinity, Tofield; and St. Mary’s and St. George’s, Jasper. Through Reach, Bishop Jane Alexander appointed the Rev. Chelsy Bouwman as Canon Pastor for Rural Ministry.

She has facilitated rural ministry days and continues to be a source of support for the rural ministry community.

Children in Burundi have greater access to health care as a result of Reach.



Bishop Jane visits a new mother and baby in Buyé hospital. Health and Christian Education Coordinator for Buyé Diocese, the Rev. Dominique Ciza, says renovations and expansion of maternity and pediatric wards sponsored by Edmonton diocese have gone a long way to solving health issues caused by overcrowding.



Pictured above: As a Reach initiative, St. John’s, Sedgewick turned empty space behind the church into a garden to grow vegetables for the local food bank. Last year, church members set out harvesting tools and invited their community to help themselves to a bountiful crop of potatoes, beets, carrots, peas, beans, cucumbers, zucchini, onions, lettuce and tomatoes. Left: Travis Enright, Archdeacon for Indigenous Ministries participates in the We See Ni wapataenan public art installation, curated in 2016 by Lori Calkins, a priest and member of the Indigenous Ministries team of the Edmonton diocese, to honour and missing and murdered Indigenous women.

Within Edmonton, Reach donations have supported Filipino and South Sudanese immigrant congregations at St. Matthias and All Saints’ Cathedral; and the Bleeding Heart Art Space ministry and PrayerWorks Common community meal program at St. Faith’s.

Reach has provided opportunities for the Ven. Travis Enright, Archdeacon for Indigenous Ministries, and his team to continue to build bridges of understanding and

healing between rural and urban parishes and the Indigenous community.

Through Reach, the diocese has been able to equip and support clergy and lay leaders to revitalize parish ministry and break down the barriers of a post-Christendom world. Reach funds priests-in-mission and an educational chaplain to model Jesus-shaped living, on and off campus. At the diocesan Synod in 2017, church members were introduced to “ID,” a prototype framework for identifying and utilising their God-given gifts. To date, the Ven. Richard King, Archdeacon of Mission and Discipleship, has been able to walk with eight parishes on a journey of missional transformation.

“I am so excited to see where God will lead us as we further develop and expand.”

Increase in Faith

Grow in Mission

community from Alberta to Africa



meeting ground of Cree, Saulteaux, Niitsitapi (Blackfoot), Métis and Nakota Sioux People.

Through Reach, the Edmonton diocese has been able to expand our global presence, forming international partnerships with agencies such as The Council of Anglican provinces in Africa (CAPA).

“We’d like to express our deep appreciation for the support the Edmonton diocese has given CAPA and for our shared commitment to mission. We’re all in this together,” said the Rev. Canon Grace Kaiso, executive secretary of CAPA, during a visit to the Edmonton diocese in 2017.

Over the last five years, the Reach Campaign has enabled the diocese and parishes to reach

out to build community in new and exciting ways. We hope that, as donor pledges are fulfilled this year, members of the diocese will continue to generously support ministry and mission.

“None of these projects would have been possible without Reach,” says Diocese of Edmonton Treasurer



the Rev. John Gee. “Each of them has made or will make a real difference in people’s lives. By continuing their giving people can contribute to lasting change in the Diocese of Buyé and in our Indigenous community.”

You can lend your support by signing up for pre-authorized giving (PAG) on the Diocese of Edmonton website: <https://edmonton.anglican.ca/give/donate>

Since August, 2018, around 60 people have been dropping in on Wednesday afternoons to the Manna Market at All Saints’ Cathedral in downtown Edmonton for the opportunity to purchase fresh fruit and vegetables at extremely low prices. The Manna Market initiative is funded entirely by donations to the parish’s REACH campaign. All Saints’ Vicar Quinn Strikwerda says, “Providing choice and dignity in the context of community is what this initiative is all about.”

“None of these projects would have been possible without Reach.”



Pictured above: A delegation of the Council of African Provinces in Africa visits Holy Trinity in Old Strathcona in 2017. “You have shown us many exciting and creative ways of reaching out to community,” said the Rev. Canon Grace Kaiso, executive secretary of CAPA. Right: Holy Trinity, Edson (formerly St. Catherine’s Anglican and Grace Lutheran) used their Reach funds to hire intern pastor Sarah Mowat. “Sarah was instrumental in encouraging community outreach whilst here. She introduced the church to a number of local people and always had time to talk with people, in any given situation.”

Reach’s sphere of influence transcends parish and diocesan boundaries to a tiny heart-shaped country in the middle of Africa and our brothers and sisters in Christ in the Diocese of Buyé in Burundi. Reach has supported the reopening of the Buyé Bible College, currently operating at maximum enrollment. When Burundi was crippled by severe drought, Reach donations were used to purchase seeds for members of our companion diocese to consume for nourishment or to plant as crop.

A portion of the proceeds designated for initiatives of the National Church has helped support the Primate’s World Relief and Development Fund (PWRDF), with

a focus on Buyé diocese. Through the diocese’s partnership with PWRDF, we have been able to improve the health of mothers and children by helping to renovate and expand the severely overcrowded maternity and pediatric wards of the Buyé health centre. Every year, approximately 5,400 women from three surrounding municipalities give birth in the hospital, located just down the road from All Saints’ Anglican Cathedral.

Reach has also supported the Anglican Church of Canada in training and equipping Indigenous leaders for ministry. We have been able to contribute to acts of healing and reconciliation as we walk in right relationship with

our Indigenous brothers and sisters on Treaty 6 and 8, the traditional

Reach shapes mission & ministry in three parishes

Mission of St. Saviour Team Jesus

MICHELLE SQUANCE SLADE
and SANDY CORNELL
Mission of St. Saviour, Wabamun

The Reach Campaign has been fundamental in helping us serve our community while sharing and growing in God's love for us.



Wearing bright blue 'Team Jesus' t-shirts, St. Saviour's serves 'eggs benny' for Benedict's Breakfast.

Even seemingly simple tasks, like advertising events and services to our wider community, can pose a challenge for small congregations like ours. However, with the assistance of Reach funding, we are able to print posters and other promotional materials. Reach has enabled us to go above and beyond the everyday by providing Advent

and Lenten booklets for our entire mailing list.

Reach funds have helped us put on special services like Blue Christmas, the Blessing of the Animals, Cowboy Church, and special events like our annual Benedict's Breakfast.

Thanks, in part, to the "Team Jesus" t-shirts we were able to purchase through Reach, we are always a visible presence at Highway Clean-up time and during the local Dragonfly Festival.

The Reach program has made it possible for us to rent office space in the Main Street Market; provide supplies for our children's ministries, adult Bible studies and the Fall Festival

community volunteer appreciation event. It has enabled us to help with the Wabamun School Breakfast Program; providing a grill for the school kitchen and supplying food for one of the breakfasts, and to help a local family in need.

The Reach Campaign has provided our parish with the support we need to reach out into our community and make a difference.

St. Patrick Moves Forward in Faith

The Rev. RITA MILNE
Priest in Charge
St. Patrick, Whitecourt

The Reach Campaign has been instrumental in promoting the mission and ministry of our parish.

Our first Reach initiative, a mission to inform people of the Bible and its importance, was launched in 2014. We are a small congregation, in a small church, so we reached out to the local

Ministerial, the Canadian Bible Society, Whitecourt United Church and Sangudo Anglican and United Churches for assistance. All the above, except the Ministerial, offered their help. Together we held rallies in both the Whitecourt United Church and the Sangudo United Church, with participation from Anglican and United Church members and the Canadian Bible Society.

The rallies were an opportunity for adults and children to do fun activities, such as singing, and learn about God



Bishop Jane blesses St. Patrick Whitecourt community labyrinth at grand opening ceremony.

St. Thomas Community Partnerships

The Rev. STEPHEN LONDON
Rector
St. Thomas, Sherwood Park

At St. Thomas in Sherwood Park, our Reach donations enabled us to hire Ruth Heine as our part-time Mission Facilitator to organize and facilitate our neighbourhood outreach initiatives. We are approaching neighbourhood outreach in three ways.

We look for opportunities to partner with others to build Sherwood Park into an even stronger community. For example, we are working with a number of other churches, Strathcona County Family and Community Services, and A Safe Place on an initiative called Bridging the Gap to help women and children fleeing situations of domestic abuse find resourcing for a full calendar year.

We also look for ways to encourage building community and connections in our own neighbourhood. We have utilized the space in our church building, parking lot and front lawn to put on summer and Christmas festivals. For the summer festival, particularly, we worked with the County to host a

neighbourhood block party, and welcomed more than 200 people over three days. This spring we will help community members come together on our front lawn by offering family activities around a community picnic table and small neighbourhood library box.

Our third neighbourhood outreach initiative is actually an in-house approach focused on spiritual formation. In our conversations, and in our context, it has become clear that an impulse for mission follows a strong devotional life; investing in our mission means investing in the spiritual formation of our congregation. It is an intense focus on helping people to deepen their faith in God, to love Jesus Christ and worship in a richer way. Our hope is that by being fully open to love those whom God loves, we can reach out to our neighbours as carriers of the Gospel of Jesus Christ.



St. Thomas greets Sherwood Park parade spectators on Canada Day.

and the Bible. Many Bible packages were given to people at the end of the weekend. The proceeds of the free-will offering were shared by the Canadian Bible Society and the musicians. St. Patrick's learned that when we reach out in mission, God will do amazing things. To our surprise, we had been able to offer both rally events without touching our Reach account.

Our next outreach initiative, in 2016, was a performance of the *Greater Than Gold* musical (an adaptation of the Mary Jones Story). Naturally, we needed a lot of help! After the rallies, we knew if God initiates a mission we can trust in Him to help us carry it out. Moving forward in faith, and with newfound confidence, we expanded our mission field by inviting even more people from Barrhead, Onoway, Sangudo, Mayerthorpe and Whitecourt to join us. Again, we invited the Canadian Bible Society, the Whitecourt Community Choir and the congregations of the United and Anglican Churches in all the above locations. Our production featured the talents of 30 choristers, 9 narrators, a 9-piece orchestra and several crew members. Admission was by donation and the Choir and the Bible

Society shared the proceeds. Still our Reach fund remained untouched.

Encouraged by the response to our first few projects and with Reach funds available, we took another step (more like a leap) forward in mission. We decided to gift our community - and beyond - with an outdoor prayer labyrinth. Building the Labyrinth was our greatest challenge to date, but we knew that God was calling us to do this and would provide what we needed to make it happen. We received encouragement and support from Anglicans throughout our diocese, in addition to the people, and especially contractors, of Whitecourt.

Our little parish is filled with joy and amazement at what God has done through us, not just in touching others through these projects, but in building our own faith and trust in Him. Our hearts overflow with love for Him when we watch in wonder and thankfulness as people come to the Labyrinth and experience God in their midst!

"With each project we reached out further and the projects became larger. As a parish we also grew in our faith and trust of God."

The way to a preacher's heart? Response to God's Word

MARGARET GLIDDEN
Edmonton Editor

Guest preacher, Dr. Brian Walsh, a Christian Reformed campus minister at the University of Toronto, was welcomed and introduced to the Christ Church, Edmonton congregation by rector, the Rev. Susan Oliver, on Sunday, January 27.

Walsh is pastor of the Wine Before Breakfast ministry, a weekly early morning eucharist service held in the Wycliffe College chapel. The Rev. Canon Chelsy Bouwman, associate priest of Christ Church, was a member of the Wine Before Breakfast community while studying at Wycliffe and, as Walsh noted, she had relished being 'the only girl in the (worship) band' for several years.

Walsh and his wife, Dr. Sylvia Keesmaat (she was guest preaching at St. Mary's, Edmonton), presented at The King's University Interdisciplinary Studies Winter Conference, "Rooted in Place," January 23-24. While in Edmonton the couple, who together has written two books, *Colossians Remixed: Subverting the Empire* and the forthcoming *Romans Disarmed: Resisting Empire/Demanding Justice* (spring, 2019), enjoyed the hospitality of the Oliver-Martin family. Walsh is a long-time friend of Dr. Stephen Martin, professor of theology at The King's University.

Addressing the congregation, Walsh said, "It's interesting to try and give a sermon this morning because, if you noticed, two of our scripture readings were about a sermon." In Nehemiah (8:1-3, 5-6, 8-10), Ezra preaches a very long (six-hour) sermon, and then, from the Gospel of Luke (4: 14-21), we hear Jesus' "really short sermon." Jesus of Nazareth reads from the Isaiah scroll



Dr. Brian Walsh shares the heart of a preacher at Christ Church, Edmonton on January 27.

in his home synagogue, "one of the most important texts in all of Israel's memory," and with all eyes fixated on Him says, "Today this scripture has been fulfilled in your hearing."

"Truth be known preachers, stewards of the Word, are looking for a response," Walsh said. "Folks who get up week in and week out, year in and year out don't do this just because of their job description. Nor do they do this because they happen to like the sound of their own voice. Preachers are looking for a response because they believe the word of God is powerful; sharper than a two-edge sword to cut through the lies and delusions of our lives; with enough power to bring life out of death."

"So, if you come to church and you are not looking for that kind of power; that kind of life-transforming truth; that kind of life-saving wisdom; that kind of deep and profound hope; if you're not looking for that, then you might be in the wrong place," said Walsh, who experienced his own life-changing response to the Gospel as a teenager.

Raised in a non-Christian family, Walsh said an encounter with a group of Christians at Yonge Street Mission in downtown Toronto transformed his life.

"There was something about how they lived together and how they engaged me that made me curious and, eventually, jealous," he said. "Then, at the right time, about three or four months into my time there, somebody handed me a little booklet, *The Good News According to John*." Up until that point, he had not been a reader.

"The character in the story called out to me and I read until two in the morning. I wanted to believe in Jesus. The problem was Jesus was connected with God and I didn't believe in God. So I prayed my first prayer: 'God if you're there, I wanna know. Good night.' I woke up in the morning and I knew. I became a Christian and the scriptures have animated my life ever since."

One way for a preacher to incite response is to assign homework. Walsh urged members of Christ Church to "Go home, take your bible off the shelf, turn to Luke 4 and keep reading (verses 22-30). Ask yourself, how might I respond? Then make an appointment with Sue, Chelsy or Nick (Trussell) to talk about it."

When the Rev. Sue Oliver preaches, her intent is to convey the gospel and, hopefully, to promote a response.

"My hope is that people's lives will change because of their relationship with Jesus," she says. "If my preaching can have a big or small part in that lifelong journey of transformation, then I am so very glad."

Oliver says she is always heartened when someone mentions something from a sermon, and is overjoyed when the younger demographic is tuned in.

"I feel that I have really 'hit one out of the park' when a teenager mentions something I said in a sermon, relating it to their own life."

She was somewhat surprised to learn that a heartwarming parish response to an ambitious community initiative last summer had been prompted by her preaching.

"Every Friday evening for eight weeks we hosted a free neighbourhood barbecue," she explains. "The turnout was such that our volunteers became weary and I began dreaming of flipping hamburgers in my sleep."

When she asked a member of the congregation why she had so readily committed to helping out each week, the young adult's honest response was 'well, we are doing this because you told us to in your sermons.'

"I was pretty sure I had not ever explicitly said that Jesus commanded us to serve 140 burgers every Friday night until we expired...but I suppose I had promoted a gospel message of hospitality, an open door and caring for our neighbours," she says. "This young woman had been listening and responded with her hands, feet and willingness to give up her Friday nights to serve others!"

To hear Dr. Brian Walsh's sermon from January 27, 2019, visit <http://christchurchedmonton.org/sermon/january-27th-dr-brian-walsh/>.

All Saints' Athabasca looks forward after an active 2018

The Rev. CHRISTOBEL LINES
All Saints', Athabasca



Our build-up to the Christmas season began in the fall with the always well attended Fall Supper on October 19. We served ham and scalloped potatoes with all the trimmings and an assortment of fruit crisps for dessert. Is your mouth watering, yet?

All Saints' Kitchen (ASK) served more than 1,000 meals in 2018. People in need of fellowship and/or a hearty bowl of soup can drop in over the noon-hour, Monday, Wednesday and Friday. We provide soup with a smile to all who come.

Over the Christmas season community members filled the church building for two gatherings. The children who took part in "Carolfest"

as Mary, angels, stars and dancers captivated everyone with their cuteness. The Golden Memories Choir performed and also led in the singing of carols. This happy event was organised by Mary Olsen.

The second gathering was the Seventh Annual Community Festival of Nine Lessons and Carols, which took place on December 21. The choirs and readers that took part were from many churches and organisations in Athabasca. The playing of "Silent Night," first on guitars, then by the Athabasca Community Hand Bell Ringers, who were joined by congregation was a holy moment. More than \$500 collected as a freewill offering was donated to "The Road to Hope," a volunteer organization that assists residents of the counties of



United Church choir, one of many lessons & carols participants.

Athabasca and Lac La Biche who need treatment for cancer outside their area.

With the help of our interim priest-in-charge, the Rev. David Greenwood, we have been planning for the future. Several members of the parish are attending a course called "Knowing and Doing the Will of God" by Henry T. Blackaby and Claude King. This course should prove helpful as we grapple with what the Lord would have us do in 2019 and beyond.

May we follow Jesus into 2019 as we await His coming in glory.



Mary, Joseph, angels and kings bearing gifts steal the show at All Saints' Carolfest.



Faith decisions impact neighbours both near and far



DOROTHY MARSHALL
PWRDF Representative
Diocese of Edmonton

It was many years ago now that I came to the realization that my very conservative mother was a bit of a closet rebel. Her rebellion focused on, of all things, lettuce!

One evening Mum announced to those gathered around the supper table that she would, from that day forward, never buy California lettuce. We had a good laugh because the only lettuce that ever graced our table was of the garden variety that we ate in abundance each summer. But Mum was not to be deterred. She had read about the squalid living conditions suffered by

the Mexican migrant workers who toiled in the California lettuce fields, working long hours in unsafe conditions for meager pay, and she would not be a part of it. We pointed out that since she had never bought any lettuce in the past, her protest would go unnoticed. Mum replied that she would do the right thing and, when others knew what she had learned, they would as well.

I shared Mum's rebellious attitude when, years later, I heard broadcaster Carol Off speak about her book, *Bitter Chocolate*. I learned of her spending several years investigating the cocoa market and travelling to Cote d'Ivoire, where almost half the world's cocoa beans are grown. There she found an international chocolate industry fueled by the exploitation of child labour. The beans were grown by desperately poor farmers and often picked by children; many of them indentured to the landowner. As a chocolate lover, this knowledge sickened me – I could almost taste the despair in every bite. I decided that I would support Fair Trade chocolate; growers get a fair price for their beans and can make a living wage on their small farms. I felt that

when Jesus tells us to love our neighbours he is including those who pick our cocoa beans on the other side of the world.

I also gradually developed the same realization about my morning cup of coffee. I learned that that industry is also controlled by a few large companies and the beans, more often than not, are grown by impoverished, small land holders. These farmers cannot afford to invest in improving their land, and the result is a spiral of reduced productivity. How did I choose to live out my faith in this instance? Should coffee farmers in central Africa go hungry so that I can have a cheap cup of java? Again, I turned to Fair Trade.

When you think about it, we make a multitude of these faith decisions every day; decisions that impact both those around us and those on the other side of the world. That action word, love, comes up again and again. What does love require of us?

I have read that 80 per cent of the world's hungry people are farmers – people who grow food and yet cannot feed their families. As a farmer I can identify. As a Christian I am appalled.

We can each have an

impact by following my mother's lead and carefully choosing how we use our purchasing dollars. We can also support trusted organizations that work in areas where commodities like cocoa and coffee are grown, such as central Africa. Farmers can benefit from mentoring, as well as locally-appropriate agricultural advice so that they can grow nutritious food sustainably, while improving their yields.

Our Anglican Church's development organization, the Primate's World Relief and Development Fund, is involved in many such projects. Farmers are given access to seeds that will produce a healthy diverse diet, as well as the tools to successfully grow and harvest their crops. The World of Gift's Catalogue highlights several opportunities to support such projects. This outstanding work promotes local sustainable development; development that

enables people to feed their families; development that saves lives! This is love in action.

If you would like to learn more about this important work, please visit our website at www.pwrdf.org where you can read many stories about our development projects. You can pray for our work. You can also order from our gift catalogue on this secure site, or financially support our work through your church envelopes. If you would like to learn more about how you can be involved, please contact diocesan representative Dorothy Marshall at pwrdf@edmonton.anglican.ca.



Burundi farmers benefit from the gift of seeds and mentorship in sustainable farming.

Creation care an act of participation with a creating God



The Rev. BILLY ISENOR
Environmental Chaplain
Diocese of Edmonton

In the fall, our parish vestry voted to implement an eco-policy for St. Augustine's Parkland. Our policy reflects our desire and willingness to be a visible sign of Christ by stewarding our environment, as we live a life shaped by Jesus. An eco-policy, in my opinion, is something that every parish should adopt. Recently I was asked, "What is the theological selling point? Why should we do this as a people of faith?"

There are plenty of theological sources available that discuss this topic. Most Christian environmental theology, however, is inspired by or based on St. Francis of Assisi and his mystical experiences with all of creation. One of my favourite Franciscan scholars, Blessed John Duns Scotus, specifically unpacked Francis' lived theology of creation and, thus, I will use this as a guide to attempt to answer the prior questions.

Two schools of thought concerning the world and God's participation with in it influenced the medieval worldview at that time. The first school was based on St. Thomas of Aquinas (Thomistic school) and the other on St. Francis of Assisi (Franciscan school). Both schools of thought sought to answer questions about how we know God through reason and in our own experience.

The Thomistic school argued that it was difficult to know God beyond the

transcendent. We are finite (limited) beings because of original sin and, thus, our reasoning skills are limited as a result. Therefore, the best way we come to know God is by using similes. We can say God is "like" this or "like" that. We can make inferences from those analogies, but we will never fully grasp our relationship with God beyond these analogies.

Grace and knowledge is seen as an outpouring from the heavens in an incomprehensible act. In this line of thinking, the focus is about grace being poured down and out for humanity's sins. The earth is somehow absent from being part of the divine plan. This line of thinking placed less importance on the environment as it focused on human salvation only through an intellectual pursuit.

The Franciscan school of thought, led by Blessed Duns Scotus, had a different theological perspective. For Scotus, God is transcendent. But he argued that our

analogies could be experienced in a tangible way through all of creation. For Scotus, God's creation speaks with one voice to the reality of God's love, glory and majesty. Each living and non-living creature and thing speaks a different part, but does so within a unity of one praising voice revealing God's presence within the world. This is known as the univocity of being: that each creature and every element since the beginning of creation is a living expression of God's constant creativity flowing within our world. Therefore, creation is an intentional act of God, whereby, the world is the stage that was purposely set for us to encounter God through our environment.

Our relationship with our world and the creatures that abide with us can help us to understand who God is in our daily lives. We get to know God through our relationship with the sun, moon, air, water and all living creatures by their own uniqueness or "thisness." Therefore, Duns Scotus

argued that original sin doesn't trump the original blessing of creation: the blessing of creation is a blessing from God. This reality is affirmed in Jesus' incarnation, passion and resurrection.

The whole of creation is renewed in Jesus' paschal mystery where He becomes the first born of creation (Col. 1:15-17). If we understand this passage from St. Paul properly, Jesus affirms the importance of creation because it is bound up in Him who has been in existence before the world began. Therefore, we begin to understand God's love as a timelessly creative act that becomes more fully alive in the genesis of the world. God is the divine artist who continues to create and heal in the evolution of life through the resurrection of Son.

Thus, stewarding and healing all of creation becomes an essential act of participation with our relationship with God.

Continued next page.

Faithful member of Team Anglican gives the gift of life

MARGARET GLIDDEN
Edmonton Editor

More than 50 per cent of the Canadian population will require a blood donation in their lifetime.

Harold Lake, a member of Good Shepherd Anglican Church in Edmonton, is no exception. While being treated for a peptic ulcer in the early 1980s, he needed two blood transfusions.

On January 31, 2019, Lake made his 205th donation through the Canadian Blood Services (CBS) Partners for Life program. To date, Lake who is a member of Team Anglican, has donated 71 units of whole blood and 134 units of plasma.

“Someone once asked me why I donate, and I said it was because of the cookies and the pop afterwards,” he jokes.

Regulated by Health Canada, CBS has been a lifeline to patients in need of blood, plasma, stem cells, organs and tissues since 1998.

Five minutes is all it takes for donors to make one whole blood donation. When donors have made several whole blood donations, they may be asked to donate plasma – a honey-coloured, protein-rich liquid that helps circulate red blood

cells, white blood cells and platelets through the body.

A plasma donation can take anywhere from 20-25 minutes, as the centrifuge separates red blood cells from plasma and platelets, and returns the red blood into the donor’s body. Plasma donors can give as often as every week, while whole blood donors must wait

Canadian Blood Services
1-888-2-DONATE or
1-888-263-6283
www.blood.ca
Team Anglican
#ANGL696986
www.edmonton.anglican.ca

at least 56 days (males) and 84 days (females) between visits.

Before his bi-weekly visits to the CBS main donor clinic, located west of the University of Alberta Hospital, Lake uses the CBS mobile app to complete the required donor health questionnaire. This program generates a QR code which is scanned by a CBS employee at check-in. While improving efficiency, the app also tracks data. For instance,

Lake knows exactly how much time it takes his body to pump one unit of plasma each visit.

In preparation for his appointment, Lake says he makes sure to drink plenty of water and avoid greasy foods. Red blood cells are rich in hemoglobin which contains iron, so an iron-rich diet is advised for all donors. Before giving blood, a nurse takes his blood pressure and temperature, scans the QR code and asks whether any of the answers he provided have changed.

When he retired from his career as a boiler pressure vessel inspector, in the fall of 2016, Lake sought ways to give back to his community and to stay busy while his wife Kathy helped out at the church. In addition to donating blood regularly, he is a volunteer driver for the Drive Happiness seniors assisted transportation program. In the last three years, he has given more than 1,360 rides and is featured in a three-



Harold Lake makes his 205th donation to Canadian Blood Services as a member of Team Anglican.

contact with him at that time.

“Six years later, in June, 2016, I received a call from Manitoba adoptions. They said ‘now your birth mother would like to have contact with you. I phoned her and drove to Winnipeg to meet her and other members of my family. I have a half-sister and three half-brothers.’ Lake also has siblings from his adoptive parents, a sister also adopted, and two brothers. (Al Lake died in 2012 of kidney failure, and Helen died at Christmas-time in 2017 at the age of 95.)

The Anglican

Diocese of Edmonton

joined the CBS Partners for Life program in 2016. This year we hope to donate 100 units of blood. Edmonton residents can donate blood at the Main Donor Clinic, 8249–114 Street, Edmonton, Monday through Saturday, or at one of many mobile clinics throughout the city. CBS also provides a shuttle service for donor groups (3-8 people).

Outside city limits, there are mobile clinics in communities throughout rural Alberta. The mobile clinic calendars can be downloaded from the diocesan website: <https://edmonton.anglican.ca/our-partners/canadian-blood-services>

Eligible donors only need to register once online at www.blood.ca; or by phone: 1-888-2 DONATE (236-6283), under ANGL696986, for donations to count toward Team Anglican.

minute video.

“We are blessed with good health and fairly good income right now and a lot of the people I drive are not in that situation. And, of course, I hope someone will drive us when we can’t drive anymore,” Lake says. “Some of the ladies I drive like to take my arm or hold my hand. They also seem to enjoy my stories; especially the one about how I came to find my birth mother.”

Adopted as a baby by Al and Helen Lake, also longtime members of Good Shepherd, Harold struggled to answer two questions on the donor health survey: his biological mother’s and her mother’s place of birth. In 2008, he applied to the Manitoba government to find his birth mother and, hopefully, learn more about his biological family’s health history. He eventually discovered his birth mother still living in Winnipeg, but she was unwilling to have

Creation care continued

Continued from previous page.

We honour the Creator’s art piece (the world) by being participants in Jesus’ mission to curate it until it is one day fully completed in Jesus’ triumphal return.

Stewarding creation is about going beyond a measurable practical good, or even an act of piety; it is an act of thanksgiving. We give such thanks already in our eucharistic celebration as we recall the restoration of creation and humanity in the great doxology. The world is God’s holy of holies, the tabernacle of

God’s grace where we receive and engage in Jesus’s love for the universe. It is truly where God’s grace can be found.

Francis knew this intuitively and he joyfully embraced the world because he became intimately united to Jesus. Francis’ Jesus-shaped life was a life that sang in one chorus with all of creation of God’s goodness. Thus, Francis sought to rebuild the living church, in other words rebuild the whole world, because it is truly God’s “oikos” (household). So we, too, should be inspired to do the same with our freedom.

Canterbury Foundation Actively Accepting New Resident Applications

Canterbury Foundation has been providing exceptional Seniors Care in the quiet and desirable neighborhood of Laurier Heights, west Edmonton for more than 45 years. Canterbury Foundation offers three living options for seniors: independent living, supportive living, and memory care for seniors living with dementia.

We are actively accepting applications for new residents into Canterbury Court, our supportive living option. We warmly welcome you and your loved ones to come and visit us for a tour of the facility. All rooms in Canterbury Court are private individual suites with four-piece bathrooms, quality flooring and draperies, along with TV and telephone hookups.

Canterbury Court staff provides a wide variety of daily, dynamic, life-enriching activities to accommodate a diverse set of interests and needs. In addition, Canterbury’s holistic care includes a

Registered Nurse and certified Health Care Aides (HCA) who are available to assist 24/7, and services such as private care, the delivery of authorized medical care in collaboration with Alberta Health Services, and an on-site Social Worker and Spiritual Care Chaplain to assist the needs of residents and families.



In addition to 24-hour emergency response, residents have access to daily meals and snacks (three meals a day, and two snacks), provided by Canterbury Court’s Dietician and Executive Chef; daily housekeeping and laundry services, scheduled transportation outings across the city of Edmonton and cable television.

If you would like to learn more about our supportive living option or to book a tour, please contact Hector DuVivier, Leasing Administrator, at hectord@canterburyfoundation.com or call 780-930-3729. You can also visit our website at www.canterburyfoundation.com

Christ Church journeys through the wardrobe to Narnia...

The Rev. SUSAN OLIVER
Rector, Christ Church, Edmonton

During the season of Advent, Christ Church spent time in the magical land of Narnia. Many helping hands strung snowflakes from the church rafters, set up indoor trees and covered them with pillowy snow to transform our space into a winter wonderland. Each Sunday parishioners pushed past dusty fur coats hanging in our wardrobe entryway and wandered into the land of Narnia. There, they discovered spiritual truths brought forth through a wonderful tale called *The Lion, The Witch and the Wardrobe*, written by C.S. Lewis. In these tales of Narnia, Lewis didn't write an allegoric, match-for-match, story of Jesus. Instead, he tried to imagine how Christ might come to a world different from ours.

Every Sunday during Advent, we welcomed visitors from Narnia who told us about part of the story; making connections between the world of Narnia and our spiritual lives of faith. Lucy told us about the lamp post which we were able to connect with Christ's light leading

the way in our lives. Mr. and Mrs. Beaver invited us to a tea party at their house where the children sipped from fine china teacups as they explored themes of hospitality and invitation. The White Witch of Narnia made an appearance in the third week, tempting Edmund, and the congregation, with sweet, powder-covered Turkish delight along with her offer of power and plenty. On the fourth Sunday of Advent, Father Christmas came and gave all the children spiritual gifts of faith, courage, hope and hospitality. And then, on Christmas Eve in the midst of the celebration of the baby come among us, Aslan's voice could be heard encouraging us to take our experience of knowing the good, kind and strong lion as a way to know Jesus better.

As we embarked on this Advent journey I was worried about the reaction of the congregation to using a children's story as a part of our church life together. Would they think it was foolish, silly, irreligious or unnecessary? I hoped not. And so, with a leap of faith and a lot of promotional materials and

explanations, we decided to take a chance and see what might happen.

The result was a wonderful combination of joyful expectation, squeals of delight and joyous celebration. Our congregation prepared for Christmas with a little foolishness and holy whimsy in order that we might receive God's foolish and overflowing love for each one of us.

We were drawn deeper into the story of our faith, hearing the Gospel story with new ears, and in new ways, this Advent season.

Aslan was on the move. We began in an Advent land where it is "always winter but never Christmas," and we ended with the victory of Aslan and the return of joy and light.



Above: entering Christ Church 'through the wardrobe' to embark on a Narnian journey. Below: parishioners worship beneath a sky of snowflakes and children reenact a Narnian tea party with Rev. Susan Oliver.



...to see the Good News with new eyes

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We often talk about the joy of seeing Christmas through the eyes of the child. In Advent, one of the most powerful things we can do is try to see Jesus through the eyes of a new believer. We have heard the Christmas story so many times that it starts to feel predictable; when the coming of Christ to the world is a strange tale with unexpected players and world-changing consequences.

In his Narnia series, C. S. Lewis sets out to try and shock readers out of their comfortable ways of

thinking about God by translating the story of Jesus into the fantastic tales of the Pevensie children and their encounters with the lion, Aslan. We spent Advent revisiting these books so that we could approach the holidays with fresh eyes and renewed excitement.

When Lewis was writing the Narnia books, he shared his drafts with his close friend J.R.R. Tolkien, whom Lewis had been steadfastly supporting through the drafting and re-drafting of *The Lord of the Rings*. Lewis hoped for a similarly supportive reaction from Tolkien. Instead, Tolkien "disliked [Narnia] intensely." Compared to the rigour

of Tolkien's own imaginary world, Narnia was an eccentric jumble of creatures, stories and ideas. According to one Lewis scholar, Tolkien "so strongly detested [Lewis'] assembling figures from various mythologies in his children's books that he soon gave up trying to read them." Lewis was crushed.

Tolkien, in this story, reminds me of the older brother in the parable of the prodigal son--the person who sees someone else enjoying themselves, and is furious about it because they didn't get to that place of joy through proper channels. We are often more like the older brother, and more like Tolkien, than we may want to admit. We want rules to follow. We want to know that we are on the right side of history. We want consistent narratives and clear story arcs, taking place in a world that is understood to its last detail. In our hurry to decide what we are called to do and who we are called to be, we sometimes leave very little space for the God who is supposed to be doing the calling.

In contrast to Tolkien's meticulous world-building and our habit of careful planning, Lewis offers an impromptu party, where

Father Christmas interrupts a grave mission to hand out piping hot cups of tea, complete with milk and sugar, to suggest that everyone take a rest. Aslan the lion is a powerful force for good but, like Jesus, he often subverts our expectations and challenges our beliefs about how a leader should behave. He is a good lion, but not a tame one. In his book about Narnia, Rowan Williams describes the magical place as belonging to an "unpredictable world of Grace" which overthrows "self-made bonds and human power games" to remind us of the "sheer surprisingness of the world we inhabit." As our parish shared meals with beavers and heard whispers that Aslan was on the move this Advent, we allowed ourselves once again to be surprised by the Good News that God dwells with us.



Left and above: Lucy (Abbi Penner) and Father Christmas (Nick Trussell) pay a visit to Christ Church Messy Christmas Dinner.