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Edmonton diocese celebrates ordination to diaconate

MARGARET GLIDDEN
Edmonton Editor

Maryann Amor and Shelly King were ordained to the diaconate by the Rt. Rev. Jane Alexander on November 4, 2019, Feast day of the Old Testament Saints, at All Saints' Anglican Cathedral, Edmonton.

In the Gospel of John (13: 1-17), read by the Rev. Dr. Joanne Neal, Jesus washes the disciples' feet (the symbolic act of a deacon and the calling of every Christian), and tells them: 'So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you.'

The Rt. Rev. Victoria Matthews, Episcopal Commissary, gave the Homily address and asked members of the congregation to recall a time they have been presented with the opportunity to wash Jesus' feet. "Did you choose accept, or walk away from the invitation?" she asked.

She compared the role of the deacon in the church and the world to "scratchy underwear"—that won't allow the wearer to get comfortable because it causes nagging discomfort.

"The point of the discomfort is to get you, as an individual and the Church as the Body of Christ, to respond to the pain and injustice that abounds in this world," she said. "Such action is not an optional extra for Christians, let alone deacons. Jesus repeatedly teaches that caring for others is essential to discipleship."

As baptised Christians, we are called to works of mercy, Bishop Victoria said. As the congregation heard in Colossians (3: 12-17), we are also to "clothe ourselves with compassion, kindness, humility, meekness, and patience....And let the peace of Christ rule in our hearts, to which indeed we were called in



November 4, 2019, clergy of Edmonton diocese celebrate with Bishop Jane Alexander and Bishop Victoria Matthews, the ordination to the diaconate of Maryann Amor and Shelly King.

the one body."

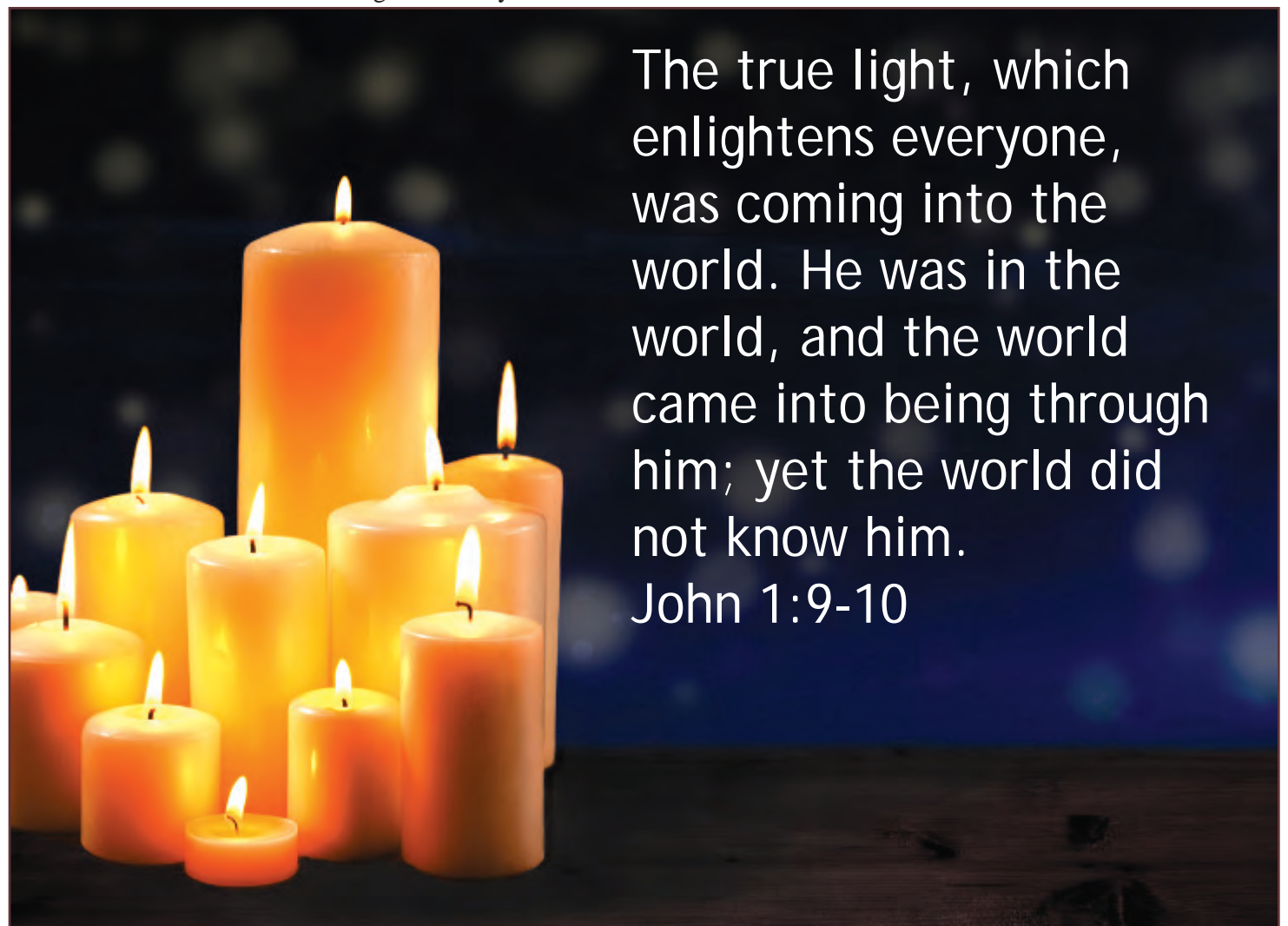
To reflect Christ's presence in the world Jesus died to save, deacons must abide in Christ through

prayer, and study of scripture and the sacraments, said Bishop Victoria turning her attention to Maryann and Shelly.

"Your diaconate is about calling the whole Body of Christ to service that is born of deep communion with Christ," she said. "It is teaching the Church to deeply abide in Christ and then to show them how to wash feet, the feet of the last, the lost and the lonely, the very feet that belong to none other than our Saviour Christ."

Friends, family, and colleagues witnessed the presentation of Maryann Amor for ordination by the Ven. Richard King, Donna Harker, and Harriet Campbell; and Shelly King by the Rev. Canon Maureen Crerar and Noreen and Doug Soneff.

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The true light, which enlightens everyone, was coming into the world. He was in the world, and the world came into being through him; yet the world did not know him.
John 1:9-10



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Diocese celebrates of ordination to diaconate, continued

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Leading the examination of the candidates, Bishop Jane told Maryann and Shelly of their special calling to the ministry of

servanthood, and their role to make Christ and his redemptive love known, by their word and example, to those among whom you live and work and worship. “You are to interpret to the Church the needs,

concerns and hopes of the world,” she said.

Together the congregation prayed the Ordination Litany, led by the Rev. John Gee, and the new deacons were vested

with a stole and dalmatic. Bishop Jane presented deacons Maryann and Shelly with a Bible and the congregation welcomed them with joyous applause.

Faith reflections

Prior to their ordination, Maryann Amor and Shelly King were asked to reflect on their faith journey for *The Messenger*.

The Rev. Maryann Amor

Maryann Amor was baptized in the Roman Catholic Church and grew up attending both Catholic and Anglican churches (her dad was Catholic, her mum Anglican) in Squamish, B.C. Her journey toward ordination began with an unexpected call to ministry while she was studying dental assisting in Nanaimo in 2002. She describes the 17-year journey since as a roller coaster:

“At times, the journey was awesome: I could see amazing sights and felt on top of the world. At other times, however, it was so chaotic I felt like crying and screaming at the same time. God did more than just call me to go for a crazy ride. God helped me to face all those dark stretches of track; each sudden drop in altitude, each unexpected sharp turn. God gave me strength, courage, and resilience; a resolve to keep going even when the only thing I wanted to do was jump off and move on to something safe and easy.

“I am extremely grateful for Richard’s (King) mentorship as my training incumbent here in Edmonton. Even though, I knew I had a sense of call, I often thought God had made a mistake. However, Richard has helped me to see that I have gifts and my gifts are valuable in the church. Also, his way of thinking about the church, with a focus on equipping members of the congregation and empowering them to realize their own gifts and belovedness, aligns with how I always imagined I would be as a priest.

I learned, while teaching both at New College (University of Edinburgh) and at the Vancouver School of Theology, that my gift is the love I have for those entrusted to my care (ie. students or parishioners). By loving others (by supporting and encouraging them, by

doing whatever is necessary so that they can thrive, by ensuring that all are welcome and included), I can make an immense difference in their lives and in the church as a whole. Working with Richard has shown me that I can be a priest who does this and I am truly grateful that he is my mentor.”

Looking ahead to ordained ministry, Amor hopes to one day become a parish priest.

“I am not actually sure it matters what I want,” she says. “If I have learned anything over the past 17 years it is that God’s plans are not necessarily my plans and if God wants me to do something, it seems to happen.

“When I look back, I am so glad I took the risk to get on the roller coaster. Actually, I don’t think I will ever get off. I have learned so much, have become a lot stronger and have met the most amazing and wonderful people who have blessed my life in so many ways. I still don’t have a clue where things are going or what sudden drop off may be on the horizon, but I know God, my safety harness, will never fail.”

The Rev. Shelly King

I came to faith as a child in a Baptist church and grew up in the Evangelical Free Church of Canada. I am eternally grateful for the spiritual foundation that God provided for me there, while also blessed to have learned from the many other expressions of Christian faith that I’ve encountered through my life’s

journey. One of the things I appreciate most about having come into the Anglican Church is that it is, as Bishop Jane described it to me once, “a big tent.” Living out the different flavours of our faith together in this tent can be stretching and requires us all to grow in generosity of spirit. It feels good, right, and timely to be in this place at this season in my life.

The work that God has put on my plate in recent years includes offering spiritual direction, as well as teaching and facilitating in areas related to prayer, spiritual direction and spiritual formation. As my journey toward ordination has unfolded, so has my understanding of the connection between this type of work and the role of a deacon. A deacon is meant to “serve all people, particularly the poor, the weak, the sick, and the lonely.” It’s a clear reference to people who experience these things physically, but spiritually speaking, it describes all of us at

one time or another. The deacon is also meant “to interpret to the Church the needs, concerns, and hopes of the world.” In an age and culture in which so many in our world describe themselves as “spiritual but not religious,” I believe there is a need, a concern and a hope that we are actually well-placed to meet, more so than we might think.

I step with considerable trepidation into the role of deacon, but wait with faith to see what God will do. Along the way I know I will very much appreciate the prayers and the company of those who have made room for me in this big tent.



Maryann Amor, Bishop Jane Alexander and Shelly King invite the congregation to share in The Peace.



Shelly King and Maryann Amor, ordained to the diaconate on November 4, 2019. King is a spiritual director and admin assistant at the Synod Office. Amor is curate at St. John the Evangelist under rector Richard King, as of December 1, 2019.

Sweet Summer Memories of Grandstand Booth

It was with great delight that I read the article about St. Saviour’s pie booth at the annual Vermilion Fair. As a child (in the early sixties) I spent a week with my grandmother in Vermilion. My memories of eating raspberries from her garden and going to the St. Saviour’s booth at the fair are vivid. I saw a dedicated, hardworking group of WA (Women’s Auxiliary known today as the ACW) women enjoying friendship and service as they offered many slices of pie. Helping my grandmother, and enjoying a slice of flapper pie as we rested together when the rush was over, are wonderful memories.

May God continue to bless the ladies of St. Saviour’s as they continue their pie booth!

Sincerely,
Pat (Rogan) Winwood
Good Shepherd, Edmonton



LETTERS TO THE EDITOR

The Messenger welcomes letters and comments. We run as many letters as space permits. All letters are subject to editing. The views expressed in these letters are the opinions of the authors and are not necessarily the views of the publishers.



With heart full of thanksgiving, Bishop Victoria reflects on time in Edmonton diocese

The Rt. Rev. VICTORIA MATTHEWS
Episcopal Commissary
Diocese of Edmonton

Returning to Edmonton for a couple of months was a great joy, exceeded only by the fact that the invitation was extended by the Bishop, the Rt. Rev Jane Alexander. Bishop Jane was remarkably open and generous, and she told me there were no ‘no-go’ areas. She gave me a small binder of areas where I might invest my time and energy and Jennifer Wirun, the Assistant to the Bishop, provided me with a calendar of events. As time progressed there were more and more invitations so, in the end, I had to decline invitations, regardless of how delightful the offers were.

Highlights included Morning Prayer in the Cathedral each weekday at 8.30 with the Cathedral Acting Dean and staff of the Cathedral and Synod offices. Most days I tried to arrive early so I could have a half-hour of quiet time using centering prayer, trying to make sure I was abiding in Christ before the busyness of the day set in. For Matins, we used the new form of Morning Prayer approved this past summer by General Synod and shared the duties of leading and reading of the daily office. After Matins, I returned to +Jane’s office and, with the generous support of Jen, Margaret Glidden, Shelly King and the Rev. John Gee, I launched into the day of emails, calls and visits.

It was a joy to drive up to Cold Lake and spend part of the day with the rector, the Rev Donna Gautier. It had been my extraordinary privilege to baptise Donna when I was the bishop of this diocese. I was also blessed to attend worship at Vermilion, Vegreville and Wetaskiwin, which are also in the rural parts of the diocese. I will also never forget the visit to Frog Lake.

Program-wise, I was thrilled to meet and learn from Fr. Michael Lapsley, Honourary Canon for



Bishop Victoria Matthews leads Midday Prayers during the Edmonton diocese’s 66th Synod in October.

Healing and Reconciliation, who held a course on the Healing of Memories at the Providence Renewal Centre and also a day of facilitator training. Fr. Michael is one of my heroes in the faith and it was extraordinary to meet him in person. He preached so wonderfully at Synod also. Synod, on Saturday at St. Matthias, was a fascinating day hearing about the initiatives and good works being done across the diocese. In the days and weeks following, I heard many laypeople comment that they had been truly inspired by what they had heard and witnessed at the Synod. Beyond Synod I was particularly impressed by the ministry of Intentional Discipleship and the Intentional Discipleship labs.

As many of the readers of this article are aware, I spent 10 years, from 2008 to 2018, as the Bishop of Christchurch in Aotearoa, New Zealand. That Province of the Anglican Communion includes the many islands of Polynesia which are experiencing firsthand the severe effects of climate change. Some islands are no longer inhabitable as the tides have made growing even small vegetable gardens impossible. When I found myself back in Edmonton I was acutely aware that now I was relatively near the Arctic: the other part of the globe experiencing the severe repercussions of climate change. It is a vast world but everything we do, even small things, does have an impact on someone else’s livelihood.

I dearly love All Saints’

Cathedral and was delighted to be in touch again with the marvellous people and their generous outreach. The Ven. Alan Perry, as Acting Dean at half-time, and the Rev. Quinn Strikwerda, as Vicar, offer great ministry support and leadership. Just as I was starting to pack up and get ready to exit the diocese, the Friday

breakfast had started up again and it was such a delight to see university students at the Cathedral early in the morning (very early for guys of that age) serving the breakfast. On Saturdays, I also enjoyed chatting with the Patchwork Saints who sew and have fellowship as they quilt. There is also the Altar Guild at the Cathedral on Saturdays. Its members always have the church building looking beautiful for divine worship.

Early on in my time as Episcopal Commissary, the diocesan ACW (Anglican Church Women) presidents met in Edmonton and I was asked to represent the Bishop on a couple of occasions. We enjoyed a wonderful lunch at the Cathedral and then the Ven. Travis Enright, Archdeacon for Indigenous Ministries, and I gave a quick history lesson about the Cathedral. That evening we were both at the Star of the North Retreat Centre for Travis to lead us in a service of Standing Stones and to hear Indigenous drumming. It made a huge impact on all who attended.

Ecumenical and interfaith relations in the diocese are in excellent heart. I attended with Canon Scott Sharman and his son the Interfaith prayer rally at the Legislature and also the Strathcona County Ecumenical Mission, now in its 30th year in Sherwood Park. More recently I was privileged to attend and participate in A Common Word Dialogue which brings together Christians and Muslims for conversation and fellowship.

Originally, I was meant to fly

out on Halloween, but Bishop Jane asked me to lead the retreat prior to the ordination to the diaconate on November 4th at the Cathedral. I was also asked to preach at Shelly’s and Maryann’s ordination that night. I have such warm memories of the ordinations in this diocese so these events bring me full circle.

This brief return to the Diocese of Edmonton has made my heart full of thanksgiving. You have in Edmonton and across the diocese so much to celebrate. I am aware that finances are tight with the conclusion of the REACH Campaign. But I am also aware that every parish, however small, is doing important outreach ministry. I heard about the soup lunches at Emmanuel in Gibbons, and witnessed Auggie’s Café at St. Augustine’s-Parkland in Spruce Grove. There is the Manna Market at the Cathedral and community meal ministry at St Faith’s. There is outreach to children and the elderly, the overlooked and the lonely. Well done, Diocese of Edmonton!

In closing, let me offer a word of encouragement to the spiritual life of the diocese. I know that alone we burn out quite quickly, because we cannot do the work of the Kingdom on our own strength. We desperately need the power of the Holy Spirit, and we need to abide in Christ if we are to continue to bear fruit. Christ is the vine and we are the branches. Without Christ we can do nothing. In the words of Augustine of Hippo in the 4th century, “Without God, we cannot; without us, God will not.” God in Christ is calling us into a partnership, and the most essential communication between us and the Holy Trinity is accomplished by and through prayer.

You have the most marvellous Bishop in Jane Alexander. Please pray for her and love her, for I know she prays and loves each and all of you. To God be the glory now and always.

In the strong name of Jesus,
+Victoria Matthews

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How does Jesus' expression of himself show up in you?



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

Welcome back to our series of articles in which we're looking at how Jesus defines himself so that we might have a fuller picture of what living a Jesus-shaped life looks like. Thank you for taking the time to read it. I appreciate your time and hope these are useful for you.

To recap from past articles: we have seen Jesus described in five different ways: 'Good Shepherd' (John 10:11). No surprise, and probably the way many of us would automatically think of Jesus. 'Rabbi' or 'Teacher' (Mark 9:5, John 1:38). Again, no surprise. But we have also seen Jesus doing things we would not expect when our picture of 'Good Shepherd' dominates. He leaves people with untended pastoral needs to proceed with the mission given to him by His Father (see Mark 1:36-39). We have seen Jesus inviting people to join in activities we might describe as 'Evangelistic' (Mark 1:16). And he is described in ways we might not expect at all: namely as 'Prophet' (Luke 24:19) and 'Apostle' (Hebrews 3:1). Now, with all these

words being used to describe Jesus, let's look afresh at the passage of scripture we started to look at last time.

"So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his people for works of service, so that the body of Christ may be built up..." (Ephesians 4:11-12).

We see that these five words describe 'functions' given by Jesus to help his church flourish and grow. But there is more. When Christ gave these five functions, he was, in essence, giving five expressions of himself; five expressions of his ministry. He was apostolic, prophetic, evangelistic, pastoring and teaching. We can see then that a Jesus-shaped life – and certainly a Jesus-shaped church – can and

should have all of these functions present or at least developing.

When I think of the people I know in the church family of which I am a member, I can see that these five expressions show up in different various ways in all of them. Some are very caring (pastoral). Others are very good at reminding us of the need to be faithful and obedient to God (prophetic). Others bless us by sharing the wisdom of God that they have discovered (teaching). Some are superb at inviting and connecting with people outside our church (evangelistic). Still others remind us of the need to be mindful of the changing culture in which we find ourselves, pushing us to do what we need to do in order to keep the church healthily relevant as we move into the

future (apostolic).

These all enrich our understanding of what a Jesus-shaped life can look like.

So here's an assignment for you: over the next month, try to observe the people who are part of your church family. Who do you see doing these various things (even if they may not be aware of it themselves)? Which of these do you observe as most present in your own life?

Jesus has given these gifts to his church. We tend to pay more attention to some than others, but they are all there if you look for them and put them to use.

With love and prayers for your ongoing witness to his love.

Richard

The spirituality of dreamwork; how God speaks as we sleep

This series on spirituality and spiritual practices is hosted by members of the Diocese of Edmonton Spiritual Direction Network. This month's article has been provided by Kathy Sperling. Kathy is a spiritual director, writer, musician, and circle facilitator. She recently graduated from the Dream Training Program at the Haden Institute in North Carolina.

KATHY SPERLING
St. George's, Edmonton

A dream of mine: I am sitting quietly beside a lake, meditating, when a swarm of bees attacks me. I run into a lake to escape the bees, they follow me, and every time I try to breathe they sting me more. In the final scene I see my body floating in the water.

It was a nightmare of nightmares for me: bees and wasps were my greatest childhood fear. I woke from this dream feeling terror, so deeply shaken. What does one do with a dream like this?

Jeremy Taylor, a prominent dream scholar, says "dreams are for our healing and wholeness". John Sanford calls them "love letters from God." Sadly, we have lost our connection to this spiritual work that is so prevalent in biblical lore. Dreams can offer insight into our current inner or outer dilemmas, often revealing things about ourselves we do not yet consciously know. Even a nightmare such as the one I've described can be a gift once its meaning has been discerned. The emotional punch that comes with it is to make sure one pays attention!

This was an example of a 'big dream,' because the waking affect remained so strong. I knew I needed its message, so I did the 'dreamwork' on it.

The first thing to take in is the setting: a meditation chair beside a lake.

Meditation and swimming are two things I dearly love. I felt my dream was telling me that my attachments to these



The study of dreams invites us to explore how God might speak through our subconscious.

were about to change, and it would not be comfortable! A death in a dream is often symbolic of a good thing: something of the false self is about to die. The ego has to face the feelings such a shift will evoke. It can feel very threatened, like a part of it is dying! This dream was a gift, a warning to allow for what was to come.

Dreams can contain symbols with multiple meanings. Water for example, is a source of comfort and joy for me; but on a deeper collective level, it often represents the unconscious. Looking at the dream with that in mind, I discerned that I was going to be sent into deep water – inner work – and part of me would die there. Death in

this sense is the gift of God's work in our lives, pruning away the excess and unfruitful parts of our personas.

Dreams can use all manner of ways to get our attention, including plays on words. The fact that I was attacked by bees for example, is telling: the spiritual journey is so very much about "be"-ing. Could the dream also be saying that I need to "be" with my greatest fears, both conscious – on land – and unconscious – in water?

The best way we can know a dream's meaning is not by asking an expert, or consulting books or dream dictionaries. These can all be helpful, but the discernment comes from the Spirit in the form of a deep "Aha" moment; an arrival of both mind and body at knowing truth. It feels peaceful even when a painful insight has emerged. When the meaning of the dream landed in me, I felt a certainty that indeed, God was telling me I had too much dependence on my swimming and meditation as spiritual practices, and that

the comfort received would end, in order to take me deeper in my relationship to the Divine, deeper into what I did not yet know, i.e. the unconscious.

While the message was not easy to receive, I knew that God would give me grace and show me what was in store next: where there is death, there is always new life. Because of my faith, I was able to accept the waning of the comfort I had received from these practices and let them go rather than wonder what was wrong with me. I learned to pay attention to where God was leading, rather than relying on past experience – what 'worked' before. I learned to listen with both mind and body, and to trust my inner knowing when insight arrived.

This is one example of many times my dreams have led, comforted and informed my life. I have seen them do the same in so many lives, I would encourage everyone to consider exploring this mostly forgotten way that God uses to invite us to look inside and hear from Divine wisdom.

Following the footsteps of one family at Christmas

The Very Rev.
JASON HAGGSTROM
St. James' Cathedral
Diocese of Athabasca

The trip of one family – a husband and expecting wife – to the man’s ancestral home was downright difficult. Walking about 75 miles over difficult roads, facing the vagaries of the weather, potential robbers, and growling, grumpy people because they too are on their way somewhere else – families, businesses, lives and countries in chaos all because Rome

wants its taxes. When the young couple found their destination in Bethlehem, there was no room for them to stay in the inn. So, they found a place in a stable, bedded down for the night, and made things as comfortable as possible. An angel announced to shepherds that the baby was born. It was not to the powerful or the rich that the angel went. Glorious bright light during a time of real darkness and then a message from Gabriel and the Message Department: “Do not be afraid!” Like a cymbal crash, the birth of



the timeless Son of God into human history happens, shattering the rhythm and hum of our meager existence. The shepherds left their flocks to see the sight that had been proclaimed to them. They went. They

saw. They worshipped and gave praise to God as they returned to their livelihoods. This is what I hope for you this Christmas – you come, you see Christ and you go home praising God, ready to come back and do that again and again. The greatest thing that can happen in this moment is not a change in position or in place, but rather a change of spirit; like old Ebenezer Scrooge, after his ponderous night, is overjoyed to discover he has not missed Christmas, but gets to enjoy it as a redeemed man with the chance to make mankind

is his own business. We need to come to the manger to see the Child and return to our lives changed people – different because we have encountered the Christ. This message comes not just to the shepherds, to the people of a small town or even to a young couple. It comes to us. “To you is born this day, a Saviour who is Christ the Lord.” You will find him if you seek him. The wise always do. We must go and add our voices to the myriads who are praising God for the wonders he is doing. Jason+

A.S.K. and you shall receive at All Saints', Athabasca

The Rev. CHRISTOBEL LINES
Honorary Assistant
All Saints', Athabasca

All Saints', Athabasca runs a soup kitchen, called A.S.K. It has been open for more than three years, time does fly by. Three teams of three volunteers ensure that the kitchen is open three days a week. God keeps providing not only with finances, but also with food and volunteers, confirming that we are doing what he wants us to do. We can use food items that are either store bought or have been made in a certified kitchen. Soup is crafted

Monday mornings. We make hamburger soup, meatball soup, beef barley soup, split pea soup, chicken or turkey soup and the odd pot of cream-of-potato soup. It was fun when the price of celery sky-rocketed to \$7.89 a stalk, due to a celery juice fad that didn't last too long. Along with one or more bowls of soup, we hand out buns, crackers and granola bars. We also prepare take-out, so our guests have enough soup for another meal. People come

for many reasons. Some come in while waiting for medical appointments, others arrive on court day. Some need a listening ear, some face challenging life circumstances due to addictions. People ask us to pray with them or a loved one and we do. We have shared in the joy of one guest finding part time work,

and shared the hope of another who was heading to Edmonton where they would receive treatment for a medical condition.

You are probably praying for many people, but could you please remember the volunteers and our friends?



Administrative Position Diocese of Athabasca

The Anglican Diocese of Athabasca is looking for a full-time Administrator/Bookkeeper. The ideal candidate should have excellent oral and written communication skills and experience with the Sage bookkeeping program, as well as knowledge of all aspects of payroll processes and reporting requirements. An understanding of the Christian faith and things ecclesiastical would be considered an asset. Closing date is December 15, 2019. To apply, please mail or email your cover letter and resume to:
Anglican Diocese of Athabasca,
PO Box 6868,
Peace River, Alberta T8S 1S6
dioath@telusplanet.net

Baptism celebrated in refurbished font of rare stone

The Rev. LAURETA BLONDIN
Rector, St. Mary the Virgin,
Vegreville

On Sunday, October 27, St. Mary the Virgin, Vegreville welcomed Bishop Victoria Matthews, Episcopal Commissary, and the Rev. Canon Chelsy Bouwman, Canon of Rural Ministry, for a special baptism service. At the beginning of the service, Bishop Matthews said a prayer of thanksgiving and re-consecrated the church font. The font, which had undergone major repairs, was used in

the baptism of Madison Lee Donna Murphy. She was welcomed into the church family with her parents, Courtney and David Murphy, and her big brother, Mason by members of St. Mary's parish and guests. The beautiful font was originally hand carved from a single piece of Tyndall stone by Mr. Tom Ashley of Ashmont and presented to



St. Mary's Church in 1906. Tyndall stone is available from only one quarry in the world located in southern Manitoba and was first used in 1832 for the building of Lower Fort Garry and later become popular for building purposes throughout Canada and the US. Examples of its use in Alberta include the Federal Building in Edmonton and the Banff Springs Hotel. It was also used in the building of the Canadian Museum of

History in Gatineau, PQ and as a decorative stone in our national Parliament Buildings in Ottawa. At some point in the font's long history, the original pedestal broke and it was repaired by slicing out the broken pedestal and inserting a new one made from concrete. Last year the concrete pedestal also broke and another repair was needed. Today the parish is especially grateful to parishioner, Mr. Marshall Stewart for the work he did to ensure the proper

repair and reinforcement of the pedestal with new, matching Tyndall stone.



The Murphy family, October 27, 2019.

Métis priest asks for church's patience following apology

The following piece was originally published by the Rev. Billy Isenor in his blog *Geste of the Great King*.

The Rev. BILLY ISENIOR
St. Augustine's-Parkland,
Spruce Grove

Out of the many things that had happened at the General Synod in Vancouver, one of the most meaningful for me was when our Primate Fred Hiltz offered an apology for the spiritual harm caused to the Indigenous peoples of Canada. It was a historical moment and only the beginning of much needed reconciliation.

If there is one thing I tend to keep close to my chest is that I am Métis. I do so for many reasons. It took me decades to gather information for my genealogy and to properly apply for my Métis citizenship. Beyond the practical frustrations of having to prove I am Métis in a colonial way (having to submit documents to the government to ensure I am claiming Indian status, as well as citizenship), I grew up with the mystery of knowing I was a 'half breed' or 'half Indian,' and was strongly encouraged to suppress this knowledge by my mother who feared for me (she was unsure if we were Métis or Cree). There are some things you can't hide and, unfortunately, I spent my better days being brutally bullied over the colour of my skin. My First



Billy Isenor with daughters Florence, in carrier, and Alison at Rocky Mountain House National Historic Park.

Nations friends took me under their wings and tried to help me discover my roots. They felt the pain I was suffering and sought to share our common ways. I did learn a little bit about smudging, medicines, how to hunt and etc. from those friends. I had a yearning in my bones to practice my traditions.

But those relationships came to a screeching halt when my school told my parents about my Indigenous friends. My school teachers discouraged me from hanging out with those 'Indians' who were 'nothing but trouble.' My school did not know that I was Metis because my parents never disclosed that information.

My mother did not pick up on the teachings. She only has faded memories of grandma singing in Michif, and the times she would dress up my mother like an 'Indian girl' in beautiful

dress, which led to horrible bullying at school. We lost our languages of Michif, Cree and French. Out of concern for her children, my grandma would often tell my mom and her brothers and sisters to say, if they come asking, 'you are French, you are French.' My mother had no idea this was grandma's attempt to keep them from being placed in a residential school.

I was brought up in a Roman Catholic Church that discouraged any Indigenous practices which we were taught were semi-demonic or pagan. My schooling only taught about colonialism and absolutely nothing about the First Nations people of Canada. My Christian upbringing and my public education purposely divorced me from the teachings of my ancestors.

My own story within the Roman Catholic Church took many twists and turns including a stint in the seminary and with the Franciscans. I was strongly encouraged by certain leaders in the church to let my past go for fear it may have a negative effect on my vocation, while others would mock me or be dismissive of my heritage.

The recent apology by my church states that I can practice what my bones have been crying out to do without shame and fear. It states we are on truly part of the Church.

I have lived between two colliding worlds of settlers and Indigenous; finding my place in community has been difficult and often awkward. It will take time to reconcile the hurts of my past and feel as though I truly belong in the Anglican Church.

I was recently asked by a fellow person who must have forgotten I am Métis, 'why can't they get over it?' When I hear the word *they* used to refer to Indigenous, Métis and Inuit, my heart feels separated from the communion of the church.

The day I can smudge without the guilt of feeling it is 'not Christian,' the day I can go to a sweat lodge to discover the teachings the elders and use traditional medicines, the day I can speak our lost language, the day, above all, I'm not afraid to say I am Métis and be accepted in my

local church, will be the day I will feel reconciled in the Church.

It takes time, if not generational time, to heal between various cultural groups. It also helps if the church at the local level lives this apology in a sincere way without putting a timeline on our healing, or trying to tell us how we need to heal. It only takes a few moments to strike someone down with hurt and pain. But such pain can take centuries to heal.

As a lover of Jesus, committed Anglican priest, Franciscan brother and proud Métis, I have only just begun this journey. I love the church with all her warts. I only ask that the church be patient for those of us who are healing from and reconciling the "spiritual harm" committed against the Indigenous, Métis and Inuit of Canada.

Michif Prayer by Norman Fleury

Li bon jeu, not Creatuer, li courage, miyinawn,
paray chee itayhtamawk, kwayesh kapimouhtayhk, marsee chee itwayak
Ka kiskcheetayimoyak.

Lee Michif Weechihik awnsawmbl chee atoushkaychick,
sourtoo lee vyeu chee awpachihayakook li zhen chee kishnamawachik
pour li tawn ki vyaen.

Li bon jeu la direksyoon miyimawn, itayhta chimiyoutayhtamak,
li shmaen chee oushtawynawk pour la nawsyoon
de Michif ota dans not piyee.

Sa prend lee famee di Michif chee shoohkshichik kispin
la Nation di Michif chee shoohkawkw.
Marsee d'twnanan.

English translation:

God, Our Creator, give us courage, let us be of one mind, make us
righteous, thankful, and proud.

Help the Metis to work together especially utilizing our elders as teachers
and preparing our youth for the future.

Lord provide us with direction and inspiration as we build a road for the
Metis Nation in this country.

We must have strong Metis families in order to have a strong Metis Nation.
Thank you and Amen.

Q & A with Billy Isenor about discovering his Metis roots

Margaret Glidden: Were you watching the live stream of General Synod on July 12, 2019 when Archbishop Fred Hiltz, then Primate of the Anglican Church of Canada, offered an "Apology for Spiritual Harm" to Indigenous Peoples? How did you feel in that moment?

Billy Isenor: I did watch Primate Fred Hiltz' apology. This is a great step by the

Anglican Church of Canada, but with my own personal history, it was a moment to hear the words, pray the words, and process the apology. It validates my spiritual practices and the acceptance of my family and my people within the church. There is, of course, a lot of work to do to move forward together. For me, Standing Stones Sacred Gatherings have been a source of healing and a way forward.

Coupled with the decisions at General Synod, there is a great movement forward together as people of our church.

MG: What prompted you to learn more about your Métis roots?

Billy: I have always been interested in my family history, and, in particular, my family's Métis roots. I think what stoked the fire

is that I only heard bits and pieces of our story, but it was mainly hidden from us as children to protect us. When my mother was a child the school system kept asking what culture she came from and my grandmother told her to 'tell them you are French. If they ask, you are French.' Of course, this was to protect my mother from being bullied and prevent the potential of being scooped up and placed in a residential

school. However, there were seeds of truth told in story. I heard a lot about Abraham Salois, the Red River Carts, his hunting prowess, and so on. I had heard stories about grandma singing 'Indian songs' and telling tales of the trickster (apparently, they were quite frightening). So, the veiled mystery left me wanting to know more about my family.

Continued on page 12.

Frog Lake baptisms mark new beginning, healing

FRED MATTHEWS
St. Faith's, Edmonton

Travel back nearly 50 years and you would have found an active Anglican parish in the community of Frog Lake First Nation, three hours northeast of Edmonton. When the last parish rector retired, the community was left on its own. Nearly half a century has passed since Anglican services were held in the community and their church, once also the local school, has deteriorated to the point where services can no longer be held in it.

Earlier this year meetings between Bishop Jane and community leaders led to an apology and set the stage for the Edmonton diocese to repair its relationship with the Frog Lake community. Sunday, October 20th, the Rev. Nick Trussell and

Fred Matthews from the Indigenous Ministries Initiative (IMI) team, the Rev. Elizabeth Metcalfe, rector of St. Saviour's, Vermilion, and parishioners from St. Faith's, Edmonton took a small but important step in rebuilding this relationship. We travelled to the community to lead a Standing Stones service and to baptize new Christians; welcoming them into the Body of Christ.

As with all Standing Stones services, we started with a smudge that was led by an Elder from the local community. Following the opening hymn and opening prayer we proceeded with the baptisms. We were initially expecting six people for baptism but were elated when three more came forward increasing the total number of people baptized that day to nine. It was

incredibly moving to witness the joy in the faces of not only those being baptized but the entire congregation. It was also moving to see many of the 34 people present receiving Communion for the first time.

As we progressed through the



Nick Trussell presides in one of nine baptisms in Frog Lake, aided by Elizabeth Metcalfe.

service, Matthew 18:20 came to mind: "For where two or three are gathered in my name, I am among them." (NRSV) Poignant given the history of the congregation gathered in the small community hall that afternoon. One could not help but sense Jesus' presence in the room that day as we gathered together in community.

Following the service, we stayed for fellowship and cake in true Anglican fashion. We made connections and sowed the seeds that one day, with God's help, will blossom into something truly beautiful. We set the stage for a repaired and renewed relationship with our Christian brothers and sisters in Frog Lake First Nation. It was an important step in this journey of reconciliation.

Auggie's Cafe provides a healthy meal, and much more

MARGARET GLIDDEN
Edmonton Editor

Lasagna, Caesar salad and flu shots were on the menu at Auggie's Cafe in Spruce Grove on Tuesday. One hundred and thirty guests, including Bishop Victoria Matthews, received a warm welcome as they dropped by for coffee and conversation.

The Auggie's Café ministry offers a free meal every Tuesday and, thanks to the blessings of locally-provided donations of food and cash, it is financially self-sustaining. A small army of volunteers provides cooking, clean-up, and conversation that is given in the spirit of helping those in need of food and

companionship.

"We heard about Auggie's some time ago but we thought it was for people who couldn't afford to go out to eat," said Isabelle and George Hotchkiss. "Then we came to their five-year anniversary and now we meet our friends here every week. We wouldn't see them as often if it wasn't for Auggie's."

"I think that's why most people come: to meet people and to socialize," said Spencer Senger who lives on an acreage near Carvel. "You meet somebody every time and they come from everywhere, not just church here. The first time I came it was pretty full so I went and sat with three or four ladies. I found out

I used to live right next door to one of them here in Spruce Grove 50 years ago."

Senger remembers his first meal at Auggie's, too. "They had perogies, cabbage rolls and Kielbasa and I thought, 'gee whiz!' I like the way they cook the vegetables here. They taste like they came right out of the garden."

No food ever goes to waste at Auggie's. After guests devoured four large pans of lasagna, the leftovers were sent home with people the volunteers know are in need of more than one good meal. Volunteers take home any

remaining food scraps to compost in their organic bins.

Parkland County social service agencies, such as the Food Bank and Family and Community Support Services (FCSS), which assist people on a limited budget, tell people about Auggie's to help when they need to stretch their food dollars. In addition, Cobs Bread donates leftover bread and buns and guests can choose items to take home from the bread table.

While some guests dined and chatted with friends old and new, 35 people rolled up their sleeves for a flu shot. Last year St. Augustine's Parkland parishioner Bev Rushton thought it would be helpful to offer the flu vaccine to the patrons of Auggie's Café.

"A lot of our stores hold off-site clinics," said Rushton, who is a pharmacist at Shoppers Drug Mart. "One day I had an inspiration that Auggie's Café would be a good place to hold one as it might be a little easier for people than going to a pharmacy or another location," she said.

"This is good," said Joe and Hedy Glenn about getting their flu shots at Auggie's. The couple also attends St. Augustine's and have known Rushton since she was in grade seven.

"People really appreciate the convenience," said Dana Isenor, a nurse who helped administer flu shots

last year and again this year. "I think we may have encouraged a few people who might not have otherwise gone out to get one."

This year's vaccine protects against four strains of the influenza virus and health officials say it is the most effective way to protect against the flu. During the 2018-19 season, there were 7,698 lab-confirmed cases of influenza, which resulted in 1,976 hospitalizations and 52 deaths. The provincial immunization rate was 31 per cent, which is roughly 1.3 million doses of vaccine administered, compared to 29 per cent during the 2017-18 season.



Pictured above: Bishop Victoria joins Billy Isenor, his daughters and Aaron Parsall-Myler for lunch at Auggie's Cafe; patrons choose from a selection of tasty bread donated by Cobs.



Pictured from top: Bev Rushton administers flu shot to Hedy Glenn as Joe Glenn waits; Dana Isenor administers flu shot to husband Billy while daughter Alison looks on.

Churches encouraged toward solar power investment

MARGARET GLIDDEN
Edmonton Editor

Community members representing several churches and denominations and with varying degrees of knowledge about solar power energy joined members of the Solar Power Investment Cooperative of Edmonton (SPICE) and the Diocese of Edmonton for Community Solar Power workshops hosted by St. Paul's and St. Matthias' Anglican churches in Edmonton.

Welcoming participants, the Ven. Alan Perry, Executive Archdeacon of the diocese, described the collective effort of Anglicans around the world to green our homes and parishes and reduce our carbon footprint.

"The Fifth Mark of Mission: to Strive to Safeguard the Integrity of Creation and sustain and renew the life of the earth, is part of who we are as Anglicans and part of what we should be doing," he said. "For us, reducing our carbon footprint by putting solar panels on the roof, as is the case at St. Paul's, is a significant opportunity to make a difference in terms of the decarbonization effort (embracing renewable energy sources, to cut planet-warming emissions) that's needed for our efforts in creation."

In 2018, Perry encouraged

parishes in the Edmonton diocese to apply for an Energy Transition Acceleration Grant through Eco City Edmonton. Rick Mickelson, St. Paul's building committee chair, researched the City of Edmonton's Energy Transition Strategy and submitted an application highlighting his parish's ongoing efforts to reduce overall energy use by converting to LED lighting and updating inefficient equipment. He also outlined the parish's commitment to a common goal of being better stewards of our planet (God's creation), and reducing greenhouse gas emissions. St. Paul's was awarded a grant and contracted Great Canadian Solar to install a solar PV system. So far, the new system has lowered the parish's annual power bill by \$2,000. These savings are in spite of the fact that the church's power consumption went up significantly after a daycare began operating in the basement of the building.

During the workshop, members of SPICE, including project manager Rob Harlan, chair and founder Warren Sarauer, co-founder Dr. Raquel (Rocky) Feroe and treasurer Gordon Howell, explained how a utility-tie solar system works, and the process of developing a project. They discussed Alberta's existing Micro Generation law and proposed

legislation to enable Small Scale Generation, and the possibilities for developing Community Benefit Agreements between solar developers and community groups.

SPICE is a grassroots organization founded in 2012 as a local resource for the solar and renewables industry, as well as ethical, democratic, energy investing. The cooperative helped develop the Edmonton Federation of Community Leagues (EFCL) Green Leagues program and received a Community Generation Capacity Building grant from the Alberta Government to launch a pilot project. East-west facing churches with sloping, south-facing roofs have tremendous solar energy export potential and would be ideal sites for community



St. Paul's Anglican Church in Edmonton generates solar power through panels on the south-facing slope of its roof.

solar power generating systems. After conducting a pre-feasibility study, SPICE installed meters to monitor energy consumption at three Anglican churches in Edmonton: St. Faith and St. Stephen the Martyr, St. Michael and All Angels and St. Matthias. The sites are being analyzed for their potential to provide Micro Generation, as well as Small Scale Generation not yet a reality in Alberta.

Continued next page.

Cathedral swaps incandescent for LED, lowers carbon footprint

The Ven. ALAN PERRY
Acting Dean, All Saints' Cathedral

Contrary to some of the jokes we've heard, changing lightbulbs is a serious matter, and a way that we can engage in the fifth Mark of Mission, to strive to safeguard the integrity of creation and sustain and renew the life of the earth. This is a task All Saints' Cathedral has recently taken on in earnest. Why change lightbulbs?

Electricity generation in Alberta is a carbon-intense activity. As of March, 2019, 36 per cent of our electricity is generated from coal, 17 per cent from gas plants, and a further 31 per cent by gas-burning co-generation plants. In other words, about 84 per cent of our electricity comes from burning fossil fuels (<https://www.aeso.ca/aeso/electricity-in-alberta/>). Alberta is transitioning to a lower-carbon electricity system by phasing out coal power plants and increasing the use of renewables such as wind and solar generation. (Natural gas will replace a substantial amount of the current coal generation, and it



Alan Perry swaps out a 91 Watt lightbulb for an 11 Watt LED in All Saints' Anglican Cathedral.

is less carbon intensive than coal.) Currently, about 51 per cent of all greenhouses gases associated with electricity production in Canada come from Alberta. According to the Canada Energy Regulator, every kilowatt hour (kWh) of electricity generated in Alberta produces 790 grams of carbon dioxide – the highest carbon intensity of any province. (Quebec has the lowest carbon intensity at 1.2 grams per kWh.)

So it follows that if we use less electricity, we will reduce our carbon

footprint. And that's why we change lightbulbs.

A survey showed that many of the lightbulbs in our building at All Saints' Cathedral are either incandescent or fluorescent. Incandescent lightbulbs are extremely inefficient energy hogs. Fluorescent lights are much more efficient, but LEDs are better than fluorescents. In addition, fluorescent lights contain mercury, a toxic substance.

With Vestry's support All Saints' began a project of greening our Cathedral by the simple act of changing lightbulbs. Step 1 started in July, 2019 when 54 LEDs were installed to replace 26 incandescent spotlights and 28 fluorescent bulbs. We cut the power use of the spotlights by 88 per cent by replacing 91 Watt bulbs with 11 Watt LEDs. Changing the fluorescent bulbs cut power use in those fixtures by 27 per cent. Overall, we now use about 3 kilowatt-hours (kWh) less energy per hour. Assuming that those particular lights are on for an average of about 12 hours per week, that's

2029 kWh saved per year, which translates into 1,603 kg of carbon, or about 1.6 tonnes. Oh, and we'll save a couple of hundred dollars on our electricity bill over the course of a year.

The next step in our project has been to replace a few light fixtures with new LED fixtures. Already we're seeing better light in a couple of areas that were not well lit, and another reduction of energy use. A side benefit of these fixtures is that they are rated to last 50,000 hours. If they're used for about 12 hours per week, they should be good for 80 years.

Going forward we're looking at replacing our ceiling light fixtures with LEDs. We won't stop until there are no lights in the Cathedral that aren't LEDs. And, as we progress, we'll be monitoring our electricity use to measure our carbon savings.

Changing lightbulbs is easy. Every parish can do it, and everyone can do it at home. It cuts our carbon footprint, and saves money. Doing something for the environment is as easy as changing a lightbulb.

Interfaith dialogue calls Christians to greater unity

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

“We are called to be good guests in someone else's story.” The Rev. Canon Dr. Scott Sharman was explaining to an assembled group from eight different churches in Sherwood Park that the essential value for interfaith dialogue is listening. Dialogue, he explained, is a Greek word meaning literally “two words.” Part of the challenge historically, is that Christians have been mostly about monologue. Today's world is pluralistic, and if we are going to live in peace with our neighbours of other faiths, he said we are going to have find better ways to dialogue than we have often done in the past.

Sharman was speaking at the Strathcona Ecumenical Mission, a four-day preaching mission in and around Sherwood Park, sponsored by churches from four denominations: Anglican, Lutheran, United and Roman Catholic. The Ecumenical Mission started 30 years ago when

local churches decided to worship and learn together. At that first mission, they invited a Roman Catholic and an Anglican to lead them in learning to live together, ecumenically. It was such a success, that the churches continued the tradition, bringing in a speaker from a different denomination every year. Currently, the mission has eight events where members of all the churches come together to worship, learn and fellowship.

This year's event, held from October 6 to 9, was led by Sharman who is the Animator for Ecumenical and Interfaith Relations for the Anglican Church of Canada and the Ecumenical Officer and Canon Theologian for the Anglican Diocese of Edmonton. Sharman chose a challenging topic for this year's mission: Interfaith Intersections. As his titles indicate, one of his main interests is ecumenical relationships between churches. The difficulty is that the last 20 years of the ecumenical movement have been marked by what has been termed

an ‘ecumenical winter.’ The idea is that during the early and mid-20th Century, ecumenism was a movement of great hope in the churches. Many people dreamed that the time of coming together again as one church was possible. Then the movement started to slow and to many felt like it was moving backward. But Sharman claimed in his talks that we are moving into a time we might call an ecumenical spring. The movement is showing new life. There are several reasons for this, and one of them is paradoxically the Interfaith Dialogue. Sharman's theme for the mission was how the Interfaith Dialogue is intersecting with the ecumenical movement.

The reason, Sharman told the gathered groups, is that our interfaith conversation partners are more interested in talking to Christians as Christians, rather than as members of a denomination. This is both a challenge and an opportunity for Christians of different denominations to come together “to get our story



Scott Sharman speaks to the Strathcona Ecumenical Mission, October 6-9, 2019. Photo by Stephanie London.

straight.” Over eight sessions, he walked attendees through the scriptural, historical and theological reasons why Christians should engage in interfaith dialogue and how we should do it. Sharman said that this is an important work, and one in which we should all be involved.

Churches encouraged toward solar power investment cont.

Continued from previous page.

With a Micro Generation system, such as the one in operation at St. Paul's, solar modules are installed on the roof and the solar cells convert sunlight into DC electricity. Solar modules can withstand extreme weather, such as hailstorms, have a low degradation rate of 0.5 per cent/year, are low maintenance with no moving parts and come with a standard warranty of 25 years. Unlike solar farm systems, roof-top systems require no additional land and are more efficient (less line loss). During the solar energy generation process an inverter converts DC to AC and synchronizes with the utility grid. Solar supplies the in-house loads first and any extra solar production is exported to the grid for a credit.

According to Harlan, executive director of the Solar Energy Society of Alberta, solar is a rapidly growing source of new generation capacity and is moving toward being the least expensive option as an increasing number of people contribute solar energy to the power grid. Homeowners can apply for grants through the City of Edmonton Residential program and Eco City, while churches are eligible for a Charity Tax Credit. This helps makes zero-carbon, solar energy an affordable and clean alternative to the coal-fired plants that currently produce 36 per cent of Alberta's power.

The first step in the Solar Development Process is to make your home or church as energy efficient as possible and then find a solar contractor (there are more

than 200 listed on solaralberta.ca). Contractors will provide, usually at no cost, a site survey and proposal. Harlan recommends obtaining three quotes. The contractor will facilitate the process of applying for building and electrical permits, signing an

EPCOR Interconnection Agreement, installing the system and completing a final inspection.

For more information about solar as a renewable source of energy, visit <http://joinspice.ca>



From left: SPICE members Gordon Howell, Rob Harlan, Warren Sarauer and Rocky Feroe lead a workshop on solar power for communities at St. Paul's Anglican Church in Edmonton.

Parishes share efforts to fulfill 5th Mark of Mission



On October 5, the 66th Synod of Edmonton diocese heard from four parishes about ‘going green.’ All Saints' Cathedral has made lighting their starting point (see previous page). Youth bottle drives provided seed money for a ‘green audit’ at St. Patrick's, Edmonton, helping the parish develop a systematic three-stage plan for sustainability. Successful grant applications helped St. Paul's, Edmonton install solar panels on its roof. The power generated covers most of their electrical needs, and when the system generates more electricity than the church uses, they get paid for it! St. Augustine's Parkland in Spruce Grove adopted an Environmental Policy in October, 2018. A huge focus has been reducing the ecological footprint of Auggie's Café, which feeds 120+ people every week. Pictured from left: Alan Perry, All Saints'; Kevin Kraglund and Vivian Bell, St. Patrick's; Myron Penner, St. Paul's; Ian Bowden, St. Augustine Parkland.

Immanuel ACW celebrates century of good works and fellowship

MARGARET GLIDDEN
Edmonton Editor

In celebration of more than a century of good works and women's fellowship, Immanuel, Wetaskiwin ACW President Betty Anne Greenwall welcomed 80 ladies from Wetaskiwin, Ponoka, Airdrie, Edmonton and the surrounding area to the Centennial Wardrobe Fashion Show and Tea on Saturday, October 26.

Ready to kick up some fun in her black flapper ensemble, Greenwall invited the audience on a journey back in time, from the 1920s until present day. With the popular music of the day playing in the background, fashion models Sheila Kluczny, Janet Lein, Joyce Sewell and Camille Pessoa twirled, danced and cheered their way down the runway. The picture of enthusiasm and grace, the ladies appeared in an impressive array of outfits. Their looks included conservative beachwear from the '20s; sparkling gowns from the '30s and '40s; a cheerleading outfit and varsity jacket from the '50s; brightly coloured tie-dye t-shirts and dresses from the '60s; Fortrell polyester pantsuits from the '70s; and a full length, embroidered denim dress and stylish casual and career wear from the '80s and from the '90s.

A Bridal Boutique of wedding and brides maids' dresses (likely even worn for some of the wedding ceremonies performed in the church sanctuary upstairs), provided a fitting backdrop for the fashion show. The boutique was one of several displays throughout the church, which featured period clothing and accessories (even hair curlers), dolls, cookbooks and, of course tins of Immanuel's 'infamous' Christmas Pudding - a fundraising tradition started in the 1960s.

Legend has it that, in 1902, the parish's first women's group called The Parish Ladies, was assembled to make meals for Immanuel's 60-year-old bachelor vicar the



Cast of the Immanuel, Wetaskiwin ACW Centennial Wardrobe Fashion Show, clockwise from top left: Joyce Sewell and Camille Pessoa are elegant and sophisticated in classic formal wear; Camille Pessoa, Sheila Kluczny, Janet Lein, Joyce Sewell, Elizabeth, Neyla, Madison, Kailey, emcee Betty Anne Greenwall; Janet Lein is groovy in tie-dye; Sheila Kluczny is bedazzling in baby blue.

Rev. C.H. Andras. (The parish was founded in 1894.) The Parish Ladies set to work helping to build the parish and purchased a house to be used as a rectory. In 1905, they published a cookbook deemed to be the province's earliest known community cookbook. A partial copy, missing a number of pages including the cover, is now part of the Wetaskiwin Archives collection.

The first formal parish ladies' group, the Women's Auxiliary (renamed the ACW in the '60s)

came to be in 1919. The WA had its share of challenges during the '20s, not the least of which was needing to provide the tables, dishes, silverware and water (for beverages and dishwashing) for every church function. In spite of these challenges they ran countless rummage and food sales, suppers, teas and bridge parties. One of the most memorable examples of a successful social function organized by the WA is the prairie chicken dinner which saw members of the Wetaskiwin

community dining on birds shot by the men and cleaned cooked and served by the women. The dinner raised the money needed to pay off the church mortgage.

For the past 100 years, Immanuel's ACW has led many church and community-building initiatives. The ladies support local women's shelters and victim services, as well as women and communities around the world in Inuvik, Afghanistan and Burundi. In honour of Valentine's Day, they host an educational and social day, such as last year's Women in Peril: Building Compassion workshop. They walk alongside vulnerable citizens by making comfort cuffs for local dementia patients, and this year, through the "Grow a Row to Go" initiative, Immanuel ACW donated 115 lbs of fresh produce to the Food Bank and Wetaskiwin Neighbour Outreach.

During the fashion show and tea, young women of the church, including Madison, Elizabeth, Neyla and Kailey, in fancy dresses from the Wetaskiwin and District Museum and the Waterworks Players Society, a local amateur theatre group, graciously served afternoon tea. They poured tea and coffee into china cups from a silver tea service and offered a seemingly endless supply of finger sandwiches, followed by scrumptious strawberry shortcake for dessert.

In recognition of the ACW's centennial anniversary and more than 10 decades of joyful giving, Bishop Victoria Matthews, Episcopal Commissary, presided over a Thanksgiving Eucharist at Immanuel Anglican Church on Sunday, October 6. A special Volume 2 edition of the ACW's *Soups and More* cookbook (the original was produced at the request of loyal Lenten Lunches attendees), was also published for the centennial. For more info, email Betty Anne: greenwall@yahoo.ca.



Photos: Allan Samm, St. Thomas', Wainwright Cub Reporter

Edgerton & Wainwright Communities Give Thanks for God's Gift of Pets

The Rev. ANN MARIE NICKLIN
Rector

On October 6, the nearest Sunday to the Feast Day of Francis of Assisi, the communities of St. Thomas', Wainwright and St. Mary's, Edgerton celebrated God's gifts of animals in our lives. Although we gave thanks for all animals in general, we gave

specific thanks for the blessing of the pets in our lives. We lit candles in memory of pets that have enriched our lives in the past. All pets present were on their best behaviour (except Beethoven at St. Mary's who insisted on singing the song of his people) and their humans managed to the follow the good example they set.

Lac Ste. Anne community supports & loves Iraqi family

SUSAN DANIEL

St. John the Divine, Oneway

The Lac Ste. Anne Refugee Partners welcomed a refugee family to our community late in the summer of 2018. The partners had been trying for more than two years to bring Yasir, Sarah, and their two children, Mallak, and Matti, as well as Sarah's father Sami, to their new home in Oneway.

The welcoming committee's wait paled in comparison to the four-year wait the family had endured as refugees in Jordan after fleeing their home in Iraq. Sarah would later share with the sponsoring committee the family's relief that finally, after moving from one place to another in search of stability and safety, they were given an opportunity to settle in a safe place, with the hope of a safe future.

The family's time in Jordan had been difficult. They were taken under wing by Canon Andrew White, known affectionately as the Vicar of Baghdad. (Canon White had been the vicar of St. George's Church, Baghdad, the only Anglican church in Iraq, until he was forced to leave in 2014 due to safety concerns.) They followed Canon Andrew from Baghdad to Jordan. It was a safe haven for them, but had its limitations. During their time in Jordan, they were not allowed to work and provide for themselves. Both Yasir and Sarah were able to volunteer helping other refugees and assisting Canon Andrew on a volunteer basis. They never imagined this would stretch out to a four-year time period.

Arriving in Canada was both an exciting and terrifying time for the family. Now safe in their home at Yellowstone (a summer village near Oneway where they lived in a home donated by a community member for a year), they understood our committee was there to support



Yasir carries Sarah into their new home in Stony Plain, one year after arriving in Canada.

them in all ways for the next year. In spite of that, they had many challenges, which they met head on. To name a few, they had to learn a new language and customs, obtain drivers' licenses and employment, navigate a new world of finances, banking and medical and dental services, a new education system for the children and ESL classes for the adults, and find their first home on their own – not to mention adjust to winter. The sponsorship community provided support and friendship, walking alongside the family as they gradually found their way.

In December of last year, Yasir cleared a painful hurdle, passing his Alberta Driver's License. His Iraqi driving record needed verification via a translator and that process took from August to late December! After months of relying on others to drive, members of the family were finally independently mobile. A car had been donated to the family and, after four and a half years, Yasir was able to work. He was like a race horse in the chute after the gate opened!

The committee helped him with

his resumé and he began searching for a job. Although January is not the best month to be looking for employment, he gained valuable experience in the job search process and now knows firsthand the amount of work it takes. A few places said there would be work in the spring, but Yasir wasn't prepared to wait any longer.

A job possibility came up through our community network, and Yasir began working in one of the coldest January and February months in recent memory. His desire to work was astounding. He was outside at 4:00 or 5:00 in the morning in the dark doing snow removal and chopping firewood well into March. When asked how work was going, he responded, "Good, but my feet are cold!" Yasir worked circles around the entire crew and was quickly recognized as a great asset to the company. This job was a wonderful, albeit cold, start for Yasir.

Yasir wanted to begin a career that would carry him and his family forward in life. He wanted to train to become a mechanic. Dale Johnson at Country Automotive, Oneway hired Yasir as a service technician and he has been working there ever since. His English improves with every day in the work place. He has excelled at auto detailing and is hoping to apprentice as a mechanic soon. Yasir appreciates working in the Oneway community and looks forward to his career progressing.

Yasir and Sarah studied ESL in Stony Plain over the year. Sami has been a great support to the family as he has taken care of the children while Sarah and Yasir studied. Sami, along with Sarah and Yasir, also had private tutoring from our committee once or twice a week for much of the year and their English language skills have greatly improved.

The children began school in

Rich Valley and made friends there quickly. Both Mallak and Matti have been amazing little sponges over the year. They have enjoyed school, learning to speak English very well and now help their mom, dad and grandpa with their English when needed!

Over the course of the year the family has been getting caught up on dental needs, exploring recreational areas such as the Tri Leisure Center in Spruce Grove and parks and lakes in the area, finding shops that sell familiar foods, exploring the 'foreign' foods of Canada, seeing the Rocky Mountains for the first time, playing in the snow and trying winter sports, making new friends and celebrating living in Canada!

At the end of August, the family packed up their possessions and moved one more time. They have spread their wings and are supporting themselves financially. They are currently renting a home in Stony Plain and the children are attending St. John Paul II Catholic School. Sarah is looking for employment in Stony Plain.

Our community rallied around this family with the intention of supporting them when support was needed. We share our knowledge, provide reassurance and are their friends and extended family. In return, the Lac Ste. Anne community has been gifted with this grateful family's acceptance and friendship. It has been fulfilling for us to be a part of their journey over past year: watching their confidence grow and happiness overcome their fear and uncertainty. Their courage and determination fills our hearts! Formally, our one-year period of support has ended, but our relationship with Yasir, Sarah, Sami, Mallak, and Matti will endure. For this we are truly blessed and grateful!



Pictured from left: Yasir, Sarah, Mallak and Matti try swimming for the first time at the tri-leisure center in Spruce Grove; Yasir and Sarah decorate their van in celebration of Canada Day; Canon Andrew White (seated) is reunited with the family and meets their sponsor group at St. John's Anglican Church in Oneway (also pictured is Sarah's father Sami and Canon White's aid).

PWRDF World of Gifts can make a world of difference



DOROTHY MARSHALL
PWRDF Representative
Diocese of Edmonton

From the time I was a small child growing up in the city, I dreamed of becoming a farmer. Long story short: in my late twenties and the mother of a young family, I finally became one. The focal point of this dream of mine involved milking a cow. Therefore, one of our first livestock purchases was a beautiful, golden brown jersey cow, named Lana. I can still see her incredibly large brown eyes that seemed to look into my soul. My, how I loved that cow!

Twice a day would find me in the barn on my three-

legged stool with my head pressed against her flank, singing as I milked my cow. She produced up to 5 gallons a day, keeping six families in milk, and a bonus calf thrown in each spring.

These days, most farmers get their milk from the store, like other Canadians. Not many of you will ever buy a milk cow... or have need of one. However, there are people who do. In fact, a cow would make a great Christmas gift for someone special in your life! Your special person is not likely going to want to actually do the milking or clean up after their cow gift, however. But there are many people who desperately need the nutrition provided by the milk and would love to have the opportunity to care for your gift cow!

A cow for a family in Tanzania, for example, will help improve the family's nutrition, making the anti-viral medications they rely on to treat their HIV/AIDS effective. Selling the extra milk will provide enough

income so that they can pay school fees and thus send their children to school and perhaps even improve their food security and living conditions. Additionally, the first calf is given to another community member and in this way, your gift keeps on giving!

PWRDF's World of Gifts catalogue (included in the December issue of the Anglican Journal) offers many creative opportunities to choose gifts for someone in your life. In some cases, your donation is matched six times by the Canadian Government in support of our All Mothers and Children project. This matching program means you get the cow for only \$200 (far less than I paid for

Lana years ago!).

If you don't feel a cow is the perfect gift for your loved one, perhaps you have a gardener on your list who would appreciate supporting a fellow "green thumb" in Cuba, improving agricultural methods to build self-sustaining communities. If you know someone with a social conscience who has a concern for the implications of climate change, they might appreciate helping to plant mangrove trees along the shorelines in Bangladesh to protect vulnerable communities from flooding. Alternatively, they might like to help make communities in Zimbabwe more resilient by training women in sustainable agriculture and nutrition.

The possibilities are endless...

These are "gifts that keep on giving"; gifts that can actually give life! What greater blessing could you bestow on the special people in your life?

The PWRDF "World of Gifts" catalogue is also available on our website at www.pwrdf.org. You can access it year-round to choose gifts for other occasions as well. If you would like more information on the work of PWRDF on behalf of Anglicans across Canada, check out the website. You will find many wonderful stories of our projects that are making a world of difference in people's lives both in Canada and abroad.



Q & A with Billy Isenor about discovering his Metis roots continued

Continued from page 6.

MG: How did you trace your lineage?

Billy: I have been doing my genealogy for the last 15 years or so and, in truth, I was already chasing my ancestors when I was a young teenager. I knew I had a great Aunt Suzie who had our genealogy. However, she was hard to track down because her real name is Josephine. After I got my mother to track her down in Ottawa, I discovered that she was a Métis elder for the Ottawa police department. I tried to contact her, but she had died that very week. However, one of my distant cousins helped me with finding our family. Because I wanted to apply for my Métis citizenship for me and my daughters with the Métis Nation of Alberta (MNA), I was able to corroborate the work I had done through the MNA's genealogists.

At this meeting I was overwhelmed with how much information there is about my family. I come from a long line of Métis from the Salois, Laboucane dit Lafournaise, Lucier (Lussiers), Garipey, Gladues, Bouvette, and so on. All traced to the Red River Settlement with many great tales and folklores.

MG: What does your mother think about your efforts to learn about your Métis ancestry?

Billy: My mother is healing and is now proud of her heritage. Because of racism and the practice of assimilation and because the Métis people were treated as traitors for so long, some of this has been hard for her to digest. Again, it has been a



Lino prints produced by Billy Isenor of his great grandfather 5X, Abraham Salois, last of the Métis buffalo hunters, and his wife Suzanne Salois (Bouvette).



lot to process for her. There are many good memories, but also sorrow, confusion and laying to rest who we really are without fear. I was able to deliver a Métis sash to her which she wears proudly, we have shared in tears of joy, picked medicine together (sage) and now we are helping her with her citizenship card.

MG: Now that you have begun to piece together your family history, what does it

mean to you to be able to share that knowledge with your daughters and celebrate your Métis heritage?

It means everything. My daughters can be proud of who they are, and embrace a culture built on both Indigenous

and French family roots - the best of both worlds - that created a nation called the Métis. It has been important for me to remove the secrecy of my ancestors so that my daughters can truly be free to worship the Creator without fear of having to assimilate to colonial ways only. I am glad and proud to share our story with them.

MG: Why/how did you start making prints of your

ancestors' photographs?

I use printmaking to celebrate my history and tell the story of our heritage to my children who help me while I create the prints. I think the images capture the story and emotion of our ancestors. When I produce the prints no two are the same, so they kind of capture something unique that was found in the original photo. For me, personally, when I produce these prints it is like a conversation with my ancestors. I walk with them in their journey so I can tell our story.

The Rev. Billy Isenor is a proud Michif (Métis) and a Franciscan friar and priest in the Order of Saint Francis. He is the rector of St. Augustine's Parkland Anglican Church in Spruce Grove. He is the husband of Dana and they have two wonderful children, Alison and Florence.