



# THE MESSENGER

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## Road Trip to Frog Lake a Journey Toward Reconciliation



Frog Lake Cultural Liaison Herb Stanley speaks to Edmonton diocesan group at Frog Lake National Historic Site.

Photo: Shelly King

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## Edmonton diocese elects Steve London as 11th bishop *Consecration to be Saturday, September 18 at All Saints' Cathedral*

MARGARET GLIDDEN  
Edmonton Editor

After prayerful discernment and with the guidance of God through the power of the Holy Spirit, members of the 67th (electoral) Synod have chosen the Rev. Stephen London as the 11th Bishop of Edmonton.

More than 200 delegates from within the Diocese of Edmonton and Alberta, as well as those canonically resident in the diocese but now physically residing in BC, ON and NS, came together virtually (by integrated livestream and videoconference feeds) on June 26, 2021, for a Service of Holy Eucharist officiated by the Most Rev. Greg Kerr-Wilson.

At the start of the eucharist, Michelle Nieviadomy, Inner City Pastoral Ministry (ICPM) Oskâpêwis, led a smudge ceremony at All Saints' Cathedral in Edmonton (amiskwaci-wâskahikan) on Treaty 6 land. With COVID-19 restrictions limiting in-person gatherings, the service and election proceedings led by Kerr-Wilson, provincial chancellor Karen Webb,



Diocese of Edmonton Bishop-elect Stephen London

diocesan chancellor Ken Holmstrom, diocesan vice-chancellor Lois MacLean, were livestreamed on the All Saints' YouTube channel.

The Very Rev. Alexandra Meek, Edmonton Dean and Diocesan Administrator, read the lessons for Ember Days (Isaiah 44:1-8, Psalm 87, 1 Peter 2:4-10): a time of prayer for the ministry and mission for the whole church.

The Gospel of John (17:6-19) was proclaimed by the Rev. John Gee, secretary of synod and diocesan treasurer.

Former Dean of Edmonton, now Bishop of Calgary and Metropolitan of the Ecclesiastical Province of Rupert's Land, Kerr-Wilson rejoiced at being back in the chancel of the "beautiful, and familiar, All Saints' Cathedral," (filled with the musical splendour of organist Jeremy Spurgeon and Cantor – Kayleigh Spriensma). He began his homily with a reminder that "every single one of us is called and chosen in some form of ministry or other in the life of the church."

While it is good to be called and chosen, he said, "sometimes in a hyper individualised world, where we're all about our self-identities and who we are, we can forget that it is God who does the choosing.

"God chooses for God's own reasons: that you might be my servant, that you might be my people, that you might be that royal priest in a Holy Nation (1 Peter). You get picked for the team and the team's identity is our identity in Christ."

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Heart Garden p. 6



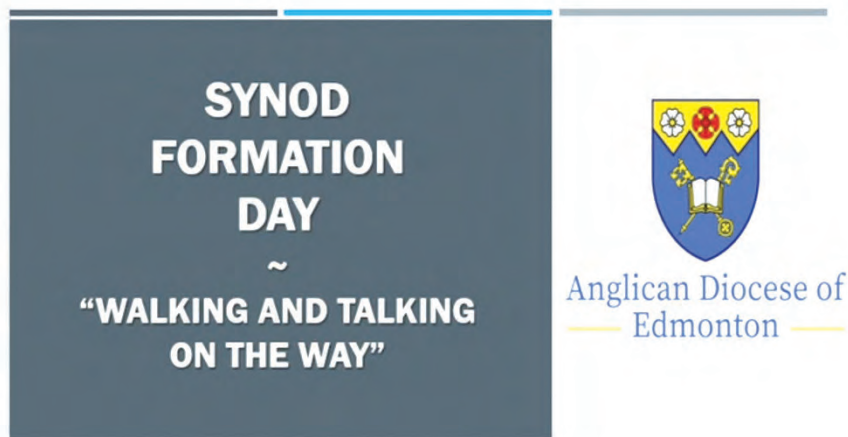
500-km Virtual Trek p. 9



Music Ministry p. 11



# Electing a Bishop: "Walking and Talking on the Way"



Edmonton diocesan canon theologian Scott Sharman le synod formation days in preparation for the episcopal election.

The Rev. Deacon SHELLY KING  
Messenger Staff

Delegates to the electoral synod and interested parishioners prepared for the June 26 episcopal election with two days of reflection and prayer. Just under 70 active and retired clergy met by Zoom on Thursday, May 13. Around 90 members of the laity met, also by Zoom, on Saturday, May 15.

The two days followed the same pattern and included the same content.

The Rev. Madeleine Urion, rector of St. George's by the U of A, led in responsive prayer to begin each day. On Thursday, the Rev. Tim Chesterton shared his talents on guitar to lead a hymn as participants sang safely on the other side of their computer screens in their own homes. On Saturday, Aaron Parker, member of St. Augustine's of Canterbury, Edmonton, led the songs, bringing his musical gifts to the gathering.

After worship on both days, participants settled in to watch a video presentation by the Rev. Canon Dr. Scott Sharman, Canon Theologian for the diocese. Following the theme "Walking and Talking on the Way," Sharman began with a question that is part of the liturgy in the service to consecrate a bishop: "Will you uphold N as bishop?" (*Book of Alternative Services*, page 635)

The question is asked of the congregation, so Sharman asked participants to consider its implications for them and for all members of the diocese. How will we uphold the new bishop? How will we minister in partnership with that person?

This formation day is not about bishops, per se," Sharman said, "or even about how to elect a bishop, but about the wider environment into which bishops fit, namely the synod, and that is all of us."

Sharman encouraged participants to consider

the personal role each one will take in the next episcopal ministry.

"What we're attempting to do (in these gatherings) is some intentional formation of our hearts and minds. We need to look inward and to think about the part each one of us will play.

"The bishop is not going to be the bishop all on their own. It's a job that's too big for one alone. It is a ministry that is meant to be upheld together."

Sharman then unpacked the difference between episcopacy and episcopate. The former describes the structure implemented by any church that has a bishop. It refers to an office. The latter more broadly refers to the work carried out within the diocese. It is an action and, Sharman stressed again, it is shared by all.

Following the video, small groups of about four or five people met in Zoom break-out rooms to discuss three questions:

1. How does a bishop best encourage and enable the order of the laity and the orders of the clergy to have their full voices and roles expressed in shaping the vision, decision making, and leadership of the diocese?
2. In what ways do you feel you are personally being called upon to uphold the episcopate of the 11th bishop of Edmonton? What do you need to be doing to prepare for the part you will have in episcopate?
3. What are some other features of this time and place that you hope our church and the 11th bishop of Edmonton would be adaptive to?

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## Edmonton diocese elects Steve London as 11th bishop continued

Continued from Front Page.

"When we elect a bishop, we elect someone who is called to embody for the church it's unity, but it's unity in that identity as the chosen ones who are called in Christ and who are sent in mission to be witnesses. We choose this person to be a symbol of our unity and to work for unity. We choose this person to lead in proclamation. We choose this person so that they might be instruments by which others hear that they, too, are chosen, and come to their identity in Jesus Christ."

The electronic voting process, coordinated by Data on the Spot (DOTS), saw registered voters use their personal digital devices (smartphone or computer) to make their selection.

After five ballots, members of the electoral synod discerned that God is calling the Rev. Stephen London to lead the Edmonton diocese in God's work of mission and proclamation.

The first ballot featured eight candidates: Thomas Brauer, Robert Camara, Jesse Dymond, Travis Enright, Christopher Harper, Stephen London, Rachael Parker and Stuart Tanswell. Enright (St. Faith's, Edmonton), London and Parker (St. Mary's, Edgerton; St. Thomas', Wainwright) serve parishes within the Edmonton diocese, while Harper (SK), Camara and Dymond (QC), Tanswell (UK) and Brauer (NZ) reside



Looking on as Archbishop Greg Kerr-Wilson declares Steve London as bishop-elect are, l to r: vice-chancellor Lois MacLean, provincial chancellor Karen Webb and diocesan chancellor Ken Holmstrom.

outside the diocese.

After four ballots, London had received 55 votes in the order of clergy (out of 96) and 63 in the order of laity (out of 135). Harper (Bishop of Saskatoon) had received 25 and 42 in each order, respectively, and Brauer (Vicar, Sumner-Redcliffs Anglican Parish, Christchurch, New Zealand) had received 16 and 30. At that point, according to the Canons of the Ecclesiastical Province of Rupert's Land, all three would have remained on the ballot for a fifth vote, but Harper and Brauer chose to step down. Because the canons require the person elected to achieve 50% + 1 of the votes, and do not allow for acclamation, the fifth ballot was held with London's name alone. On that ballot he received 100% in each order, with 86 clergy voting and 126 lay delegates voting.

London, 48, was born in Texas, earned an M.

Div. from Yale University Divinity School, and was ordained a deacon in the Diocese of Connecticut. He was ordained a priest at All Saints' Cathedral, Edmonton on March 21, 2004, by Bishop Victoria Matthews. He has served in the diocese of Edmonton since 2004 as rector of St. Michael's and All Angels in Edmonton and, since 2012, as rector of St. Thomas' in Sherwood Park.

He is currently a member of the Diocese of Edmonton Executive Council, the Strathcona County Ecumenical Mission Committee, the Lutheran-Anglican-Roman Catholic (LARC) Dialogue and the Anglican-Lutheran-Moravian Ecumenical Dialogue.

Steve is married to, and was ordained on the same day as, the Rev. Stephanie London, associate priest at St. Thomas', Sherwood Park; and rector of St. Columba's, Beaumont. Together they have three children: Claire (15), Sarah (13), and Alex (9).

London succeeds the Rt. Rev. Dr. Jane Alexander as Bishop of Edmonton. He will be consecrated and installed as 11th bishop by Archbishop Kerr-Wilson on the morning of September 18th, 11 am MST, at All Saints' Cathedral. Archbishop Linda Nicholls, Primate of the Anglican Church of Canada, will participate in the service which can be viewed on All Saints' YouTube channel at this link: <https://www.youtube.com/watch?v=nHwCyV2cCoM>.



# Sharing Christ's love with all people, at all times

While New Years Day or Advent are times of new beginnings, for us broadly the time of new beginnings is September, when the new school year begins, summer vacations are over – and this year, the Diocese of Edmonton gets a new bishop.



Bishop DAVID GREENWOOD  
Diocese of Athabasca

So, welcome to the House of Bishops Bishop-elect Stephen! If I may, I would like to offer some advice from my “extremely long” duration of 17 months being a bishop:

1. Care for your people. (Some will agree with you, some will disagree, on almost everything, it seems. Some may even drive you crazy from time to time.) However, care for them all. Communicate as best you can. Love them in Christ.
2. Stay healthy. This is a marathon, not a sprint, so take care of yourself spiritually, mentally, physically, emotionally, socially. Do what you need to stay sharp and in

good shape. As much as you are able, live in health, wholeness and completeness.

3. Keep grounded. Focus on your calling, the long-term, who you are and whose you are.
4. Pray.
5. Have fun! Be yourself with your people. Crack jokes (“Did you know there are three types of people in the world? Those who can count, and those who can’t...”), if that’s your style. Don’t sweat the small stuff, and let God own the results.
6. I repeat, let God own the results. The buck doesn’t stop with the bishop, it stops with God. It’s not the bishop’s diocese, it’s God’s. There are lots of issues, lots of stresses, and it seems some days that everything comes at you from left field – be honest, faithful, courageous, do your best, encourage your people and let God own the results.

And that’s it – you probably know all this and more already – but then, I’m just a new bishop :) I have lots to learn myself.

I would like to introduce something new (yet old) for the Diocese of Athabasca:

*As the people of the diocese of Athabasca, to experience and share Christ's love in all circumstances*



*to all people  
so that the family of Christ, the kingdom of God,  
is further established.*

This is why we are here. This is old, because it acknowledges why Christ came: to bring people from the ways of the world to the ways of God. To announce the breaking in of the Kingdom of God. To call people into His family, the family of Christ. To demonstrate the ways of God, our Heavenly Father, so that those around Him would believe.

This is also new because we are explicitly stating that this is our purpose, too.

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## Deep appreciation for varied encounters with risen Christ

Greetings friends! I want to use this first article in *The Messenger* to introduce myself. When I was elected in June, I was surprised and humbled. I want to say thank you for your trust. I am excited about our future together.

As I have pondered what to tell you in only 500 words, I think my central theme is a deep love and appreciation for the great varieties of ways in which people have encountered the risen Christ. This appreciation has come out of my own journey to faith, and my own experience of the breadth of Christian ministry.

My own journey to faith was not according to the textbook. One could say that I came to faith kicking and screaming. I had a chip on



Bishop-elect Steve London  
Diocese of Edmonton

my shoulder coming out of a harsh version of Christianity, and lots of questions that no one could answer. Along the way I met people who were committed followers of Jesus who honoured the place I was in and loved me for who I was. One day, I was at church with my dad who had recently come back to faith. When the priest held up the host (bread) during the celebration of eucharist, Jesus showed up. I can’t explain it, but I knew then that the most important thing for me was the love and mercy of God. I knew I was home. Years later I started ministry, I made the mistake of giving people the answers to questions I had. It took me awhile to realize that other people had other questions. Not everyone thought or felt like me or came to faith like me. I learned to love their stories. It delighted me to see how Christ spoke to people in so many ways and contexts. As a pastor, I now see myself in Barbara Brown Taylor’s words, as a “detective of divinity.” I love to see how God is moving in different people’s lives, how they have found and been found by the amazing love and mercy of God. I have learned there is no textbook.

Another way I have grown in this appreciation has been my own experience of Christian worship and experience. One of the things I love about our Anglican faith is that it is a big tent tradition. We have found ways to hold together people who worship and minister in a wide variety of ways. I have encountered Christ in somber incense and chant as well as in stripped down joyous camp worship. I have found Jesus in churches, in other countries, on the street, in prison, in justice marches, in advocacy, in simple visiting.

One of the things I love about our diocese here in Alberta is that we hold all these together. Rural and urban. High church and low. Justice and prayer. Proclamation and service. It is all connected to God’s great mission to bring healing to the world through Jesus Christ. For me, it is this centre that holds all things together. I see everything I do as for the Gospel. Everything is because of the great love of God for everyone. What drives me is that I want everyone to know how much they are loved.

Steve

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



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

**H**ello again everyone! How was your summer? I trust it was a blessed time for you as we continue to navigate our way out of this pandemic.

We pick up our series on producing the fruit of the

Spirit. We have seen that Jesus calls us all, as a key part of what it means to be missional disciples, to go and bear fruit, fruit that will last.

‘You did not choose me, but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name.’ (John 15:16)

We have used Galatians 5 to help us understand what that might look like.

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

We now pick up our series at ‘kindness.’ We saw last time that all these fruits

seem to link together. It is obvious that kindness flows out of love, joy, peace and patience. It is very difficult to sustain kindness in our own strength without that fruit being sustained by all the fruit of the Spirit in the life that comes from only abiding in Christ.

We may be able to *do* some loving acts of kindness. But we are not called to *do* love, joy, peace, patience and kindness, but for these attributes to flow from our very being.

Simply *doing* acts of kindness is not what Jesus is talking about here. Anyone can *do* that. Jesus is talking about the marks of what it means to be His disciple. We produce fruit as, and only as, we abide in him and him

alone.

So, what is the kindness Jesus has in mind if it is more than simply *doing* kind acts? It flows from the Spirit; the Spirit of Jesus; the Spirit of God our heavenly Father. To be kind and express kindness in word and action is to reflect the very nature of our God. There are many verses that speak to us of the Lord’s kindness in the Bible. They speak of how God’s kindness is to lead us to repentance and is very much linked to God’s forbearance and patience (Romans 2:4). Ephesians 2:7 explicitly links kindness to God’s grace. And that is perhaps the best way with which to understand kindness. Our God redeems us in Christ by his grace. We neither

deserve it nor have earned it. Our kindness reflects the kindness we have received, which flows from God’s grace. We are to be kind, in the way God is kind to us. It is to be kind regardless of how we feel. Just as God’s grace flows unconditionally to all, so we are to show kindness to everyone whom the Lord crosses our path, whether we like them and, perhaps, especially if we don’t.

To be kind as we abide in Christ, is to bring forth the very heart of our God to those around us. We can really see how living in this way is missional then, for it is in the kindness of God in us that our God will draw others to Himself.

*With every blessing, Richard*

## Gratitude, Thanksgiving, Generosity Key to Recovery



The Ven. TERRY LEER  
Executive Archdeacon  
Diocese of Athabasca

**A**s I write this, we are back in our churches and, far more importantly, back in our coffee times following services. In our three congregations, as in most congregations in our diocese, we managed quite well with Zoom services. Yes, some people had to be left out: either because of a lack of technology or

because participating in worship on the phone using a long-distance connection just wasn’t viable. But, for most of our parishioners, the Zoom services, broadcast from our living room, worked well.

We maintained pastoral relationships, as well as could be expected. Parishioners made a point of calling and checking in on each other, albeit never on Zoom. But they did do Zoom Bible studies or shared in the Facebook services of Morning and Evening Prayer. Even as the restrictions were lifted, our congregations managed to share blended services. Oh, not that any of our buildings have internet access, but generous people were willing to offer their data plans to our worship, so that cell phones could broadcast

the services. We’re doing okay.

But each of our congregations and each of our parishioners are experiencing the communal effects of long-haul COVID-19. The most noticeable effect is the severe reduction in income. While some parishioners maintained their envelope offerings during the closures, the lack of in-person services resulted in a deficit in income—in many cases a drop of more than 30 per cent. Re-opening to in-person services will not address the deficit even if it results in an increase in income. The deficit is simply lost income. In addition, early indications are that we are not returning to our pre-pandemic attendance and involvement levels. People who were part-time attenders

have fallen out of the habit of attending worship and yet are no longer sharing in our blended Zoom offerings.

Meaningful ministries of care were also affected by the pandemic restrictions. Meals on Wheels, nursing home services, and even end-of-life visits were curtailed. Funerals were massively restricted. We have restarted, but the losses in pastoral care, just like the deficit in income, can never be recovered.

Then, the opportunities for effective evangelism were decimated by the restrictions. The impact of this is made more complicated by the other deficits, particularly the urgent need for increasing involvement in ministry. There is pressure to do, to grow, and to evangelise, but that pressure is robbing us of

the energy to respond to it.

I think I have a response to this reality: gratitude, thanksgiving and generosity.

Gratitude to God for empowering us during this pandemic. Thanksgiving to our congregations for maintaining worship and ministry despite the restrictions. Generosity, both of time and resources, extended to others so that they might know the love of God through his Church. That’s all too simplistic, but our future will be blessed as we live lives of gratitude, thanksgiving and generosity.

This also means that our recovery will be guided by our gratitude, thanksgiving and generosity. And our ministries will be propelled, our evangelism empowered, our hope fuelled by gratitude, thanksgiving and generosity.

## Electing a Bishop: “Walking and Talking on the Way” continued

**Continued from page 2.**

After a break for lunch, participants watched a second video in which Sharman shared six visions of leadership based on six characters from the New Testament: Peter, John, Mary the mother of Jesus, Mary Magdalene, Paul and Stephen. Again, participants

broke into small groups to ponder three questions:

1. Which of the descriptions of personified types of ministry resonated most deeply with your own sense of vocation and gifts? Do you see these shapes of ministry expressed in other colleagues and people in our local diocesan church?

2. Of the six types that were given, what kind of bishop do you think would be most needed in our local church at this time?

3. What kinds of roles and structures do you see as already existing in our diocese which point to a sharing in the bishop’s ministry of episcopate? In

what ways have these been working well, and in what ways would you like to see them refreshed or further enhanced?

Each formation day finished with another song and closing prayer. Sharman says the two days went as well as possible considering three hours on Zoom cannot

replace the benefits of gathering in person.

Anyone can view the videos and work through the questions, either individually or with others. The videos are available on the diocesan website: <https://edmonton.anglican.ca/series/electing-the-11th-bishop-of-edmonton>.



# St. Paul's, McLennan says good-bye to Padi Leon

Canon PETER CLARKE  
Athabasca Editor

In the latter part of spring, Bishop David Greenwood announced that the Rev. Leon Cadsap would be moving from the High Prairie Parish to All Saints' Church in Fort McMurray, effective August 16.

The parish of High Prairie also encompasses the church of St. Paul's in McLennan, which has services once a month on the third Sunday. Thus, Sunday July 18 was the last service from the Rev. Leon Cadsap, whom we know as Padi Leon - his preferred, non-gender specific title, from his time in the Philippines.

It must be said that St. Paul's, McLennan is a unique congregation. Although an older group, they consist of active members from various churches in the community: Roman Catholic, United Church, Victory Church and sometimes other churches. During his five-year tenure as priest, Padi Leon has grown accustomed to a member of the Victory Church playing guitar, or my Roman Catholic wife organising and playing the music on the very old pump organ. People from varying churches have read the lessons and, one time we even had a priest from the Roman Catholic Church in



St Paul's Anglican Church in McLennan bids fond farewell to priest of five years.

the congregation, such is the unity of St. Paul's.

This time there was sadness in the air at this last service with Padi Leon. In his sermon he explained how he felt called by God to come to High Prairie from his home in the Philippines in 2013 and now he felt

called to serve God in Ft. McMurray. He even reprised the words of the song "Here I am Lord" to explain what happened.

It is poignant that Padi Leon is moving August 16, as St. Paul's is celebrating its 90th Anniversary on August 22, and he will not

be present. However, I am sure the joy and welcoming attitude of the congregation will prevail over sadness. It may be small in size, but the parish has a great heart for Jesus and anyone who walks through the door.

After the service and the final group photo with the Cadsap family we adjourned, as usual, to the old rectory next door for food and fellowship. There is always a surplus of both, in fact, we all stayed enjoying ourselves for about three hours, before making our journeys home.

If you ever find yourself near McLennan on the third Sunday afternoon, drop by. You will be warmly welcomed.

## "Connect" Jamboree October 15-17

Canon PETER CLARKE  
Athabasca Editor

The Diocese of Athabasca is hosting a jamboree at St. Peter's Ecumenical Church in Slave Lake, from October 15 to 17. The idea for the jamboree came about from the desire to fully encompass the members of the family of Christ within the diocese, as well as others. We live in a large geographical area with little opportunity to come together, apart from a synod, which only happens every three years.

As churches re-open to in-person services, it is an opportune time to celebrate our connection through Christ, hence the theme for the jamboree is "Reconnecting through

Christ." The hope is to have a large in-person gathering for this event, unless future restrictions on gathering come into effect. In either case, we also plan to broadcast the event.

For anyone not aware of what happens at a jamboree, let me share with you the plans for this one. People will gather at St. Peter's Church, on the evening of October 15, for fellowship and music. There will also be snacks around - this is an Anglican gathering, after all.

Having said that, everyone is invited to attend. There is no cost to attend unless you require accommodation, or your travel costs to attend. We plan to feed people lunch and an evening meal on

Saturday. There will be a light lunch on Sunday after the service, prior to people leaving for their homes. Everything will take place at St. Peter's Church.

During Saturday there will also be a chance to attend various workshops; presently we have Bishop Larry Robertson and Mr. Mike McMann available to speak. We aim to have additional speakers as well. The Primate Archbishop Linda Nicholls will greet us via Zoom on Saturday. The desire is to fill this weekend, for all ages and to the Glory of God, with prayer, praise, music, learning, fellowship and fun.

Please plan to attend and bring your singing voice. If you are part of a group or

### Diocese of Athabasca



## "Connect" Jamboree. Reconnecting through Christ

**"Faith comes from hearing the message and the message is heard through the word about Christ".  
Romans 10:17.**

## October 15 - 17, 2021.

### St. Peter's Ecumenical Church Slave Lake.

**Prayer, Praise, Music, Food, Fellowship,  
Fun and Workshops**

## FREE - Come and enjoy.

**Details, contact: Bishop Larry Robertson  
yukonbis@icloud.com**

**Special local Hotel rates available.**

A donation table will be available for people wishing to help support this event.

choir, consider sharing your talents during our open-mic sessions. Bring the family. Bring your friends. Let's

make a joyous time of this event. Think of it like a big family reunion - minus the squabbles.

## St. Helen's Delivers May Sunshine to Fairview Seniors

Members of St. Helen's Anglican Church in Fairview delivered a bit of sunshine to residents of Homesteader Lodge in Hines Creek last spring.

Through the program Sunshine for Seniors, St. Helen's congregation paid for and delivered nine vases of flowers for the lodge's dining room tables.

The program, created by Kimberley Fix, owner of Kimberly's Blooms and Gift Boutique, is designed to bring a bit of joy to the residents. Each month a local organisation sponsors the flower donations. St. Helen's, which now makes its home in a store-front space in a Fairview mall, sponsored the flower donation in May.



Pictured at right (L to R): St. Helen's, Fairview members Edna Fix, Inez Austin, Shirley Lof, Kimberley Fix.



# Inherited responsibility to face evils of racism and hatred

*The following letter was written on June 25, and shared over social media, by the Very Rev. Alexandra Meek, Dean of Edmonton; the Rev. Dr. Scott Sharman, Canon Theologian, Ecumenical and Interfaith Coordinator; the Ven. Travis Enright, Archdeacon for Indigenous Ministries; in response to a rash of hate crimes in Edmonton and across Canada.*

**D**ear people of Peace, and fellow children of the Creator,

Yet again, in what has become a disturbingly regular occurrence, two Muslim women wearing hijabs were attacked in Alberta, this time in the community of St. Albert just outside of Edmonton. These atrocities are added to more than a dozen others in recent months. Such cowardly acts have surely not been random, but rather are deliberate hate crimes intended to target people on the basis of their Islamic faith and the public expression of it.

At a recent open gathering for Janazah prayers on behalf of the members of the Afzaal family who were killed in a terrorist attack in London ON just two weeks ago, a Muslim friend and colleague spoke passionately about the need to not simply respond to these instances with increased security measures and political policies, but to “get to the roots” of islamophobia. He asked non-Muslims in attendance to step up in a particular way in this regard.

What are these roots, we might ask? And where do they come from?

With all honesty and humility, it must be confessed that, at least in part, they find their basis in a gross distortion of the Christian faith that is aptly described as “colonial Christendom.” This is, in effect, a heresy, which seeks to co-opt the message of Jesus and the mission of the Church into a system of supports for the historic and present sins of white supremacy, the doctrine of discovery, the enslavement of fellow humans, and cultural and racial genocide.

These roots are the very same that grew the system of the Residential Schools and the wider project of colonisation in this land we now call Canada. The bodies being recovered in places like Kamloops, Brandon, and the Cowessess First Nation, and the more announcements that will come, are evidence of how these roots have grown very deep. The part played by the churches in

planting of those seeds is shameful and tragic. It must be named and addressed.

June 24 is the day in which the liturgical calendar of holy days in the Anglican Church of Canada invites remembrance of the birth of the prophet John the Baptist. His words recorded in the Gospels, and spoken to religious people of his time who had fallen into complicity with oppression, also seem as though they could be directly addressed to us in this place and time: “Bear fruit worthy of repentance... Even now the axe is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire.”

As people who follow the way of Jesus today, we have an inherited responsibility to face these evils, including those that continue to bear the rotten fruits of racism, xenophobia, religious nationalism, spiritual arrogance, and the like in our wider society. It is time to go beyond words on a page into real commitments to action, and tangible systemic changes - to get to the roots of the problem and throw the distorted branches into the fire. One place to start in is the churches themselves.

To the Muslim community in Edmonton and surrounding areas, this is also your home, and you deserve to be safe here. As your Christian neighbours, we commit anew to actively advancing interreligious dialogue and education about Islamic faith and its many cultural expressions, as well as to the building of relationships with Muslim siblings in our communities. We will not allow our faith to be twisted any longer into a justification for violence and hate.

To the First nations, Inuit, and Metis Peoples in this region - territories of Treaty 6 and Treaty 8 - we will continue to listen, and, as we learn lessons which we should have learned long ago, we will turn our expressions of guilt and apology into actions that respect sovereign rights, the restitution of broken treaty promises, and the decolonisation of ourselves and our relationships to buildings, people, and the land.

May God, the Great Creator, the most merciful, the most compassionate, who has given us the will to say these things, give to us and all our members and communities the grace and power to do them.



## St. Augustine's Plants Heart Garden in Remembrance of the Children

The Rev. JONATHAN CRANE  
Rector, St. Augustine's, Edmonton

**F**ollowing a Sunday service at St. Augustine's where we reflected on the reality of finding 215 children buried behind the Kamloops Residential School, Lauretta Howard organised with June Kohar and Pat Jameson to prepare materials for creating a heart garden outside the church as an expression of public mourning and remembrance.

As we continue to work and act for reconciliation, it seemed right to also mourn and remember these children who did not receive such expressions of grief in their own time. Members of the church and community both were invited to create hearts, and “plant” them in the beds near our chokecherry tree, or along the church. As of mid-June, almost 90 hearts had been planted. We remember the children who died and pray for families for whom this discovery has re-opened old wounds.

## Bishop's Column: sharing Christ's love cont.

**Continued from p. 3.**

We are here to experience the love of Christ – and we experience it in many ways, some ‘miraculous’ and some not (though I would argue our everyday existence is a miracle). Even the fact of food on the table, a roof over our heads, and clothes on our bodies is a huge sign of the wonderful provisioning of God's grace for us.

We are to share that love with others – no matter the circumstance, how we are feeling, or what the other person may be like. We are to share that love in all circumstances – no matter how weird, wonky, or wonderful they may be. Christ is with us, of course, in fact goes before us, wherever we go. We do this through our words, words of love and hope and healing, and through our actions, actions of health, care, providing and nurturing. And we do this so that the family of Christ is further established. That people see, hear, and experience the love of Christ for them. That they start to understand just how much they are loved – so deeply that it is beyond words. That they discover that they need not have any barrier between

them and God. That God loves them so much that He willingly died for them – in fact, we killed Him (all of us). That He forgave us that, and everything else that separates us, and invites all to join His family and live in health, and wholeness, and completeness, and know His joy.

We do this so that these others, they too may fully experience the love of Christ in their lives. And they too may share it, and so their families, their friends and acquaintances, may know just how much Christ does indeed love them as well.

This is why we are here. We may have many different jobs, we may belong to many different families and peoples, we may be very different individuals – but we are here to experience and share the love of Christ, so that His family, His Lordship, is further established – and that's what's it all about. This September, let us start anew.

May you be greatly blessed by knowing, deep in your inner soul, the overwhelming love, the total grace, that God: Father, Son, and Holy Spirit, has for you. Amen.

**+David**



# Road trip to Frog Lake a journey toward reconciliation

The Rev. Deacon SHELLY KING  
Messenger Staff

Nearly 100 representatives of the Diocese of Edmonton made the trek to Frog Lake First Nation on Saturday, August 7, to attend the annual pow wow.

A bus, the use of which was donated by Connelly-McKinley Funeral Homes, left St. Thomas' Anglican Church in Sherwood Park at 8:00 am, along with a convoy of smaller vehicles, to make the 240-km journey. Among the many making the trip were a contingent from Cursillo, several volunteers on a Base Camp training weekend, individual families, and groups from various parishes, including those in the east of the diocese, who met the larger group on site.

All had responded to an invitation from Fred Matthews, Lay-Reader-in-Charge of the Church of the Nativity in Frog Lake. Over the past year, as the diocese has worked at renewing its commitment to the Anglican congregation in Frog Lake, Matthews has been getting a lot of questions from people who want to know more.

"I had envisioned this trip to be an opportunity for people from the diocese to get to see the community, meet some of the community members, and learn about its history and culture," he says. "However, the trip took on more meaning when the discovery of the remains of children in unmarked graves adjacent to the former Kamloops Residential School sent shock waves across the news wires."

Acknowledging the tragic events of our shared history continued as the diocesan group made a stop before attending the pow wow. Matthews had arranged for a special meeting at the Frog Lake Historic Site, where a monument commemorates the Frog Lake Massacre. There, Herb Stanley, Elder and Cultural Liaison for Frog Lake First Nation, took time to speak to the group.

With storm clouds in the west creating a sharp contrast to his quiet and gentle manner, Stanley described the circumstances that led to the massacre: how

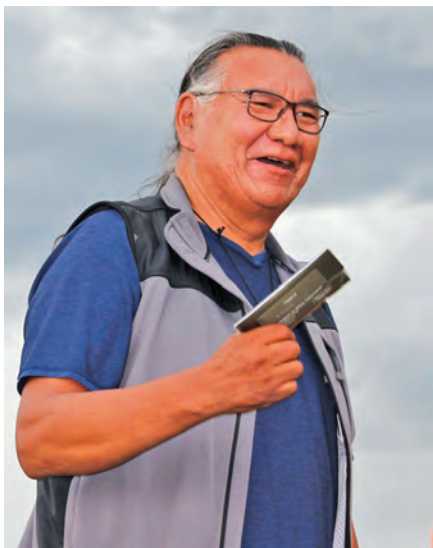
three tribes had been squeezed into an area normally occupied by one, leading to food shortages and even starvation; how anger was boiling up over the way treaty agreements were being managed. Conditions were ripe for the Riel Resistance to recruit members to their cause.

Violence broke out on April 2, 1885, when nine settlers, including government officials and two Roman Catholic priests, were killed.

In all such conflict, dividing lines are not clearly drawn and innocent people are caught up in the violence.

Stanley told the story of a 14-year-old Cree boy who, hearing gun shots, ran toward the fighting. He found one of the priests wounded on the ground and tried to stop his bleeding, to no avail. He stayed with the priest until he died. The boy was Stanley's grandfather, George.

Stanley also spoke of the many ways that early settlers and the people of Frog Lake helped each other, trading goods and knowledge. He praised Chief Chaschakiskwis, the first chief at Frog Lake under the colonial system, for the far-sighted provision he made for his people. Then Stanley brought that good will into the present, telling a personal story of how he was recently approached by a Caucasian person he didn't know, who said how sorry he was about the discovery of the graves of children at



Cultural Liaison Herb Stanley shares the story of the Frog Lake First Nation.

## Did you know?

The Cree name for Frog Lake is "ayik sakahikan," and the two reserves that are referred to as Frog Lake First Nation are Unipouheos and Puskiakiwenin.

former residential schools. Stanley was touched but assured the man, "we know you didn't do it. We don't blame you."

For Stanley's listeners, it was a moment of grace.

Then the storm arrived, the heavens opened, and everyone dashed for their vehicles to drive the last few kilometers to the pow wow, where everything was so thoroughly soaked that it had to be moved indoors to the nearby arena. With remarkable calm, nearly 1,000 people packed their things and relocated the huge event. Drummers and dancers set up and got on with the various competitions that would take them through the rest of the day.

"The pow wow was amazing," said Dr. Mark Armstrong, there with his group of Base Camp volunteers. "The athleticism, the vibrant colours, the amazing headdresses and accoutrements..."

Cathy Allen, the rector's warden from St. Luke's in Edmonton, drove one of the many cars that came in the convoy. She said the pow wow whetted her appetite to know more about the meaning behind the dances and all the colourful and intricate regalia.

David Holehouse, Cursillo Lay Director, says his group decided to attend after Matthews spoke at one of their gatherings and sparked the idea of a "reconciliation ride to learn more about our First Nations brothers and sisters."

"For me and many others," he says, "there was great emotion and sadness as we gathered by the historical monument. It was also a day of wonder as we encountered the grace and warm welcome of the community at their pow wow. For me, it kindled a great sense of love and solidarity with these beautiful, kind, and talented people."

Matthews arrived back at St. Thomas' with the bus at 8:00 pm and was out at Frog Lake again Sunday morning with his congregation. For him, the day he had organised had been a successful step forward in the ongoing work of reconciliation.

"This trip became an opportunity for us, as a Church, to show Indigenous people we stand with them, and we are committed to repairing a broken relationship. I was hoping that wearing their clergy shirts and collars under their orange shirts would give the clergy of the diocese who attended the opportunity

to enter meaningful conversations. I did hear from some that they indeed did get those opportunities. I have no doubt that the people who had those conversations will return to their home communities and tell others about that dialogue, and that the people from our diocese will return to their home parishes to do the same. The Holy Spirit was definitely present that day."



Families from across North America follow the "Pow Wow Trail" each summer, with hundreds of youngsters participating from a young age.



Even a deluge of rain did not stop the dancing and drumming competitions at Frog Lake Pow Wow.





# Queer Muslim advocate’s memoir promotes understanding

MARION BULMER  
St. Thomas’, Sherwood Park

The complex, gritty, moody, memoir *We Have Always Been Here*, by Samra Habib, challenges the reader. Though I am recommending this book, I do want to caution some of the sexuality may be shocking. It was for me, but there is still much to recommend.

In her memoir, the author speaks to us about a community of people who are marginalised. The community Jesus identified as his primary ministry: those poor in spirit, in fear, in sin, or the foreigner.

In this book we are introduced to a family of Muslims in Pakistan. At first glance one might think, what is the problem? They are devout Muslims living in Pakistan. But they are Ahmadis, a peace-loving sect founded in the late 19th century who, as a minority community in Pakistan, is persecuted.

The author’s family fled

Pakistan seeking safety in Canada. They arrived in Toronto as asylum seekers in 1991. There are always people seeking safety.

They are part of a Muslim community which believes women should lead sheltered, subservient lives.

Samra is sexually abused as a small child and her family is ashamed. They don’t want anyone to know their child was compromised. They hide the abuse which has always been here.

Life in Toronto was difficult, as Samra was the only member of her family who spoke English when they arrived. She became the adult of the family group as she interpreted the world for her parents. This reversal of roles in a new country is common. Again, the challenge of language and culture



in a new place, has always been here.

An arranged marriage, a betrothal and, ultimately, the breakdown of that engagement of marriage, is a present worry and concern for many young women in the world and in Canada.

Eventually, through her torturous journey of life, Samra realises she is not

heterosexual. It is a historical truth that the LGBTQ2+ community has been often hidden, is often afraid, often misunderstood. The world of queer, black, Muslim women in Canada is not large because many are still hidden away. But they have always been here.

Where we see redemption in this book is Samra’s understanding of herself, which she realises through creative expression. She writes that when English is not

one’s first language it is hard to express the pains, the hurts, the sadness. Ultimately, she is able to share her sexual orientation with siblings and eventually with her parents and is told that they still love her; she is still their daughter. She becomes an advocate for the LGBTQ2+ community. Importantly for her journey, she finds a LGBTQ2+ mosque called Unity Mosque in downtown Toronto, where she can again worship. It is an accepting, loving community where she can say prayers and openly worship Allah.

This book challenges me/us to be in relationship with the marginalised - people who are, and have always been, with us.

Marion Bulmer is a member of St. Thomas’ Anglican Church in Sherwood Park and an avid reader of books from a variety of genres, including memoirs, non-fiction, spirituality and theology. In her words: “my joy of reading helps bring balance to the busyness of life.”

## St. David’s garden helps Edmonton Food Bank Beet Hunger

The Rev. Dr. RENEE DESJARDINS  
St. David’s, Edmonton

The hymn “For the Fruit of All Creation” (Common Praise #259) which is set to the lovely Welsh melody, Ar hyd y nos, came to mind as I admired the garden St. David’s planted for the Edmonton Food Bank. (You can listen to a recording on St. David’s YouTube channel.)

Last year we had three garden boxes made from old garage doors;

this year two more were donated by Jim Kadatz in memory of his mother Grace Kadatz. Grace served on the altar guild, ACW, as a vestry secretary, and as newsletter editor, among other things.

Potatoes, tomatoes, onions, beets, zucchini, carrots and chives are growing in our garden this year. Parishioners take turns watering the raised garden beds, a necessity in this hot, dry season. We look forward to the fall when the harvest is ready to share.



## WE Fills Rector’s Car with Wainwright Food Bank Donations

The Rev. RACHAEL PARKER  
Rector, St. Mary’s, Edgerton  
St. Thomas’, Wainwright

The parishes of St. Thomas’, Wainwright; and St. Mary’s, Edgerton (WE) donated non-perishable food items for the Wainwright Battle River Food Bank.

While dropping off donations, WE was invited to sign a card of

appreciation for the community’s tremendous hospital staff. The congregations, along with community members from both CFB Wainwright and Edgerton, collected 509 items - enough to fill rector the Rev. Rachael Parker’s Ford Explorer!

Our fantastic community is blessed by God and we try also to be a blessing to God’s people.



# St. Mary's, Ponoka senior completes 500-km virtual walk



George Crowhurst, a long-time member of St. Mary's Anglican Church in Ponoka, recently completed a 500-km virtual trek along the Colorado River.  
Photo: Emily Jaycox/Ponoka News

**MARGARET GLIDDEN**  
Edmonton Editor

George Crowhurst may not have been able to meet for coffee and a chat with his friends from St. Mary's Anglican Church in Ponoka every week during the COVID-19 pandemic, but he was going to "sit around and do nothing." Rather, the 94-year-old completed a 451-km virtual trek through the Grand Canyon.

After hearing about his friends' virtual adventures around the globe, to places like Portugal and Australia, Crowhurst, a member of St. Mary's since the early 1950s, decided he

would like to see the Grand Canyon from the vantage point of the Colorado River.

"My late wife Jean and I had flown over the Grand Canyon numerous times, and I always wondered what it would look like from the river," he says.

Crowhurst downloaded a virtual walking challenge on his iPhone and set off on his virtual journey through the Grand Canyon as he pushed his walker up and down the empty hallways of his retirement home.

"Depending on how motivated I was, some days I'd walk a km, other days seven kilometres," says Crowhurst. With his phone tracking his steps – all 702,645 of them, he would walk each day late in the afternoon and early in the evening, then log the distance in his walking journal.

"I've always tried to walk to keep active and stay healthy," he says, especially since undergoing open-heart surgery in 2002.

Just two months into his virtual walk, the retired geriatric and psychiatric nurse awoke early in the new year with his "left arm and leg feeling like blocks of wood."

He called an ambulance and was taken first to the local hospital in Ponoka and then to Red Deer to be seen by a neurologist. "He said my carotid artery was 90 per cent

blocked."

The next day doctors at the University of Alberta Hospital in Edmonton inserted a stent into Crowhurst's blocked blood vessel and "I could feel the difference right away," he says.

He says when he got home and called his daughter, a homecare nurse, and the St. Mary's Prayer Warriors, he soon recovered.

"I know what strokes can be like and darned if I was going to be incapacitated," he says.

Ten days after suffering a stroke, Crowhurst resumed his walk and completed his journey in 145 days.

"I went down to the drugstore where I purchased my walker and told them I wanted a 500-km overhaul," he laughs. Pharmacist Jamil Rawji ("who I've known since he was a kid") was inspired by Crowhurst's story and pledged \$1 for every kilometre he had walked.

Completing his first virtual walking tour well ahead of his 94th birthday on August 7, Crowhurst set a new goal to finish the historic Hadrian's Wall virtual walk through northern England.

"It's beautiful countryside."

He also thinks a virtual Camino de Santiago pilgrimage might be on the horizon.

"Deb Stevens, St. Mary's and her daughter Chelsy (Bouwman, Canon Pastor for Rural Ministry) walked the Camino in Spain. I might try that one next," he says.

Although he had been participating in Sunday-morning coffee-hour by Zoom, Crowhurst is glad to be getting together with folks again.

Communicating with a digital device is "not the same as when you're with people," he says.

As summer arrived and pandemic-restrictions were lifted, he began spending more time outside walking next to the Battle River in the Ponoka Community Garden where a few members of St. Mary's keep gardens.

"It's so peaceful and lovely. There are birds and deer. I stop and rest if I get out of breath. I listen to my body."

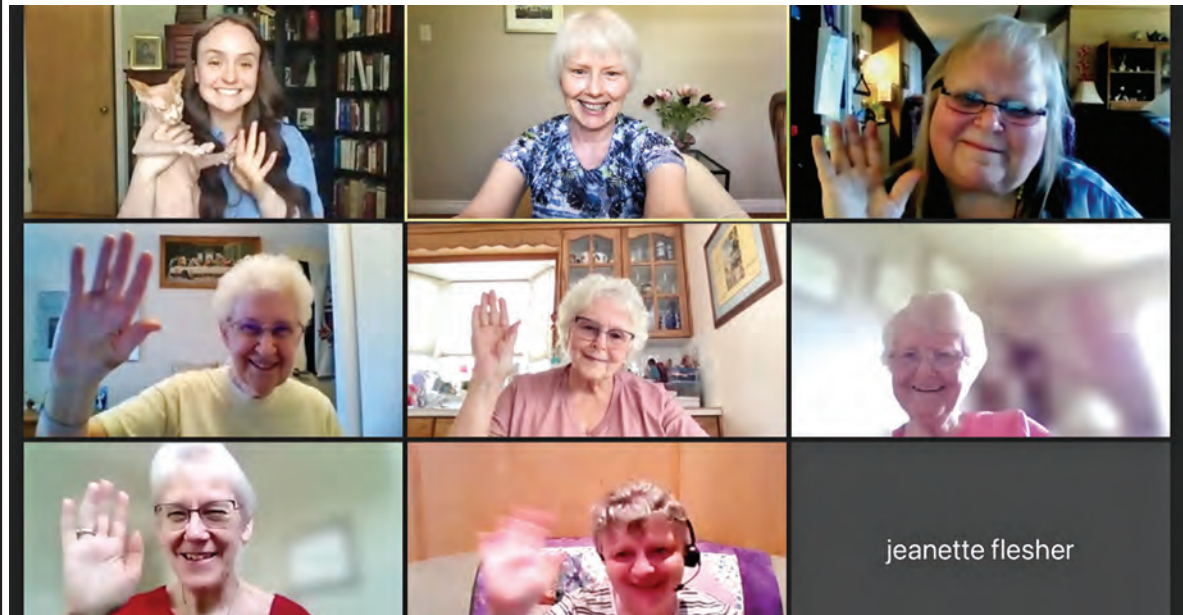
Walking has given Crowhurst an appetite and, at press time, he was looking forward to the family birthday dinner his daughter was planning for him in August.

"She will probably make my favourite meal of roast beef and Yorkshire Pudding."

Maintaining a positive outlook when faced with health issues is something George has in common with his 65-year-old son who he says is the recipient of a double-lung transplant.

When asked what Jean would have thought of his motivation to see the world and stay active (the couple was married for 52 years), he does not hesitate to say "she would have encouraged me. I hope by sharing my story I can do the same for others."

## St. Peter's, Edmonton Shares Pandemic "Surprises" with ACC Primate



ACC Primate Linda Nicholls, bottom row, left, waves during a "Surprised by the Spirit" Zoom chat with St. Peter's.

The Rev. Deacon SHELLY KING  
Messenger Staff

The parish of St. Peter's, Edmonton hosted a special guest at a "Surprised by the Spirit" conversation held on Zoom, Tuesday, June 1. Archbishop Linda

Nicholls, Primate of the Anglican Church of Canada (ACC), joined the session, in which participants shared their experience of being church through the pandemic.

St. Peter's rector the Rev. Heather Liddell and vocational

deacon the Rev. Alison Ward-Westervelt led the discussion using an outline provided by the ACC. It included an opening and closing liturgy and a series of thought-provoking questions, encouraging parishes to think deeply about issues raised since March 2020:

*"What have we learned? What is God calling us to now? What have we let go and do not need to reclaim? What surprises do we need to grieve? What surprises do we need to celebrate? What will we continue to do? What new sparks are flying in your imagination for the life of our*

*congregations?"*

St. Peter's parishioners spoke of anxieties and challenges through the pandemic, but also the ways in which they have "tried harder" to connect with each other; and how they have learned to take risks with what is unfamiliar. Archbishop Linda shared that many parishes throughout the country have "discovered a resilience they didn't know they had."

Archbishop Linda and the national church invited parishes from across Canada to hold these "Surprised by the Spirit" conversations and, from them, to discover what it is that sparks our imagination going forward. The national church is collecting these "sparks" — learnings, questions, and hopes — and will form them into a nation-wide Thanksgiving celebration in October.



# Rural Parts Essential to Wellbeing of Whole - Nicholls

MARGARET GLIDDEN  
Edmonton Editor

On a Saturday morning in early June people from many parishes in the Edmonton diocese and beyond overcame geographic distance through video conferencing to welcome the Primate of the Anglican Church of Canada from her home in Ontario into their homes in rural Alberta.

At the invitation of Canon Chelsy Bouwman, rural ministry pastor, Archbishop Linda Nicholls shared her views on the opportunities and challenges of rural ministry in Canada during a Zoom gathering, offered by the Rural Ministry Initiative, on June 5.

Born in Calgary, where her father worked for the Hudson's Bay Company and raised in Calgary, Edmonton and Vancouver, Archbishop Nicholls has lived and served in rural and urban communities across Canada.

Her first parish as an Anglican priest was a two-point charge in an agricultural and recreational area about 50 kilometres north of Toronto on the edge of Lake Simcoe. As suffragan bishop in the Toronto diocese, she served an episcopal area of suburban, commuter communities along Lake Ontario and the 401 Hwy, and agricultural small towns. As Bishop of Huron in southwestern Ontario she served an area with large agricultural swaths and many small, struggling, rural congregations.

The call of God through Jesus Christ to us as disciples is not bounded by where we live, said Nicholls.



Archbishop Linda Nicholls (second row, second from left), addresses a virtual gathering of rural Anglican parishes in June.

"We must seek to maintain an Anglican presence in rural communities because the Gospel is for everyone at the center of life, wherever that life is lived: in the rural parts of Canada, as much as in the center of cities. Those rural parts are essential for the wellbeing of the whole," she said.

"The core of our faith is simple and clear. It is to be practiced anywhere, in every place, at any time. We are called to live our baptism in our context, our place; where we have been placed by God in ministry by our lives, by our vocation, by our geography. Whether we are in a crowded apartment building in downtown Vancouver or Toronto, or in an isolated fishing village of Newfoundland, or on a grain farm in the middle of Alberta, we are disciples first, by virtue of our baptism... We were created in love and call; maybe at birth through the faith of our family, maybe later in life through the faith of others, or maybe in a direct Damascus Road experience of Jesus through the Holy Spirit."

We have a theological imperative first to share the good news of God's love, she said. And "there is an imperative under our baptismal vows to respect the dignity of every human being, care for the land and love our neighbours: Anglican or not; Christian or not." Caring for the whole community, "simply because we are God's children," characterises small communities. "It is a wonderful gift to the rest of the world and, especially, urban centers where, frankly, most people don't know their neighbours any longer," she said.

"I have been so deeply aware in this time of COVID lockdowns, that my wellbeing is absolutely dependent on those willing to do the hard work to make sure that I have food; that it can be put on shelves in a grocery store or even delivered to the door. We need the people living and working in agriculture, growing our food, tending the livestock, and caring for the recreational areas and nature preserves for the common good. And, most importantly, we recognise the prior right of those who were here before us on the land: First Nations, Inuit and Métis peoples, whose rights we are committed to protecting, under the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), and in our commitment to reconciliation."

You can watch Archbishop Nicholl's address on the Rural Ministry Initiative page of the diocesan website: <https://edmonton.anglican.ca/news/virtual-rural-ministry-gathering-welcomes-archbishop-linda-nicholls>

## Youth-run TYP TOP Bakery in need of funding to continue

MARGARET GLIDDEN  
Edmonton Editor

Edmonton diocesan outreach youth coordinator Clark Hardy announced on social media at the end of July that "with a lot of sadness" TYP TOP Bakery would be winding down its operations.

"Over the past year we were so grateful to receive a series of grants that enabled us to keep our youth employed throughout some of the worst parts of the pandemic," said Hardy, founder and director of the Edmonton diocese's Trinity Youth Project (TYP). "However, our funding has run out, and we also had to find a new kitchen space. We were exploring a few possibilities for partnerships with other organizations but, ultimately, these haven't worked out."

TYP TOP Bakery is a social enterprise baking employment program that comes alongside vulnerable youth who have been marginalised. During the COVID-19 pandemic, TYP TOP helped meet food security needs through church outreach meal programs, such as Manna Market at All Saints' Cathedral; and the takeaway community lunches provided by the PrayerWorks ministry at St. Faith's Anglican Church.

During Pride Month, TYP TOP baked



rainbow cookies in support of vulnerable youth in the 2SLGBTQ+ community. The program also partnered with many local restaurants and coffee shops to offer feature dessert items and baked goods.

"I will dream about the berry babka you had at Easter for the rest of my life," commented one satisfied customer on Facebook.

TYP TOP received support and recognition from local politicians and was featured several times in local news media.

"We are grateful to the amazing organisations, businesses and individuals that have supported us with space, finances and, of course, by purchasing our yummy baking. In doing so, you have helped improve the lives of youth facing barriers in our

community," said Hardy.

Hardy is taking time to reflect on the future of TYP TOP Bakery which he had hoped would grow into a self-sustaining social enterprise. For now, his focus is on helping youth in the baking program transition to other employment, as the program winds down its online orders.

"We don't know what the future holds. Maybe this is goodbye, maybe this is bye for now. Either way, we

thank you for all the love and support over the years!"





# Dr. Joy Berg Makes Music with Residents of Canterbury Lane Dementia Care Wing

CATHERINE BANGEL  
for Canterbury Foundation

With fingers on the keys, and sheets of music open in front of her, Dr. Joy Berg is set to perform inside the memory and dementia care wing of Canterbury Foundation, a seniors care centre in West Edmonton.

Berg is the music director at the Anglican Parish of Christ Church in Edmonton, and she spends every Thursday sharing her gift of music with Canterbury Foundation residents at the suggestion of Christ Church Rector, the Rev. Sue Oliver.

“Given what seniors have been through especially during COVID pandemic, I just thought this would be a way to really support the seniors in our community. Joy is loved in our own parish, and I just thought she would be a great fit at Canterbury where we have many parishioners,” says Oliver.

Today, Berg’s audience is a sleepy and silent group of residents, sitting side-by-side in large armchairs in Canterbury Lane. She breaks into an upbeat version of “Five Foot Two, Eyes of Blue,” first recorded by the California Ramblers in 1925. It’s a lively, catchy and flapper style song that makes you want to get up and dance.

As soon as the piano starts, eyes begin to open, heads begin to bob back and forth, and then one of the residents starts to sing. Berg is now officially singing a lively duet with a woman named Maureen as they hit the chorus:

*Five foot two, eyes of blue,  
But oh! what those five foot could do,  
Has anybody seen my girl?  
Turned-up nose, turned-down hose,  
Flapper, yes sir, one of those,  
Has anybody seen my girl?*

Others start to come out of their rooms and join in. Such is the power of music!

“I will start an older 1930’s war-time piece and Maureen will be singing with me, within a bar. And she knows all the words to every song. It is a marvelous thing to have her beautiful, low voice. There is another lady in the Lane who has



“Coming into Canterbury, into the residents’ experience, is a gift to me.” Dr. Joy Berg



Joy Berg leads worship music during the weekly service in the Canterbury Foundation chapel.

a very high voice. And she’ll get going along with us too. Another man conducts a lot and he was involved with bands. But he just feels the beat and the rhythm,” she laughs. “Music, for sure, brings out a very active part of that group of people in Canterbury Lane.”

“It makes such a difference for the residents,” says Nancy Small, a resident at Canterbury for the past seven years. Her husband, Roderick Small, recently moved over into Canterbury Lane and is the lively, enthusiastic gentleman who conducts and waves his arms to the beat as Dr. Berg plays every week.

“Roderick always played the bag pipes, playing in pipe bands and for numerous weddings and funerals. He really enjoyed playing. I enjoyed it too, just not so much in the basement,” jokes Nancy.

Nancy smiles as Roderick, age 89, waves his arms and mimics the movements of squeezing a pipe bag. She says music is his happy place. She is thankful Canterbury values the gift of music and makes it an integral part of programming at Canterbury.

Berg starts her day playing during worship in the chapel, under the guidance of spiritual care chaplain the Rev. Joanne Webster, associate priest at St. Matthias’ Anglican Church. While church choir music is her passion, she is comfortable heading off to each living space at Canterbury. It is all about making music!

“Coming into Canterbury, into the residents’ experience, is a gift to me,” Berg says.

When asked how she feels about having Berg join her at Canterbury, Webster says, “in a word – wonderful. She brings so much life to our worship services. And the residents really connect with that. Before we were just using recorded music. This is much nicer and livelier. Many of the people who come to the Anglican services here at Canterbury, are part of Christ Church, so it feels like a bit of a homecoming to them,” she says.

Berg was born into a Lutheran family with very musical parents. She grew up singing with her brothers and learned four-part harmony. She sang in choirs, both with the church and professionally with Pro Coro. She has a Doctor of Musical Arts in choral conducting, as well as a doctorate in worship. Recently she retired from Concordia University of Edmonton where she taught for 21 years. She also has degrees in piano performance and learned to play the organ. She is thrilled to add musician-in-residence at Canterbury to her list of titles.

“Joy is so accomplished,” says Webster. “Her music brings worship to a different level. We are so grateful for this gift from Sue Oliver and Christ Church.”

Berg says Canterbury staff have been welcoming and affirming, and being able to play for the residents gives her joy.

“Working with Joanne is very collaborative,” says Joy. “She is so nurturing and honouring of the residents. This is just such a place of respect, and upholding whatever people have to give.”

Article supplied by Canterbury Foundation. Please visit [canterburyfoundation.com](http://canterburyfoundation.com) for more information.



Former piper Roderick Small, a resident of Canterbury Lane, keeps time with Berg as she plays.



From L: Canterbury Spiritual Care Chaplain Joanne Webster; Joy Berg. Photos: Leigh-Ann Smith with Bangel PR



# The closing of a building and new beginnings for HTR

The Rev. REBECCA HARRIS  
Rector, Holy Trinity Riverbend

*The Rev. Rebecca Harris shares her parish's experience of starting anew during a global pandemic.*

I walked away from our beloved church home for the last time on June 30. That afternoon, I handed the keys to the front door to the new owners, with both excitement and reluctance. It had been a long, and very exhausting, journey to that moment. For those of you who know little or nothing about Holy Trinity Riverbend, let me start at the beginning.

Our church was built in 1997 by an eager group of committed, Chinese Anglicans. They worshipped faithfully there for many years, but their membership began to decline, and Bishop Jane (Alexander) thought it would be a lovely idea to integrate an English-speaking congregation with them to keep the church viable and strong. To this end, worship in English began in 2009. Together we shared some wonderful events over the years, each group learning about the other as we shared meals and services.

One of our dreams over the years was to build affordable housing on our property to help end homelessness in Edmonton. We worked hard toward this goal with Right at Home Housing Society and were so close to making it a reality when the pandemic hit in March 2020. Sadly, many things changed then, including that dream.

One of the many difficulties we faced with our church was its location at the end of a dead-end street. For the longest time even Google maps could not find us! We were not connected to city water or city sewage and our sump pump was always working overtime. Over the years the building suffered a litany of issues, including a lot of water damage due to its physical location.

In spring 2020 we discovered black mold in the basement, as well as several mechanical and structural issues. As a small parish we could not afford the very costly repairs needed to bring our church building back to health. So, with heavy hearts, it was determined the best path forward was to sell the building and land. The property was listed on October 1.

While all of this was happening, the pandemic was also upon us in full force. We had only recently re-opened our church doors to restricted attendance in August, so



Rebecca Harris at the pulpit designed for Holy Trinity Riverbend virtual church services.

we had just two months to worship together in our familiar surroundings before the doors permanently closed after our service, Orange Shirt Day, September 27.

For the next six months we dealt with a steady flow of 'lookers' who wanted to view our property. It was a busy time, constantly being on notice to unlock the doors for a showing. Vestry viewed a couple of early offers before a more serious offer came this spring. In the meantime, we had been preparing for this moment by slowly moving what items we could to our own basement

for storage.

We also turned one of the rooms in our basement into our new church space and I led, and continue to lead, worship services each Sunday live via Zoom. It has been a lot more work than I expected, as other parish leaders can attest to. There is so much preparation involved in a virtual service. I wasn't very proficient at it in the first months, but as with anything, I'm learning. The congregation has been very supportive and understanding of our circumstances, thanks be to God.

With a strong offer on the table, and the high probability of a sale, our work really began in earnest this spring.

We had to empty the church of everything that had collected over 25 years which was no small task. Fortunately, we found a temporary home for our grand piano with St. Thomas's parish in Sherwood Park, and we donated our beautiful organ to St. David's parish in Edmonton. St. Paul's parish in Edmonton was able to take a number of items, too.

We donated 130 chairs to FIND, a charitable group that finds new homes for items in good condition. We gave a mountain of dishes and other items to our local Goodwill. Our plants found new homes with

some of the parishioners. Many more things found new homes with interested passers-by for which I am grateful.

On the weekend before we handed the keys over, we arranged for everything that could be recycled to be taken to the Eco Centre, including dozens of paint cans, and various chemicals. We were good stewards to the last day.

On June 23, the Very Rev. Alexandra Meek came and deconsecrated the building. I was surprised at how hard this hit me and the others in attendance. It was overwhelmingly sad to say goodbye to a place that had been with us for every happy event, and sombre occasion. Alex gave each of us a moment to reflect on what the building meant to us and that was very special. Ping and Catherine Fok, original members of the church in 1997, shared a picture with us of the day the church was first consecrated.

Now we will begin looking for a temporary place to worship in the hope we can gather as a family by fall, God-willing. We hope to explore schools and seniors' residences as possible places to worship. We dream of one day building a new church in south Edmonton, where we can open our doors and hearts to the neighborhood. Until then, God is with us, virtually, every day.

## Immanuel, Wetaskiwin Heart Garden an Annual Act of Reconciliation

FIONA BROWNLEE  
Aboriginal and Rural Communities  
Liaison  
Diocese of Edmonton

Every year for the past six years the community at

Immanuel, Wetaskiwin has planted a Heart Garden. The garden was started by the parish in 2015 as a response to the Truth and Reconciliation Commission. It is the community's way of honouring the children who went to Residential Schools and, especially, remembering the children who died and did not return home.

Since the start of the COVID-19 pandemic, the parish has sent activity packages to family

households so they can safely make their hearts at home and bring them to plant in the garden.

This year, the act of planting the garden with homemade hearts and lovely flowers was especially

sad and difficult with the news of the discovery of 215 children, some as young as three, in unmarked graves at the Kamloops Residential School. People who made hearts, on their own or with their children

and grandchildren, expressed devastation over the realisation this won't be (and, it turns out, has not been) the last discovery of a hidden graveyard and missing children.

Immanuel remains committed to the ongoing work of reconciliation with all Indigenous folks and especially with its neighbours in Maskwacis through community outreach projects.





# SJE Church, Edmonton answers call to 24/7 prayer

ROBYN THOMPSON  
St. John the Evangelist, Edmonton

It was two in the morning. The inside of the church was very dark, but in front of the altar a myriad of small candles burned. That was my doing. I had lit the tea lights as I prayed for people who longed for God’s healing. It was the last week of June and with 15 months of pandemic behind us there was no shortage of requests for prayer. As I moved to the next prayer station my eyes were drawn to the candlelight catching on the gold threads in the altar cloth. I felt a stirring in my heart: it was so good to be back in my church again.

When our church had decided to embark on an entire week of around-the-clock prayer, I knew lots of people would snag the morning and after-work timeslots. The digital sign-up sheet made the event easy to organise, but a couple of the middle-of-the night slots were empty. I looked at them and thought, ‘I bet those slots are waiting for me.’ As a mother of four, I am well acquainted with getting up in the night to pray. Of course, most of my midnight prayers have been along the lines of ‘Oh no, someone is sick! Please Jesus, let not the entire household end up vomiting.’ This was totally different. It wasn’t the desperate prayer of a parent longing for sleep. This was an entire hour to cry out to



Robyn Thompson and a team of volunteers at St. John the Evangelist in Edmonton filled the church with prayer stations for a 24/7 week of prayer, June 28-July 3, 2021. The prayer tree was created by Stephanie London.




God with whatever was on my heart. Our church just had a sense God wanted us to pray - really, seriously, pray. Jesus was knocking at the door. God was calling us to remember he is real and to re-establish Jesus as



our foundation. Volunteers had filled the sanctuary with prayer stations. My eyes moved around the beloved space. A big, wooden cross and a large bowl of water had been placed right in the middle of the aisle. We

were invited to pray for forgiveness at that station. I wrote my sins on a small piece of dissolving paper. As soon as the paper touched the water in the bowl it disappeared into nothing. That was where I had started. Then I had prayed for our city and marked my prayers with tiny pins on a map of Edmonton. I prayed for friends to find God and wrote their names on green, sticky-note leaves and added them to the huge tree painted on our north window. I had prayed for other churches in our diocese and our new bishop, elected just a few days before. And I sat a long time on the floor beside the star blanket and prayed through a psalm of repentance and mourning. My eyes roamed over all the other prayer stations. I had thought praying for an hour would be hard, but I was astonished to realise there was no way I’d get through even half of the stations before my hour was up. I hadn’t realised how much I needed this time to pray. Yes, the church was dark, but it was like the darkness of the clouds before a soaking rain. I didn’t know why God was calling us to pray. But I knew I was exactly where I was supposed to be. If you’d like tips on running an around-the-clock prayer event in your parish, we found resources at 24/7 Prayer ([www.24-7prayer.com/prayer](http://www.24-7prayer.com/prayer)) really helpful.

## St. Columba, Beaumont Displays Homemade Heart as Act of Remembrance



The Anglican Church Women (ACW) at St. Columba, Beaumont, made a heart in remembrance of residential school children at their June meeting. The heart was displayed alongside the parish’s thriving chokecherry tree, one of 52 trees blessed by bishops Jane Alexander and Sixbert Macumi as living symbols of a commitment to reconciliation between settler and Indigenous peoples. The trees, a sacred medicine in Cree tradition, were gifted to every parish in the Edmonton diocese for planting on Trinity Sunday, 2014.

*Submitted by Tracey Fodchuk, St. Columba, Beaumont*

## “The Song of the Bow”

*19 Your glory, O People of the land, lies buried in the sweet grass fields.*

*See how the shoes lie empty, waiting for those who will come no more.*

*Their wearers have gone, taken, and what remains lies hidden under fields mowed down by machinery and civilised by fences.*

*20 Do not expect those who took the land to care too much. Do not tell them your sorrow, unless you are prepared to teach them how to grieve, for it is not in them. They got too much for too little, and now they are suspicious, and eager to let the dead lie silent.*

*21 Let the prairie that bears them not rush to sprout, let it not swiftly catch the seed or nourish its growth, because of its buried burden. Let the prairie sorrow as well.*

*22 The children. They were bright, wrapped in orange wings, with the promise of morning.*

*23 The children. beloved and delight of their families.*

*Born to be knowledge keepers, wisdom bearers, life continuers, born to be Eagle, Bison, Bear and Wolf.*

*They were the covenant of a future that was shattered of a promise that was destroyed.*

*The children. The children.*

*24 O people of the land, weep over the children, who were taken, who were loved to death, by those who did not know them, who did not care to learn their names, by those whose love had grown rigid, and narrow stolen, then tossed aside as failure, hidden in the earth for shame. Given no names, given no mourning song that befits a human being.*

*25 See how the shoes are lying empty, unfilled, tiny feet gone, skipping running, walking, dancing all ended. Lives gone unrequited.*

Written by the Rev. Hugh Matheson Rector, Immanuel Anglican Church, Wetaskiwin, June 27, 2021



# PWRDF: Talking about weather no longer an idle pass time



DOROTHY MARSHALL  
PWRDF Representative  
Diocese of Edmonton

For many years we farmed a few miles from the village of Rosalind, Alberta. It was a quintessential rural community, complete with a general store. When you walked in the door to be greeted by the proprietor, Stan, the first topic of conversation would be the weather. I was soon amazed to realise that this was what Stan did all day; repeatedly discussing the weather with his loyal customers!

As Canadians we generally seem to be big on discussing the weather, and it is certainly the main topic of conversation this summer as we deal with record temperatures and lack of rain all across the prairies. For many urban

dweller it is simply an inconvenience, but for those of us who rely on the rain in due season to ensure the crops grow and the pastures feed our livestock, it is a major concern. It is about the changing climate and food security.

Food security and climate adaptation are key factors in the development projects around the world supported by PWRDF. We work with partners in nations where the lack of rain is not an inconvenience but a life-threatening catastrophe. These are people who cannot rely on municipal water systems to keep their gardens growing or crop insurance to get them through until the next harvest. These small-scale farmers cannot feed their children if their crops fail.

PWRDF is currently working with several partners on innovative projects that are improving food security using conservation agriculture techniques. In Uganda, St.



Tree nursery farmers in Uganda plant fruit trees, providing food security and improving soil.

Jude Family Projects is one such group committed to encouraging local food production in the face of climate change. They have taught school children how to turn their school yard into a “food forest”; children learn about nutrition and environmental sustainability. This project provides children with healthy food and teaches them the knowledge to take home and share with their parents, thereby feeding the entire village. They also learn water harvesting ideas, so rainwater can be collected and used for irrigation

during the dry season.

The Diocese of Masasi in Tanzania, has introduced a new perennial cowpea species to farmers. They teach farmers to mulch the crops to both reduce the temperature of the soil and retain moisture. The nutrients in the soil have increased dramatically, which improves crop production; healthy soil improves water retention.

PWRDF also supports Partners in Health Rwanda, where one of their many projects encourages people to create vegetable gardens to provide a diverse and

nutritious diet, using sustainable techniques. They also supply a goat to provide fertilizer, which increases the production so that people can feed their families and often have excess to create an income.

Learning about permaculture, organic fertilizers and manure teas, crop rotation, mulching, and collecting water for micro-irrigation – this is basic knowledge of sustainable farming techniques that has the power to enable people to feed their families, even in times of drought.

With your support, PWRDF is enabling others to, according to St. Jude Family Projects, “teach people to feed the soil, so in turn the soil can feed them.” We are empowering people to be able to feed themselves.

If you would like more information about the work of PWRDF, the Anglican Church of Canada’s relief and development agency, please check out our website at: [www.pwrdf.org](http://www.pwrdf.org). On that website you can also support this work financially, or you can do so through your church envelope.

## Bishop Sixbert Macumi Elected Primate of Burundi

The Anglican Diocese of Edmonton extends prayers and well wishes to Bishop Sixbert Macumi of our companion diocese of Buyé on his election as the Fifth Archbishop and Primate of the Anglican Church of Burundi.

“Happy Pentecost Day to you all,” wrote Bishop Sixbert in an email to the Very Rev. Alexandra Meek, diocesan administrator, on Sunday, May 23. “I am delighted to inform you that the College of Bishops elected me at its gathering on May 21, 2021. According to the Constitution of the Anglican Church of Burundi,



I will continue the leadership of the Diocese of Buyé alongside this new position.”

Installed on August 21, 2021, Bishop Sixbert will succeed Archbishop Martin Blaise Nyaboho who has led the Anglican Church of Burundi since 2016.

Among the greatest challenges, he says, is that “the Church is facing a shortage of clergy; and the community we serve is insufficiently supplied with clean drinking water; faces food insecurity, and there is a lot to do for environmental protection.”

## Medical Cards Distributed, Campaign Begins Again



The Diocese of Buyé Mother’s Union distributed medical cards to seniors and children the week of July 12, according to the Rev. Dominique Ciza, Buyé diocesan secretary.

Although the pandemic prevented Edmonton parishes from hosting in-person coffee hours in the Fall of 2020, many were still able to raise funds to help vulnerable people in Buyé diocese access medical care. \$5,400 went toward the project through the \$5-5 Ways Campaign.

The campaign is gearing up again for the four Sundays of September 2021!

A \$5 donation will provide a full year of medical coverage (at 80%) for women, seniors and children under 18, who would otherwise not be able to afford healthcare. 100% of the funds collected go directly to the purchase of medical cards. There are no administrative fees.

Please send donations directly to the Rev. John Gee at the Synod Office, 10035 103 Street, Edmonton, or click “donate” on the diocesan website: [edmonton.anglican.ca](http://edmonton.anglican.ca) and choose Buyé Medical Cards in the drop-down menu provided.



# Bishop-elect reflects on Theological Surprise in pandemic

The Rev. STEPHEN LONDON  
Bishop-elect,  
Diocese of Edmonton

*Reprinted with permission  
from Eucharistic Practice  
& Sacramental Theology  
in Pandemic Times,  
Anglican Church of  
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Original title: A Question  
of Digital Church*

As I navigate the complexities of life during the pandemic, I keep coming back to Theological Surprise. I call it surprise, because the places and faith conversations I have been called into have been completely unexpected, astonishing and exciting. My imagination has been fired in ways that it never had been before. The adventure of helping people become disciples has never been so rich. God started surprising me the first week after we closed the church, as I started pondering the question many priests were asking: “What are we going to do now?”

I am a priest serving in the Diocese of Edmonton. If you had asked me before this pandemic if I should be leading services online, I probably would have laughed at you. One of the reasons that I love our Christian faith is that it is so incarnational. Faith is expressed in the specificity of a particular place, with flesh and blood people who laugh and argue and drink coffee together. We celebrate in a building that has been loved for several generations. Our altar guild sets out the bread and we physically drink from a common cup. I love the whole drama of Sunday morning: from opening the building while it is still dark, to practicing my sermon, greeting people as they come in, celebrating eucharist, praying with someone in the foyer, laughing over coffee, and being the last to lock up. Other than having a website, digital was not part of our community life before the pandemic.



Photo: Holger Schué

When COVID-19 happened, my first thought was about the people in the congregation who would be isolated and nervous. Their weekly church routine was gone. The first thing we did was set up a phone tree to check in with everyone in the parish. The second was that I subscribed to a digital platform that I had heard of but never used: Zoom. This marked the beginning of my Theological Surprise education.

My first thought was that, since people were at home anyway, why not invite them to pray the Morning Office with me? I sent out a parish wide email with an invitation to pray with me and instructions for joining over Zoom.

That first Morning Prayer had a few people. We read the readings, and I gave a reflection. The next day, there were more people, and then a few more joined, until we had between 25-30 per day regularly attending. I learned to stop giving reflections and to open the floor to what I called ‘Holy Conversations about the readings.’ People asked questions; shared concerns and fears; explored faith and grace. After the service, we stayed around for virtual coffee hours.

A couple of weeks later, we started to meet online on Sundays as well. There were too many people for conversations but we were

still grateful that we were able to see other people and to worship together.

The Theological Surprise came to me when I realised that we were really connected across our screens. The people gathered for daily and Sunday worship were not a pseudo-community; it was real. I looked forward to visiting and praying with my daily prayer community. It struck me that, if I had tried to gather a worshipping community rooted in the Daily Office at the church, then, at best, I would have gotten a couple of people. To have 25-30 people praying regularly was something just shy of a miracle. In fact, it has been one of the best things to happen to me in all of my 17 years of ordained ministry.

People supported each other, shared with one another, and prayed for each other. When people started asking if we could do communion online, I didn’t know what I thought. Before COVID-19, I would have passed over the suggestion of online communion with hardly a thought. But now, given the depth and reality of our digital community, I started to wonder and pray about the idea. Of course, I stayed within the bounds of Canadian Anglican practice. But I did start to ask the question: what if...?

Once I started asking this question of myself,

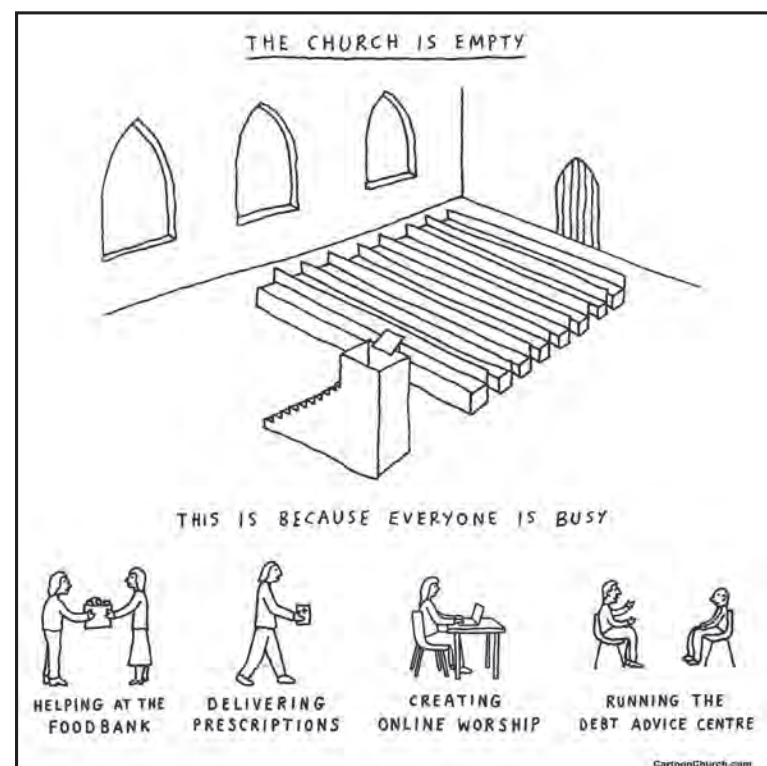
I got a phone call from a parishioner. She was in tears of joy. I wanted to know what had moved her so much. She told me that she had been watching a Roman Catholic Mass on television with Pope Francis presiding. She told me that she had had this really sudden and strong desire to have communion, so she got bread and a little bit of wine. She placed them on a little table in front of her and prayed until the pope “consecrated” her small offering. Then she communicated herself.

I wasn’t sure how to respond. It is not in my nature to tell her that she shouldn’t have done that. Instead, I decided to explore a little more what happened in her living room. I asked, “and how was that for you?” And she said, “Oh, Steve,

I wept and wept and wept. The Holy Spirit was right there with me. The love of God is so beautiful.”

I still don’t know what to think of this. I don’t believe that we can do theology based only on a personal incident. But what struck me was the surprise of the situation. Here was a parishioner who was closed in her home, hungering for communion. Something powerful happened. We can call it spiritual communion, perhaps. Only God knows, but it captured my Theological Imagination. It occurred to me that as Christians, we already believe in deep Theological Surprises. We believe that the infinite God became flesh in a tiny child. We believe that the small piece of bread I pray over becomes the life-giving body of Christ. After these profound Theological Surprises, it seems quite a small movement of the Theological Imagination to see God feeding his people, gathered in digital worship, with the Body and Blood of Christ.

*The Eucharistic Practice book is available online as a free download at: <https://www.anglican.ca/faith/ministry/pandemic-times/> Printed copies can be purchased from the Anglican online book store. Visit <https://anglican.gilmore.ca/> and click on “Books.”*





## St. Matthias' Parish Celebrates Seven Years' Service, as Rector Departs for BC

Darlene Rannells and Shirley Combden  
Wardens, St. Matthias', Edmonton

With all the recommended social-distancing practices in place at the time, St. Matthias bid a fond farewell to our beloved the Ven. David Tiessen, Archdeacon for Vocational Education and Development and Rector of St. Matthias' Anglican Church, Edmonton.

We held a Zoom farewell after our usual 10 am Sunday Zoom service on May 30, 2021, where many parishioners paid tribute and offered their well-wishes online.

Our rector's warden Darlene Rannells provided a video presentation of many memories from our past seven years with Ven. David, which was accompanied by music recorded by our own Music Collective, led by our music director, Evan Thomas.

In-person and fully masked, our people's warden Shirley Combden presented a monetary gift donated

by the parish to Ven. David in a tearful, but joyful, moment. Perhaps, a new bicycle for riding to work, and enjoying the great Okanagan Lake views, trails and mountain terrain will be in order!

This was followed by a parish "drive-by," where parishioners lined up in their cars, waiting to greet our Ven. David to wish him farewell. Refreshments were served to the many waiting parishioners consisting of ice cream cups, juices, lemonades, waters and also very delicious, individually wrapped cupcakes baked by TYP TOP Bakery. This kept the crowd cool and refreshed while awaiting their turn to have a brief chat and say goodbye to our much-loved Ven. David. We are very proud of and extremely happy for Ven. David as he takes on his new role as Incumbent of the Cathedral Parish of St. Michael and All Angels in Kelowna and Dean of the Diocese of Kootenay. We have been very blessed to have such a great rector and friend to so many. He will be deeply missed.



Pictured above, from left: St. Matthias' People's Warden, Shirley Combden; the Ven David Tiessen; Rector's Warden, Darlene Rannells; Assistant Warden, Doug Aird.



## Super Send-Off from St. Augustine's Parkland

MICHELLE SQUANCE-SLADE  
St. Augustine's Parkland,  
Spruce Grove

Following the morning service on Sunday, June 13, we held a Farewell Drive-by Parade for the Rev. Billy Isenor and his family on what was his final day at the parish of St. Augustine's Parkland. We saw more than 20 vehicles go by, some with up to six people in them. It was a great way to bid the Isenor family farewell. Rev. Billy has shared videos on our parish Facebook page with the caption: "What a send-off! Thank you, St.

Augustine's Parkland for all the blessings, faith, memories, and joy. The Creator will bless you richly."

We wish Billy, Dana, Alison, Florence and Micah all the very best in their new home at Ocean Park, British Columbia.



Rev. Billy (holding newborn son Micah) and his daughters wave to drive-by parade at St. Augustine's Parkland, June 13.

Photos: Bill Courts

## Creative Leader Answers Call to United States

The Rev. DANIELLE KEY  
Rector, Holy Trinity Old Strathcona

Holy Trinity Old Strathcona bid a fond farewell to the Rev. Eileen Edwards in an outdoor pack-your-own-picnic lunch (complete with TYP TOP Bakery cupcakes), held Sunday, July 25. Rev. Eileen, who has served as associate priest at Holy Trinity, is moving to Pennsylvania where she accepted the call to be pastor of Palmer Moravian Church!

As our children and families

coordinator for two years, Rev. Eileen introduced the children and adults alike to weekly Godly Play stories, as well as hilarious Lego Jesus videos in which sometimes Jesus was surfing on a cloud, sometimes disciples tipped the whole pile over and, during Pentecost, tongues of fire sent Lego heads flying! We will miss Rev. Eileen's smile, laughter, and personality, though we know she will do amazing things in her ministry at Palmer.



Rev. Eileen visits with parishioners at a farewell lawn party at Holy Trinity on July 25.