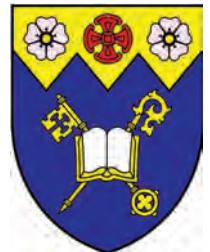




THE MESSENGER



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FEBRUARY 2022

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Meeting
People Where
They Are
*Bishop Stephen
Traverses Vast
Diocese*

See Story and
More Pictures
on Page 7.

The bright October sun shines through the stained glass windows of St. Paul's Anglican Church in Edmonton casting a rainbow of light toward the altar.
Photo: Bishop Stephen London



Living and walking in faith as a family of churches



Daniel Bonnell

The Rev. Dr. SCOTT SHARMAN
Canon to the Ordinary

I often reflect on the diocesan synod I attended as a newly ordained clergy member. The idea of the “synodal” dimension of the church has stuck with me in my ministry ever since.

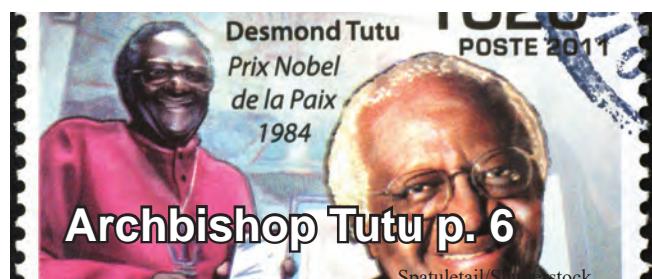
The word synod comes from two Greek terms: *syn* meaning together, and *odos* referring to a road or path. A literal translation of it could be

together on the way. Variants of the term appear in numerous places in the New Testament, including the evocative story of the resurrected Jesus revealing himself to two disciples who are walking from Jerusalem to a town called Emmaus (Luke 24:13-32). As they go, they are talking about all the events of the recent days: Jesus’ arrest, trial, and crucifixion, and the rumours that are beginning to circulate that he has since been seen alive. The risen Christ then shows up and joins the two travelers on the road, asking them ‘what are you discussing *with each other while you walk along?*’ In other words, he joins them in their *syn-odos* – in walking and talking together on the way.

This word, and this story, illustrate two convictions that tell us things that are fundamental to understanding the nature and mission of the Church: our faith is always to be in motion rather than static, and no one goes alone on their spiritual journey; we are to travel together with others at every step. To be a synodal communion of disciples in the Way of Jesus is, in fact, for every member of our diocesan church at every moment to embody a deep spiritual vision of a way of life for the whole of our Anglican family in the great kin-dom of God in this time and place.

In September of 2021, the Diocese of Edmonton came together to consecrate Stephen London as our 11th bishop. During our discernment leading up to the election, consultations and conversations throughout the diocese revealed a genuine desire for a renewal and reform of our churches; a desire for a greater readiness to move and adapt according to the signs and needs of the times, to listen widely and partner eagerly, and to always be willing to dialogue and learn.

Continued on next page.



Archbishop Tutu p. 6



Getting Around Diocese p. 7



Misa de Gallo p. 8

Holmstrom's kind leadership a blessing to diocese

The Rev. SHELLY KING
Messenger Staff

January marked both the start of a new year and a change in leadership in the Diocese of Edmonton. The Honourable Judge Kenneth Holmstrom stepped down as Chancellor of the diocese, having announced, at the start of 2021, his intention to resign.

Bishop Stephen London is deeply grateful for his excellent advice and help during the time of transition, and for his kindness, good humour and welcome. "The diocese,"

he says, "has been blessed to have Holmstrom in the role of chancellor through some big changes."

Lois MacLean, who previously served as Vice-Chancellor, is now Chancellor. MacLean, a member of Christ Church, Edmonton, also serves as chair of the Diocesan Advisory and Response Team (DART) and co-chair of the Bishop's Fund Committee.

Bishop London is also grateful for MacLean's ministry and looks forward to continuing to work with her in her new role.

Walking in faith as a family of churches cont.

Continued from Front Page.

This inclusive approach to ministry enables and equips all baptised members, lay and ordained alike, to lead our church in the ministry of living and sharing the Gospel according to their various gifts and roles. Bishop Steve spoke passionately of these very things in describing his vision for our diocesan church, and it has seemed good to the Holy Spirit and to us to agree to walk together with him as our bishop as we seek to pursue it.

But, of course, no one member of the Church – no, not even the bishop! – can begin to advance on this journey alone. Nor can it be just clergy, or just lay leaders, or just anyone. We must walk on this path as one family together – and we means you, and you and me.

Soon after his consecration, Bishop Steve appointed me to a new ministry role: Canon to the Ordinary for the Diocese of Edmonton. This mouthful of a title actually means something quite simple. Here *ordinary* is just another title for the bishop (from the Latin *ordinarius*), and a canon (from the Greek *kanonikos*) is someone who is particularly related and bound to someone or something else. A Canon to the Ordinary, therefore, is just a close walking companion of the bishop as they seek to go together on the way.

Each month over the coming year, I will visit a different parish

on a Sunday morning to share in worship and prayer with the community by reflecting on what the Scripture readings have to tell us about our vocation as fellow members and leaders of the Church of God in the Edmonton diocese. These homilies will also be shared on the diocesan website (<https://edmonton.anglican.ca/series/travelling-together-every-step-of-the-way>) so that others can engage with them as they wish. Other opportunities to gather interested people and representatives of parishes and deanery regions to discuss the implications of a synodal vision together are also being explored and planned for the coming months. Stay tuned for more!

These are uncertain times around us, and it seems both the world we live in and the church within it are on the brink of some even more significant challenges and change. But we know that God has long promised to make a way for God's people, even in the wilderness and desert (Isaiah 43:16-21), and even where there are obstacles, twists, and turns (Luke 3:1-6). Let us keep attentive to see those new paths opening up before us by the Spirit, even if they call us to unfamiliar and unexpected things. May we have the courage to always walk on the road together, each carrying our part, with as many traveling companions as we can as we go.



Ken Holmstrom and Lois MacLean pictured, in February 2014, with former Bishop of Edmonton the Rt. Rev. Jane Alexander at the service in which they were installed as Chancellor and Vice-Chancellor of the Diocese of Edmonton.

Clean Water for Two More Communities in Buyé Diocese



Pictures sent by the Rev. Dominique Ciza, Executive Secretary, Diocese of Buyé, show people in Mwumba and Kayanza parishes accessing clean water from two more recently completed water spring projects. The community water projects were made possible by contributions to Bishop Jane's farewell gift which raised more than \$20,000.



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Godly revelations in Epiphany and every day

This month, we are in the season of Epiphany which culminates at Transfiguration Sunday on February 27.

An epiphany is a sudden insight or realisation of something previously unknown. It comes from the Greek word for "manifestation," and in our case, refers to the manifestation of God Incarnate, Jesus the God-Anointed (Christ), to the Gentiles as represented by the Wise Men (Matthew 2:1-12). You could think of it as a Godly revelation.

It was an epiphany for the Wise Men of 2,000 years ago when they were able to approach and worship the babe in the manger, recognising Him for who He was and what He represented.

Likewise, it is an epiphany for us when we recognise the same thing; realising that through Christ we are released from our sorrows, forgiven when we miss the mark of God's holiness, and are given back our identity as Images of God. We



Bishop DAVID GREENWOOD
Diocese of Athabasca

are invited and welcomed into His family as full participants, holy and loved.

We need these epiphanies, sometimes repeatedly, because we are often tempted, like Adam and Eve, to reach for the apple of desiring power; like Cain, to be jealous and resentful of others, even fearful of them; like the people in the time of Noah, to be promiscuous and unconstrained in our words and actions; like the people depicted in

the Tower of Babel, to seek heaven on our own terms and to our own definition. These are temptations common to all of us.

However, through repeated epiphanies, God reveals to us our true identity: images of the Father who loves all, the Christ who redeems all, the Holy Spirit who comforts all. Through repeated epiphanies, God calls us back from the emptiness which results from chasing the siren call of the ways of the world, from trying to fulfill all those temptations, to the fulfillment of a loving life

marked by restraint and health.

You are Image of God. In Christ, you have been reclaimed to this identity. Just as Christ was seen by Peter, James and John as transfigured on that mountain, you too are transfigured, from an anonymous creature of the world to a beloved creature of God's family. This is serious stuff! In accepting the Holy Spirit into your life, in being immersed (baptised) into God Almighty, in accepting the Lordship of Christ, you turn your back on all those temptations which continuously call out to you. You are, for want of a better word, saved.

May you have an epiphany of God each and every day. May you claim your true identity: Image of God. May you be transfigured; may you be filled with Christ. May you live this, celebrate this, rejoice in this. May you know the love of God, Father, Son, and Holy Spirit to its fullness. He does love you, to an overwhelming amount. You are released, you are forgiven, you are invited, you are welcomed. May you totally realise this and live it to the fullest. Amen.

With love in Christ, +David

Faithfully walking the road of love together

Dear Friends, sometimes I enjoy walking in the woods by myself. I love listening to the sounds of nature all around me and getting caught up in the beauty and mystery of it all. Other times, however, I enjoy walking through the woods with a friend or group of friends. I especially appreciate walking with someone if I am going on a longer hike. We share the experience of the journey together.

This is like our Christian faith.

Sometimes, it is just about me and God. I love the peace of silence and solitude. But it is also about being a community; coming together with a few or many to share our faith life in worship or service, as the community Jesus calls and sends out.

This idea of walking together comes up several times in the New Testament. For instance, when Jesus sends out the 72 to go ahead of him, he sends them in pairs. There is also the well-known story of Jesus walking with the two disciples on the road to Emmaus. Later in the New Testament, the church became what we today would call a movement. Christians came to faith, preached

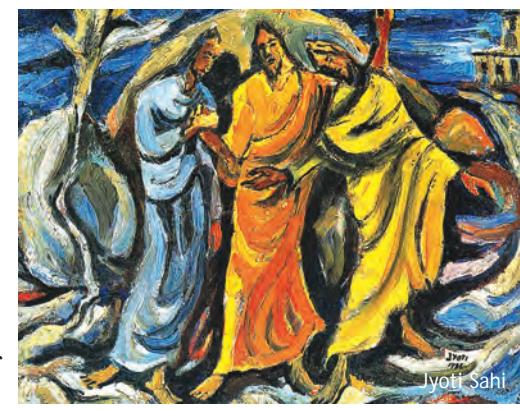


Bishop STEPHEN LONDON
Diocese of Edmonton

good news, served the poor, helped the sick, built communities, and lived Jesus' command to love one another. Through them Jesus' message of God's love and salvation for all people, especially the poor and the marginalised, resonated with those around them. People found they were not alone.

Over the centuries, the movement spread across the world. We know this did not always go well. But at its best, Christianity has given people a way to be in communion with God and their neighbours at a deep and profound level.

Christianity has always been about living faith together and being sent out to serve the world in love, telling people of God's love in Jesus Christ. We see this clearly in Jesus' instructions to the disciples at the end of the Gospel of Matthew. The faith was never meant to be a static institution. It was always a movement outward. The institution



is important in that it gives structure and coherence to the movement, but the point is to be together walking on the road as God builds the Kingdom. We get to participate in God's great work of healing!

I am looking ahead to October, when we will have our next diocesan synod meeting. (Please mark your calendars for October 21 and 22.) The word *synod* doesn't just mean a business meeting, though it is that. But it has a deeper meaning as a philosophy of life. The word is two New Testament Greek words put together: *syn* meaning with, and *odos* meaning way or road. You will notice the word in the title of the second book of the Bible: *Exodos*, which means the road out (of Egypt).

So *syn-odos* (synod) means something like on the road with (each other). It is this deeper meaning as a philosophy of life that we are going to emphasise this year. As Michael Curry, the Presiding Bishop of the Episcopal Church, reminds us regularly: we are the Anglican branch of the Jesus movement. Let us walk this road together.

blessings, +Stephen

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blog/the-messenger](http://www.edmonton.anglican.ca/blog/the-messenger)

SUBMISSIONS DUE 1 MONTH
PRIOR to PRINTING DATE

DEADLINE for MARCH 2022 is
FEBRUARY 1, 2021

We welcome letters to the editor, news, stories and book reviews (max 500 words), event notices and high resolution photos (min 300 dpi).

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Roots of Anglican identity, part 1: writers of the BCP

I find it hard to believe I am now in my sixth year as the diocesan Archdeacon for Mission and Discipleship. It has been a stimulating time. We have learned a great deal of the kinds of things that need to be in place for a church family to grow in a discipleship that is enriching for individual followers of Jesus, and leads to the spiritual and numerical growth of the parish. Through the ID framework, we have seen there are simple and straightforward things that each parish can do, regardless of size or location.

This work, and my own transition from the Church of England to the Anglican Church of Canada, have allowed me to reflect on what it means to be Anglican and how that is lived out in different times and places. I hope to share



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

some of my reflections over the next few articles. To begin, it is fair to say at the core of who we are as Anglicans is our liturgy. But, I wonder, how connected are we to the origins of these words that mean so much to us? This liturgy was formed out of the heartfelt desire of 16th-century reformers that the children of God enjoy and fully participate in the glorious liberty that is theirs as “heirs of God and joint heirs with Christ” (Romans 8:14-17). Christ has set us free and calls us that we might have life, and life in all its fullness. This liberty and fullness of life is based solely on the grace of God, who on the cross freely redeemed us through

the work of his Son. We cannot earn it! We do not deserve it! God freely gives it as we trust in him.

The reformers wrote all this into various aspects of our liturgy. They were keen for our Sunday worship to reflect these truths. They were seeking to move people away from the idea that it is our religious practises that make us right with God. They were also keen for us to live lives that give thanks to God for this gift of grace.

It was the reformers who added to our liturgy that it is Christ who is “our only advocate and mediator.”

It was in the 1552 edition of the *Book of Common Prayer*, that we see these words added:

*“And here we offre and
presente unto thee, O lord, our
selfes, our soules, and bodies, to
be a reasonable holy, and lively
Sacrifice unto thee...”*

Deciphering 16th-century English is fun, eh!

The offering of ourselves as a living sacrifice has been part of our

eucharistic prayers ever since.

Finally, for now, as we think about our core identity as Anglicans, and how that connects to mission and discipleship, it is worth noting that both the 1549 and 1552 editions of the *Book of Common Prayer* were truly *common* in that they were presented in the language of the common people. Likewise, the work of the early reformers such as Tyndale brought the bible into the language of the common people, too. The liturgy was, therefore, *missional* in that it enabled the Church to connect more effectively with its community.

Liturgy and missional discipleship can go hand in hand, then. One informs the other. We must use liturgy not as an end itself, but to remind us of God’s grace and the purpose God has for us, his Church.

With prayers for every blessing as you seek to follow Jesus,

Richard

Happiness: not the building block of a strong foundation

The First Letter to the Corinthians says, “And now faith, hope, and love abide, these three; and the greatest of these is love.” I’m actually glad the letter doesn’t say anything about “happiness.” Faith, hope and love—these I can comprehend. Happiness is not in my viewfinder right now.

Faith is the relationship with God through Jesus in the power of the Holy Spirit. It is marked by love, trust, self-sacrifice and submission to the will of God. Faith I can appreciate.

Hope is the ability to conceive of a future in which you want to



The Ven. TERRY LEER
Executive Archdeacon
Diocese of Athabasca

be involved and for which you are longing. In the Letters to the Corinthians such hope is primarily God’s compassion, forgiveness and eternal love. While it is sometimes hard right now to experience hope inside time, space and human experience, I can still see the hope

of God’s time to come. Love is the choice to be committed to the life, health and well-being of another. This decision is fueled by passion. I can still both love and be loved, here and now,

and by God in eternity.

Happiness is part of the complex of mental and emotional states. It describes a range of experiences from warm contentment to intense joy. But it also describes one’s ongoing state of mind. Happiness is not usually a one-time or limited experience. One is happy in life, or at least that’s the way most people want it to be.

I think the reason that the First Letter to the Corinthians doesn’t discuss happiness is that it is based on our emotional state. Emotions fluctuate and our emotional state is too fluid, too inconsistent. When thinking about the larger issues of life, one needs fundamental building blocks with which to build a foundation for decision-making and for living. Faith, hope and love

provide such.

As we move on towards the third year of this (stupid) pandemic, I think it would be of support if we were to concentrate on the fundamentals. We certainly dare not evaluate our lives or construct our futures on the basis of our “happiness.” Decisions cannot be made on the force of our happiness. Our focus surely must be on what we can do to be more faith-filled, more hopeful, and more genuinely loving.

I suggest that we don’t spend huge amounts of time and effort on trying to be happy. It is too elusive a goal. Rather, we aim ourselves at faith, hope and love, seeking to abide in these and to share these with others. I think these are the better foundations.

Foundation invites Canadian Anglicans to take a closer look

MICHELLE HAUSER
Anglican Foundation of Canada

“I want to encourage all Canadian Anglicans to take a closer look at AFC,” says Dr. Scott Brubacher, Executive Director, Anglican Foundation of Canada. “The April 1, 2022, grant application deadline presents the perfect opportunity for them to do that.”

Founded in 1957, AFC remains best known for supporting church

infrastructure projects. As Brubacher remarks, “That’s completely understandable because for many churches, the call to imagine more has included funding for ramps, lifts, roofs, washrooms, and so much of the essential infrastructure that allows churches to welcome parishioners and reach out to community members.”

These days, however, it is fair to say that AFC’s funding extends well

beyond bricks and mortar to foster a healthy, vibrant church. Sixty per cent of AFC’s funding during the past decade supported other key impact zones: leadership and education, community ministries, Indigenous ministries, and sacred music and liturgical arts.

Brubacher acknowledges that the first year of the pandemic presented funding challenges. “2021, however, was a totally different story. Thanks

to the incredible generosity of our donor family—and the energy and creativity of our grant applicants—AFC had its most impactful year ever and gave more than \$1 million in grants. Let’s aim that high again in 2022!”

The deadline to apply for AFC’s spring grant cycle is April 1, 2022. Visit www.anglicanfoundation.org/apply or email foundation@anglicanfoundation.org.

St. Thomas', Perryvale: Small but "Boisterous"

Bishop David Greenwood and his wife Benita had the delight of visiting the country church of St. Thomas', in the hamlet of Perryvale, and its enthusiastic congregation. Worship and carols were enjoyed by all! A boisterous, yet small (nine people) congregation sang together, while a violin was played magnificently and a beautiful voice accompanied heartfelt prayers and Communion.



Bishop Larry Robertson, St. Thomas' rector with Bishop Greenwood.



Benita Greenwood and Bishop David Greenwood at St. Thomas'.

Christmas Eve at St. James'

Bishop David Greenwood and his wife Benita had the great pleasure of celebrating Christmas Eve with the people of St. James' Cathedral in Peace River. Dean Jason Haggstrom led the children's focus to great effect: lighting the Advent wreath and leading songs and a "magic trick" for the assembled audience.

The people of the cathedral are a blessing to the Bishop and his family, and we are very grateful for their service as fellow members of the family of Christ.

Together with all our parishes, we celebrate that to us is born a Saviour, who is Christ the Lord. Praise be to God - no matter what the world may throw at us.



Dean Jason Haggstrom leads children's focus.

Have you downloaded the church app yet?

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<https://tithe.ly/app.link/anglican-diocese-of-athabasca>

Joint Fellowship Thrives

Bishop David Greenwood and his wife Benita celebrated in the Lutheran style of liturgical worship with St. Andrew's-Zion, Colinton, a joint Anglican-Lutheran congregation. The congregation's warmth and fellowship was greatly appreciated.



Pictured from left: Bishop Greenwood, Sheila Robertson and Bishop Larry Robertson, rector.

Athabasca Diocese Virtual Worship Resources and Opportunities

For access to online services, both mid-week and on Sunday, please visit the diocesan website at www.athdio.ca or one of the following parish websites:

- www.stjamespr.org
- www.christchurchanglicanpg.org
- www.sstom.ca
- www.allsaintsanglican.ca
- www.parishnorthernlights.org



Or, search Facebook.com for:

- The Diocese of Athabasca
- St. James Cathedral
- St. Mark's High Prairie
- St. Thomas Fort McMurray
- Christ Church Grande Prairie
- St. Anne's Church Valleyview
- All Saints Church Fort McMurray
- St. Peters Church Slave Lake
- Anglican Church of Athabasca
- St. Helen's Anglican Church
- St. Bartholomew's Anglican Church

Parishes Discern Way Forward

Bishop DAVID GREENWOOD
Diocese of Athabasca

Bishop David Greenwood facilitated a joint parish meeting between All Saints' Athabasca and the Parish of Northern Lights (Colinton, Perryvale, Boyle, Wandering River) on December 4. The meeting was to discuss future arrangements for the Tri-Parish agreement which is drawing to a close between the two of them and the parish of Living Water (St. Andrew's, Lac La Biche).

There was open and frank sharing, respectful and genuine listening, and good progress made on a future path. The meeting was a great blessing for the Bishop and, hopefully, also for the participants.

Following this meeting, the parishes and the Bishop will continue to dialogue and exchange detailed information as together we discern how to share the love of God and further establish the family of Christ.

A Gift for Dorothy: Readers Invited to Honour PWRDF Rep

Messenger Staff

As 2021 drew to a close, we learned Dorothy Marshall, the Edmonton diocesan representative for the Primate's World Relief and Development Fund (PWRDF), social justice committee co-chair, long-time columnist for *The Messenger*, as well as a faithful member of St. Andrew's parish in Camrose, had been diagnosed with terminal cancer.

Dorothy's daughter Leah, a youth representative for PWRDF, returned to Canada from Holy Trinity Brompton in the UK to be the primary caregiver for her mum.



PWRDF Diocesan Representative Dorothy Marshall on a Canadian Foodgrains Bank food security learning tour of India. An organic farmer, Dorothy championed PWRDF's partnerships with communities to develop sustainable farming practices.

As many of you know, Dorothy, an organic sheep farmer, built a house on her son Colby's farm and lived

there with Leah until she left to study abroad. You can see a special tribute video from PWRDF's visit

to their farm at <https://vimeo.com/659160870/f9a4fc5158>

We ask for your prayers for Dorothy, Leah and their whole family. Dorothy's daughter Robyn, a member of St. John the Evangelist, Edmonton, posted on her Facebook page details of a fundraiser the family started before Christmas for PWRDF, "the cause she holds most dear," as a gift for their mum.

To contribute to PWRDF as a gift in honour of Dorothy and her selfless ministry, please visit <https://www.canadahelps.org/en/pages/a-special-surprise-for-dorothy/>

To find out more about PWRDF, visit pwrdf.org

Seeing the possible in the impossible - Archbishop Tutu's legacy

Dr. STEPHEN MARTIN

Desmond Tutu told two stories from his childhood. The first recalled the day young Desmond was in a shop with his father and watched, helpless, as this proud schoolteacher was humiliated and called 'boy' by an uneducated, white shopkeeper.

In the second story, young Desmond was walking down a street with his mother, a domestic worker. He saw a white priest wearing a black cassock walking towards them. Desmond prepared to avert his gaze. But as they passed, the priest took off his hat and bowed. This was the moment Desmond Tutu met Fr. Trevor Huddleston, the man, he said, 'who changed my life.'

Only later did he realise 'the extent to which it had blown my mind that a white man would doff his hat to my mother. It was something I could never have imagined. The impossible was possible.'

The impossible is possible. This sums up well the substance of just about every sermon I ever heard Desmond Tutu preach.

Desmond Tutu died on the First Sunday of Christmas 2022, in his 91st year. The announcement of his death saw a remarkable outpouring as the world paid tribute to this tiny man whose presence filled every room he entered. My social media feed was filled with stories and photos and people recounting how personally meeting or hearing or reading him had changed their lives.

And it was not just Anglicans, or Christians, or even people of faith who paid tribute. For Desmond Tutu was truly a global figure. Recognised as the voice of the Black majority

in South Africa, he emerged from personal hardship (he survived polio and tuberculosis as a child), and the tragedy and suffering of that country to be awarded the Nobel Peace Prize in 1984. A year later he became the first Black Archbishop of Cape Town. Despised by many whites at home, his call to isolate the Pretoria regime through economic sanctions rallied most of the world. He led South Africa from the status of a global pariah to a universal symbol of hope, captured in his phrase 'the Rainbow People of God.'

Tutu's ability to see the possible in the impossible embodied what Walter Brueggemann calls 'the prophetic imagination.' Like Moses standing before Pharaoh, he fearlessly denounced injustice and demanded freedom, even condemning the new South African government and warning that he would 'pray for its downfall' as he had for the old. Like Jeremiah, he wept over Jerusalem as the pain of the past was revealed in the Truth and Reconciliation Commission.

That Commission, the product of a negotiated settlement, became the nation's confessional, with Tutu as its priest. Convinced that humans are 'made for goodness,' he spoke of a just and reconciled future as 'God's Dream'—not just for South Africans but for Palestinians in Israel and for First Nations in Canada, for LGBTQ people and for the earth itself. 'God's dream' knew no borders. For this reason, he was called, "Archbishop of the World."

At his death, South African President Cyril Ramaphosa announced 'a category one state funeral' for Tutu. It turned out to be a Requiem Mass. Tutu's body, in a simple and unadorned, pine coffin,

lay in state in front of the altar at St. George's Cathedral in Cape Town. Citizens turned into pilgrims as they filed past it. The Mass was broadcast to the South African nation and to the world. Nothing was held back as Anglo-Catholicism merged with African culture, homily with praise poem.

Those who knew Tutu best would not have been surprised by any of this. For behind Tutu the global icon, Tutu the activist, Tutu the voice of the voiceless, was Tutu the Anglo-Catholic. His famous African humanism arose within the South African context and was shaped within the contemplative disciplines he learned from Huddleston and the Mirfield fathers. His sense of purpose was formed in hours spent daily in the presence of that 'blazing furnace of love' he called 'God.' Tutu began every day with the Eucharist. His assistants had to organise his schedule aware that pausing for the Angelus at noon was non-negotiable. They would burst into his office amid a national crisis only to find him prostrate in prayer. Cynical journalists witnessed him sitting on a plane bringing out chalice and paten from his briefcase for a spontaneous celebration of the Eucharist. Fellow activists tell of his stubborn refusal at times to listen to their advice, convinced he had heard from God. (One day in September 1989 is legendary; and Tutu was vindicated in the result). Members of the TRC gave up trying to stop him from opening proceedings in prayer. Indeed, they insisted he wear his purple cassock and cross, so identified were they with his public image. At the meetings I attended in 1997, Tutu spontaneously broke into a hymn after representatives of the

Dutch Reformed Church, the church that gave apartheid its blessing, concluded their testimony. We could not help but join in. After all, we had just seen with our own eyes that the *impossible was possible*.

Tutu once said that the very worst thing one human being could do to another was to make them doubt they were a child of God. That is why apartheid was evil: it rendered the image of God, the very dignity of being created human, invisible. It was for that very theological reason it had to be destroyed.

Which brings us back to that day that changed Desmond Tutu's life. Fr. Huddleston's bowing to Tutu's mother was more than a simple greeting. It was genuflection. This simple washer-woman was like the Presence Lamp in the sanctuary. And we should all feel the same urge, he said, when we encounter a fellow human being. For in that person, whoever they are, is the presence of God. It was that conviction that lay at the heart of Desmond Tutu's witness to God's Dream: that we might recognise and realise God with us and in each other.

Stephen Martin is Professor of Theology at The King's University. He did his doctoral work in South Africa, and part of it involved research for the Truth and Reconciliation Commission. He is co-editor of *Facing the Truth: South African Faith Communities and the Truth and Reconciliation Commission* (Ohio University Press, 1999) and has written extensively on the South African church. He is married to the Ven. Susan Oliver Martin, rector of Christ Church, Edmonton. They have two children.

Meeting people where they are: Bishop traverses vast diocese

The Rev. SHELLY KING
Messenger Staff

From the time of his consecration on September 18, 2021, Bishop Stephen London has made it one of his primary goals to visit as many parishes as possible; to join in Sunday services, but also to stop in mid-week, to pray in the churches, talk with clergy and sometimes meet with wardens and vestries, as well.

Bishop Steve says visiting 32 parishes in three months has been a joy. "It is far and away my favourite part of being a bishop," he says, "especially going on a Sunday."

"I joke that now I am an itinerate preacher of the gospel. But actually, it is not a joke. I love going to parishes and hearing about what they are doing and getting a chance to visit and pray with them. And I love to open the scriptures and talk about what God is doing today. I see the parishes as the heart of our diocese and the work of building up the kingdom in so many different neighbourhoods and communities."

St. Philip's Anglican Church in Westlock was first to receive a visit, on October 2, 2021. Rector, the Rev. Peter Yeung and his vestry write: "This early visit from the Bishop showed that we, in the rural area, are not being neglected or treated as a lesser member of the diocese. We were very impressed with his openness and frank discussions, and we look forward to working with him to further the Kingdom of God in our area."

Four days later, Bishop Steve met with the Rev. Rita Milne and the wardens of St. Patrick's in



Pictured clockwise from top left: St. Saviour's, Vermilion on a bright November day; the October sun through stained glass paints a golden hue in St. Mary's, Edmonton; a wall-hanging at All Saints', Drayton Valley depicts the church building; a wall-hanging at St. Paul's, Leduc depicts Jesus in the Garden of Gethsemane.

Photos: Bishop Stephen London



Whitecourt. "What a gift it was to have him come," they say. "It was wonderful to have him connect with us and discover who we are and all we do as church in this place. He was fully engaged with us and asked questions, as well as answering ours. He even took notes, which pleased us, too! We found our Bishop to be genuine and caring and his smile was warm on the cold snowy day that he came."

Others echo these sentiments:

"The congregation of Holy Trinity in Old Strathcona, Edmonton was so touched to have our Bishop come to meet and get to know our people. His genuine care and interest were truly appreciated and received tremendously well."

- The Rev. Danielle Key

"Bishop Steve attended our very first in-person service since closing our doors in March 2020. It gave us all a lift to see that we at St. Peter's, Edmonton have not been forgotten!"

Bishop Steve preached about the importance of intentionally turning back to God daily. In these tricky times, it was a powerful reminder."

- The Rev. Heather Liddell

"I attended both services Bishop Steve led at St. Mary's, Ponoka. He was vibrant, enthusiastic and his message was very spiritual, to the point and in very understandable language. Thanks so much!"

- Maxine Jonson

"It was a blessing to share with the Bishop St. David's ministry and facility and to pray with him."

- The Rev. Renée Desjardins

As he expected he would, Bishop Steve says he has learned a lot.

"I have learned that people love their parishes," he says, "but are worried about the future. I have learned that moving forward is one part encouraging each other, one part finding practical solutions to practical problems, and one part remembering that we are in a huge time of transition in the history of the church."

Through the months leading up to the 68th diocesan synod in October 2022, Bishop Steve intends to keep up the momentum.

"The goal going forward," he says, "is to continue to deepen relationships. I believe the church is all about relationship: with God and with each other. As long as we keep that as the focus, we are going to be okay."

"We are living in the church of the future right now and the biggest part is trusting that Jesus is with us and is leading us. Things are changing, but we know that God is with us and guiding us."

Clergy Day a Long-Awaited Opportunity to Connect

The Rev. SHELLY KING
Messenger Staff

When clergy of the Edmonton diocese met at All Saints' Cathedral on December 9, 2021 it was their first opportunity to spend time together in person for almost two

years. COVID-19 protocols had to be followed, but even so, it was a welcome chance to be together.

Bishop Stephen London began by acknowledging how difficult the pandemic has been.

"It has been tough," he said. "But I am grateful for all you have

done to continue to allow people to hear the word of God, to celebrate the sacraments of Jesus, to preach the gospel of reconciliation and life, to continue to speak words of hope to people who are struggling in this time. My friends, you are walking signs of the love of God. But the truth is, we too are struggling, just like everyone else. Just because we are ordained servants of the gospel, this does not make us immune from tiredness, frustration, isolation and loneliness. We too need to be fed spiritually.

"It is so important to come to God everyday and warm ourselves at the fire of his love and mercy, to bring to God our struggles, shortcomings, fears and desires and, hopefully, to hear personally a word



Clergy gather for the first time in two years, December 9, 2021. Photo: Alexandra Meek

from God for this day and in this place."

While many clergy days focus on a specific aspect of professional development, this day provided opportunities to forge and re-forge connections, especially with and for the many clergy who arrived in the diocese during the pandemic and were meeting colleagues in person for the first time. The day included times for sharing and working together in activities that foster relationship, culminating in a communion service.

"This is not just a clergy day," said Bishop Steve. "This is a gospel day. This is about Jesus Christ who binds us all together in his inexhaustible love, like the light that shines inexhaustibly from the sun."

Celebrating Misa de Gallo

MARGARET GLIDDEN
Edmonton Editor

For the Filipino congregation at St. Matthias Anglican Church in Edmonton, Advent festivities include a series of nine evening Mass services. Traditionally, Misa de Gallo (the Rooster Service), also known as Simbang Gabi in the Philippines, was celebrated at 4 am.

"It was called the Rooster Service because the rooster heralds Christ's birth," says the Rev. Eric Kregel. "People would have Mass before going to work. Our congregation celebrates Misa de Gallo in the evenings."

With the onset of the COVID-19 pandemic, members of the Filipino congregation of around 37 people (many of the children

are Kindergarten-age and younger) have had to forgo their practice of gathering in each other's homes for Communion, feasting together and singing carols.

This year Misa de Gallo was celebrated at St. Matthias church each evening beginning December 16. People could either participate in person or join on Zoom.

As the service concluded on December 20, Kregel announced the arrival of a special visitor. Word about Misa de Gallo had reached the North Pole and, curious to learn more, Santa had hopped in his sleigh for a quick trip to St. Matthias. Children and some of the adults excitedly welcomed Santa and his helper elf for a warm, socially-distanced visit.



St. Matthias Filipino congregation at Misa de Gallo service.

Photo: Margaret Glidden

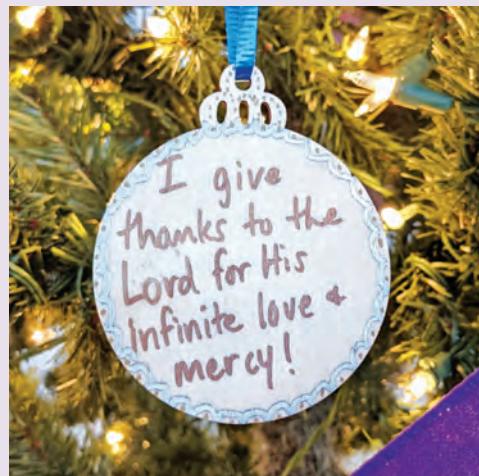
Advent Prayer at St. John's

MESSENGER STAFF

For Advent the prayer development team at St. John the Evangelist Anglican Church in Edmonton, led by Robyn Thompson and Allan Chettle, filled the sanctuary with interactive prayer stations, including stations created by and for children. Participants were invited to leave prayer requests in a prayer box and pray through those left by others, to write their thanks on an ornament to hang on a Thanksgiving Tree, to meditate on symbols from the life of Jesus and to scan a QR code to listen to a rendition of "Mary Did You Know."

Following a visit to St. John's on December 4 with the Rev. Stephanie London, Bishop Steve commented on Facebook:

"St. John the Evangelist in Edmonton had an amazing series of Advent prayer stations to spend an hour of prayer. I didn't even get to them all. Where God really spoke to me today was with the prayer on Joy. A needed reminder for me that the God of love is also the God of joy."



The Ven. Richard King, rector of St. John's, says he continues to be amazed and blessed by the creativity poured into these events (the first involved a week of prayer in June). "The plan is to hold a prayer event approximately every seven weeks," he says, "which will end up being seven each year."

"These events are completely planned and executed by parishioners using their gifts to bless our church family. It's a living out of 1 Corinthians 12 that tells us how each one is gifted by the Spirit and uses that gift for the common good. It's all too exciting for words!"

Emmanuel Confirmation

The Rev. ANTHONY KWAW
Rector, Emmanuel, Gibbons

On the third Sunday of Advent, Bishop Stephen London confirmed two young people, Brandon Allan James Squires and Alyssa Elizabeth Squires (brother and sister), at Emmanuel Anglican Church in Gibbons.

In the summer of 2020, when James Squires expressed an interest in having his grandchildren baptised and confirmed, rector the Rev. Anthony Kwaw organised and delivered eight baptism and confirmation lessons online



Pictured center: Brandon and Alyssa Squires with the Squires family, Bishop Steve and Anthony Kwaw, rector.

Fulton Place Festival

MESSENGER STAFF

Neighbourhood folk from Fulton Place in Edmonton organised a winter festival at St Augustine of Canterbury church on Saturday, December 11. Joining the festivities were local craft vendors, musician (Dave) Von Bieker, Ariose women's choir, Santa, and Candide coffee roasters. The outdoor gathering brought together 250-300 people.

Edmonton City, Ward Métis Councillor Ashley Salvador said

through Zoom.

Brandon and Alyssa were baptised on December 5, the second Sunday of Advent, before the arrival of the bishop the following week.

When public worship was able to resume at Emmanuel, Kwaw invited Bishop Steve for the confirmation, on December 12.



Participants gather outside St. Augustine of Canterbury Anglican Church for Fulton place Winter Festival, December 11.
Photo: Ashley Salvador