



# THE MESSENGER



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## Collaborative Textile Prayerfully Woven in Loving Remembrance of Indigenous Children

MARGARET GLIDDEN  
Edmonton Editor

A travelling weaving project in memory of children who died at residential schools in Canada began making its way throughout the Edmonton diocese at the start of Lent.

The collaborative textile piece, curated by the diocesan Indigenous Ministries Team with guidance from Alison Hurlburt, a licensed lay evangelist and member of Christ Church in Edmonton, will be an opportunity for people to pray and reflect while weaving together.

“Each pass of weft represents a child who died at residential schools,” says Hurlburt. “We are starting in Lent, a time of facing hard truths and changing our ways. I hope this project will be a blessing.”

Last spring, when the remains of 215 children were discovered buried on the grounds of the former residential school at Kamloops, Alison began thinking about creating a woven piece as a visual and tactile symbol of understanding and remembrance.



Pictured from left: Margaret Warwick, Fiona Brownlee, Alison Hurlburt and Loretta Shandt look on as Fred Matthews takes a turn at the loom.

“As discoveries continued to unfold over the course of the summer, it was hard for people to process and keep track of the enormity of the loss,” she says. “Every one of those deaths is the death of a fully loved child of God. Of course we know from the Truth and Reconciliation Commission of Canada Report that 6-8,000 children died at residential schools.”

Hurlburt says one of the wonderful things about weaving is that there are no shortcuts. “Yet get there one thread at a time, one pass at a time. The binding together of warp and weft represents our connections to each other and the process of reconciliation.”

Incorporated in the piece’s design will be more complicated overshot sections which Hurlburt,

who teaches beginner weaving classes and is the owner of Booj Wovens, will weave.

“I did a Blanket Exercise years ago at St. Faith’s carrying my nine-month-old daughter in a sling,” she says. “That exercise and thinking about things in emotional as well as intellectual terms cracked my heart wide open.”

Also important to Fiona Brownlee, the Edmonton diocese’s Aboriginal and Rural Communities Liaison and a member of Immanuel, Wetaskiwin, “is that this piece is imbued with the prayers of the community.” She and Hurlburt welcomed Fred Matthews, a member of the Indigenous Ministries Team and lay reader-in-charge of Church of the Nativity in Frog Lake, to lead a smudge ceremony before

the travelling project opened at Christ Church, on Ash Wednesday. Matthews led the “Remembering the Children Prayer,” written by Travis Enright, Archdeacon for Indigenous Ministries. He then smudged participants and the loom and sang two drum songs.

Members of the diocese are invited to take a turn weaving at the loom which will be transported by truck to five parishes. A volunteer loom keeper will be present in each parish to welcome and guide participants, lending support when needed.

As Hurlburt demonstrated during the smudge ceremony, no prior experience with weaving is necessary.

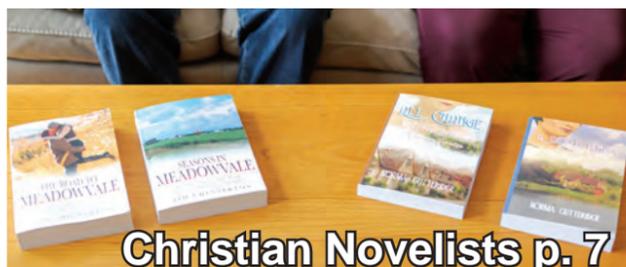
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Fred Matthews, lay-reader-in-charge of Frog Lake Church of the Nativity, shared two drum songs and led a smudging of the loom the week of Ash Wednesday prior to the start of the community art installation.



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# Local priest appointed to Creation Matters Working Group

The Rev. SHELLY KING  
Messenger Staff

A priest in Edmonton diocese is “excited” about an invitation to use her scientific knowledge and experience in environmental sustainability at the national level of the Anglican Church of Canada (ACC).

In February this year, the Rev. Clare Stewart, interim priest-in-charge at St. Timothy’s Anglican Church in Edmonton, was asked to join the ACC Creation Matters Working Group.

“I am excited that Clare is able to represent the diocese on this important working group,” said Bishop Stephen London. “Care of the planet is one of our marks of mission, and it is great that we can be part of this conversation at both the local and the national level.”

The Creation Matters Working Group falls under the ACC Public Witness for Social and Ecological Justice (PWSEJ), which has a huge portfolio including Creation Matters, Reconciliation, Resource Extraction, Housing and Homelessness, Justice and Corrections, Peace and Conflict, Human Trafficking, and Justice Camp ([anglican.ca/publicwitness](http://anglican.ca/publicwitness)).



Clare Stewart appointed at national level.

Stewart was recruited by Sue Carson, a member of the group who knows Stewart from her hometown and home church in Dundas, ON, in the Diocese of Niagara. Carson was aware of Stewart’s professional background in environmental consulting and felt she would be a perfect fit.

That background includes an undergraduate degree in geological engineering, followed by a masters in hydrogeology, which is the study of the movement of ground water through geological formations. Stewart’s thesis involved delivering a chemical solution to break down oils buried deep in the ground that otherwise would not break down on their own but, left there, would leach

toxic chemicals into ground water.

Her career included the environmental stewardship of land-development projects, retrieving and extracting light and heavy oils in order to restore land to pre-contaminated condition. She also worked on projects to sustainably build new housing subdivisions, maintaining balance in the water cycle in those areas. The majority of Stewart’s career, however, was spent at waste-management facilities in Ontario, working to reverse damage caused by landfills, where garbage was essentially “thrown into a hole and covered up,” leading to the leaching of chemicals into ground water, which then leached into the soil, vegetation, and so on up the food chain.

At the time of writing, Stewart, who is also a member of the North American chapter of the Society of Ordained Scientists ([ordsci.org](http://ordsci.org)), was looking forward to her first meeting with the Creation Matters Working Group on March 21. She is especially interested in a project led by Mark Gibson of the Diocese of Montreal and Sue Carson in the Diocese of Niagara. They hope to look at ways to achieve a net zero

carbon footprint in the huge variety of church buildings in dioceses throughout the country, beginning with energy audits, then seeing what can be done to pool resources to make improvements. Stewart points out that the pandemic has taught us the need for good ventilation in church buildings, but ideally, they’re not well-ventilated just because they “leak!”

Stewart’s experience will be especially helpful in finding funds to push this initiative forward. Her technical background will come in handy in writing applications for grants from the Natural Sciences and Engineering Research Council of Canada. Stewart has worked on NSERC grants in the past, “speaks the language,” and understands what the NSERC is looking for.

When the PWSEJ launched in 2017, chair Nancy Harvey described its purpose as looking for ways to “raise up those folks that are doing good work at the grassroots level. But it’s not going to be a top-down approach. I believe it’s going to be more of a grassroots approach, empowering folks and enabling folks.”

Continued on page 8.

# New chaplain appointed to diocesan Anglican Church Women

The Rev. SHELLY KING  
Messenger Staff

Bishop Stephen London is pleased to appoint the Rev. Christopher Cook as Chaplain to the Edmonton chapter of the Anglican Church Women (ACW).

In an article published in the ACW newsletter *In Touch*, Cook, who is the rector at All Saints’ Anglican Church in Drayton Valley, says he learned of his appointment after a vestry meeting at All Saints’ in which he had been praising the good work of the ACW.



Christopher Cook appointed ACW chaplain.

“I am humbled and honoured that our Bishop asked me and am thankful that God placed this on his heart,” Cook says.

President of the diocesan ACW, Elaine Dickie, says the chaplain serves several functions for the group: acting as a liaison and advocate with the Bishop and other clergy, presiding at eucharist services at ACW regional meetings, and encouraging the membership through a regular column in the *In Touch* newsletter. Most importantly, she says, the chaplain “keeps the ACW executive mindful that our mission is, in this order: prayer, work and stewardship. We often find ourselves so focused on the work, that we neglect the prayer and reflection

essential to carrying out our work within God’s will. The chaplain acts as the compass that helps us steer the course.”

For his part, Cook is thrilled to take on the role. “I am honoured and thankful to be involved with a ministry for which I have great enthusiasm. I wholeheartedly support the mission and work of the ACW. As chaplain, I look forward to working closely with the ACW board and members. I desire to promote, encourage and pray for the excellent and wholesome ministry of the ACW throughout our diocese.”

# Buyé & Edmonton Dioceses Collaborate on Medical Cards Once Again



Near the end of February the Buyé Mother’s Union distributed medical care cards to people in Mwumba and Gatukuza parishes in Buyé diocese. In the fall of 2021, \$6,600 was raised by parishes and the Edmonton diocese through the 4th annual \$5 | 5 Ways Campaign. This money is used to purchase the \$5 cards, enabling vulnerable people in Buyé to access the health care they otherwise would not be able to afford.

Pictures submitted by Fr. Dominique Ciza, Buyé Diocesan Executive Secretary.

# 'Love your enemies; pray for those who mistreat you'

I write this to you on day seven of Russia's attack on Ukraine. Fittingly, it is also Ash Wednesday, the first day of Lent. Today we fasted and prayed for peace in Ukraine. God willing and by His supernatural intervention by the time you read this our prayers will have been answered and Russia will have ended its occupation. Even so, I fear the evil effects of the war will persist for years.

I hope you pray for salvation both for the Ukrainians, and for the Russians. Indeed, I hope you pray for salvation for all of humanity. This war reinforces, directly and brutally, that people are not inherently good. What is happening is evil, totally evil and, unfortunately, very human.

All humanity was created in God's Image. If that is true, why is our world such a mess? The stories in the beginning of Genesis help provide an answer. Like Adam and Eve, we reach for the Apple of Our Desire, whatever it may be. Typically, it is to make us into our own god, even opposing God's wishes. Like Cain, we harbour resentment, bitterness and jealousy, with murderous intent. Like the people of Babel, we



Bishop DAVID GREENWOOD  
Diocese of Athabasca

create towers to enable us to get to heaven on our own terms. Like the people of Noah's time, everyone does what they feel is right in their own eyes. This is the human folly: "original sin." The result is always destruction.

God's intervention, after many years of sending spokespeople and messengers, was to come in person to teach us His ways. Then to demonstrate His way by letting us kill Him, forgiving,

rather than punishing us. In forgiving, He extends His hand of love, inviting all who believe in faith into His kingdom. Not the kingdom of death and destruction, but the kingdom of eternal life.

Jesus told us (Luke 6), 'love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you.' And here I paraphrase: if someone harms you, give them the opportunity to do it again! If someone steals from you, offer them even more than they take! 'Treat others in the same way you would want them to treat you.'

This idea of love does not mean let the evil go on. Rather, it is of the understanding that in the Kingdom of God, we don't act in evil. By

refusing to act in evil, even though we are capable, we show the other person that they too can refuse evil; that these ways are wrong, and God calls us to a Holy Way. We open to them what we have experienced: the transforming love of God. We open to them the belief that not only does God want it this way, but also that God, and God alone, has the power to transform others just as He transformed us into people of His Kingdom, His Way, His family of Christ. We open to them that no matter what happens, loving is what pleases God, and to God we can leave the consequences of not loving.

This Lent, I hope you have been able to practice the traditional disciplines of restraining yourself in love (fasting), prayer, and giving to those in need (almsgiving). I hope you have been able to raise the people of Ukraine, of Russia, and of the entire world, to God. Pray for them in love, recognising that we are all Images of God, and we are all tempted to turn away. And in humility, love them; recognising the times when you have not lived in the fullness of Christ. Let Christ speak into your hearts: 'love, as I loved you, even when you were an enemy.'

With love,  
+David

Caricature of Bishop Greenwood created by Alex Blasius and used at the Bishop's request.

## Belief and spiritual practices central to Christian life

One of the gifts of being part of a faith tradition like the Anglican church is that it gives us space to wrestle with the big spiritual questions that every person must deal with. Every generation generates specific questions that it must wrestle with. Our generation is no different. We are called to ask anew the question, what does it mean to be the church of Jesus Christ in 2022 here in Alberta, Canada? But as we answer this question, it is important to remind ourselves constantly of the ground upon which we stand as we answer this question. We have to continually engage with one central belief and four spiritual practices. This is my lexicon of what is at the heart of the Christian life.

The central belief is the GOSPEL. The gospel is the good news that God is a God of love, and that God is committed to humanity and creation. We might say that God is all in. God wants to set the world right, to heal human hearts, to bring



Bishop STEPHEN LONDON  
Diocese of Edmonton

peace and reconciliation among peoples and most importantly to dwell with us, that we might be God's people. The Gospel is found most fully in the son of God: Jesus Christ. In Jesus, through his life, death and resurrection, we find God's grace for goodness, life, forgiveness, salvation and new creation. In Jesus, God has acted to bring grace to the world.

The first practice is PRAYER. Prayer is not really about words or ritual. That is secondary. Prayer is about relationship with God. Prayer

can happen in a church or on a beach or in the inner city. It can be articulate or confused, joyful or sobbing. The basic truth of this practice is that God hears you and is present. God never leaves or abandons you. God loves you and wants to know you. Speak to God in whatever words you have. Just be with God.

The second practice is DISCIPLESHIP. Discipleship is not about being perfect. It is about trying to live the way of Jesus as best we can. We all know that deeds speak louder than words.

Discipleship is about the living of our faith, not just talking about it. And the goal of discipleship is ultimately the creation of a merciful heart within us.

The third practice is MISSION. The church was never meant to be a silo where we just take care of our own. The church has always been about getting Jesus' message of God's love for every person out into the world. The church has lived that out by feeding the poor, preaching the word, housing the homeless, creating great art and caring about the neighbourhood. We are called to see the parish as a launching pad.

The final practice is JUSTICE. God's great care is to set things right. Throughout the scriptures, we see the prophets calling the people to care for the marginalised and to put them at the center. Jesus has a special care for the hurting. Justice is a kind of love that calls us to act. Justice is about having right relationships.

It is from this one central belief and four practices that everything else flows.

Blessings,  
+Stephen

We welcome letters to the editor, news, stories and book reviews (max 500 words), event notices and high resolution photos (min 1 MB, 200 dpi).

Submissions Due by APRIL 1 for MAY 2022

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## Anglican identity, part 3: is our self-image too narrow?

In my March article, I wrote: 'Although our context constantly changes, neither the purpose of the Church nor its message ever does. In every age, God calls the Church to be God's missional agents in the world. Or to put it another way, to live out the Gospel; the Good News of Christ which is both our purpose and message.'



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

they belong,' when a much more helpful approach is to allow them first to belong, and then grow into belief.

This, for me, touches on the question of how we see ourselves as Anglicans. How would you describe the Anglican Church of Canada? Are we a liturgical church that does mission? Or are we a missional

church that uses liturgy?

In my February article, I suggested that our liturgy and mission go hand in hand. The very foundation of Anglican worship is that it should be expressed 'in the language of the common people.' But I have observed that when we start describing ourselves as first and foremost a 'liturgical church,' we inadvertently get ourselves in some tangled knots. We might think the only thing we can invite people into is our liturgical services, instead of finding ways to invite them into our lives. We might think the kinds of social events we could do as a church family, that enable us simply to be

together and to which we can invite our friends, aren't for us. Perhaps we think that's the kind of thing other denominations do.

I remember a somewhat surreal conversation I had with a priest while I was still in the UK. A very helpful book on mission and discipleship had come out and was proving very useful to many as we thought through the issues facing the Church there, which now face the Church here in Canada. But this priest said to me, 'you can't read that. It's not Anglican.'

We must not have such a narrow view of who we are and what we do. When we see ourselves as primarily the users of liturgy, it can prevent us from seeing ways by which we can effectively and easily fulfil God's purpose for us in our ever-changing context.

For Jesus, it's not complicated.

'Love one another,' he said. 'As I have loved you, so you are to love one another. By this all will know that you are *my* (emphasis mine) disciples if you love one another.' (John 13:34-35)

So where do people see us loving one another? If our love for each other speaks of Jesus, how and where can we create opportunities to ensure that happens?

Particularly in these fractured and difficult times, and as we begin to move back to the possibility of spending more time physically in each other's company, let's be thinking about how we can invite others to belong as well, and to see the love of Jesus in action.

Until next time...  
with prayers for every blessing as you seek to follow Jesus,

Richard



## Church Must Live in Love and Practical Acts of Compassion

The smiling, round-faced surgeon paid me a nice compliment: 'You did a fine job breaking your ankle' in two places, requiring one plate, five short screws and two long screws to repair; plus six weeks of convalescence. The drugs have kept pain at bay, but discomfort and brain fog are my constant companions.



The Ven. TERRY LEER  
Executive Archdeacon  
Diocese of Athabasca

teacher in pandemic times, and the dignified care of her husband who can't climb into his pjs on his own. Her awe-inspiring and exemplary depth of compassion is a blessing.

The consistent response of my three congregations has been, 'we'll be ok. Take your time. Do what you need to do.'

Individuals offered practical support: preparing meals, shopping for groceries and sharing occupational therapy hacks. The diocesan administration is not expecting much creativity from me, and only contacts me when necessary.

I weep. In the midst of my discomfort and brain fog, I weep because of my feelings of guilt and their compassionate love. Like the tinnitus that rings constantly in my right ear, I also hear a whining voice of concern: what about those other seniors who don't have a spouse

to care for them? What about the elderly man with a broken ankle who still lives at home and maybe has to crawl to the bathroom? What about the 89-year-old widow who has a cast on her dominant hand because of a fall, and can't even operate her manual can-opener?

My parishioners are nearly all seniors in retirement. Congregations in urban centers may have a few 60-year-olds in their flocks. But in the rural church, we have to learn to minister with and among our people: widows without caregivers, couples facing dementia, individuals who are alone and lonely.

'I came that they may have life and have it abundantly.' (John 10:10) Somehow, the Church must live in practical acts of compassion with her people so that everyone has abundant and dignified life. We all know this. We all try to do this. But my current circumstance highlights this for me in a poignant way.

Tip One: don't offer, just do. I've often heard people say, 'If there's anything you need, just ask.' My experience says, 'I don't have the energy or insight to ask. I am too

overwhelmed to ask. So, just take some homemade bread or a small casserole. Phone to get a shopping list. Stop by and rush some dishes through the sink and then check the urinal to see if it needs emptying. The person under stress likely can't ask, so just do.

Tip Two: care for the caregivers. The pandemic and especially its impact on the elderly (both in and outside institutional care) have taught us that caregivers are under huge stresses. Perhaps even prior to whatever accident, illness or circumstance they are facing, the caregivers were on the brink of compassion fatigue and burnout.

Pay attention to those who are caregivers. Be proactive with practical acts of kindness for them.

Let love be your guide and foundation. Let abundant life for all be your goal. Dignity and grace will flow from your kindness.

Do not be afraid to take action. I won't eat the liver flambé that you bring me, but I will weep over your compassion.

# St. Mark's ministry collects donations in aid of Ukraine

Canon PETER CLARKE  
St. Mark's, High Prairie

During Lent, St. Mark's Anglican Church will donate proceeds from the Second Wind thrift store to the Red Cross appeal to help the people of Ukraine. Many people in the High Prairie area have relatives that originally came from Ukraine and other eastern European countries. The public can contribute to the appeal through donation boxes in the Second Wind



Second Wind Boutique has been a fixture in High Prairie for three decades.

Boutique. It is likely that St. Mark's vestry will support or match the

monies raised by Second Wind.

For 30 years, volunteers from St. Mark's have operated the Second Wind Boutique with other churches and community members in High Prairie.

While the store is a source of income, it also meets a need in the town and surrounding areas for

affordable clothing and household goods. No one is ever turned away from receiving clothing or goods even when they cannot afford the cost. During the winter especially, warm clothing is often provided free of charge. The Second Wind ministry provides clothing to the local RCMP detachment for people being released who may not have adequate clothing.

We pray that this appeal may be fruitful and beneficial to the recipients of the funds.

## Baptism a Joyous Moment in Tumultuous Times



Pictured from left: Bishop David Greenwood, Wade Sutton, Christa Manuel, Carman Sutton, Ava Sutton, and godmother Penny Gauthier at the baptism of Wade Lee Sutton at St. Thomas', Fort McMurray on February 20. It was a great joy, and after the service the Bishop met with congregation members for a respectful and open conversation about the future of the parish. Please keep St. Thomas' in your prayers! They have had a tumultuous time, with furnace problems, pipes bursting and other issues. They are a good and godly people and persevere in His name.  
*Submitted by Bishop David Greenwood*

## Bishop Enjoys Visit to Blended Parish in Manning



Bishop David Greenwood engages with children during the Sunday service at St. John's United-Anglican parish in Manning on February 27. The Bishop and Benita Greenwood enjoyed worshiping with the congregation and it was delightful to gather with the Rev. Lloyd and the parish families afterwards.  
*Submitted by Bishop David Greenwood*

# Diocese to host 2nd annual online Bible Reading Marathon

Canon PETER CLARKE  
Athabasca Editor

For the second year, the Diocese of Athabasca will be hosting an online Bible Reading Marathon during Holy Week.

The event will run non-stop from 1 pm on Palm Sunday, April 10, to 5 pm on Maundy Thursday, April 14, 2022.

Last year more than 100 people signed up to read during a virtual marathon on Zoom which was live-streamed via Facebook. Readers participated from around the world: England, Germany, the Philippines, the United States, Zimbabwe, and across Canada. We heard the Word of God proclaimed in English, Farsi, French, German, Inuktitut, Shona and Tagalog.

Anglican Church of Canada

Primate Archbishop Linda Nicholls took part, as did Episcopal Church of the US Presiding Bishop Michael Curry, Evangelical Lutheran Church in Canada National Bishop Susan Johnson, an archbishop from the Roman Catholic Church, and various metropolitans, bishops, clergy and lay people. It was a wonderful and

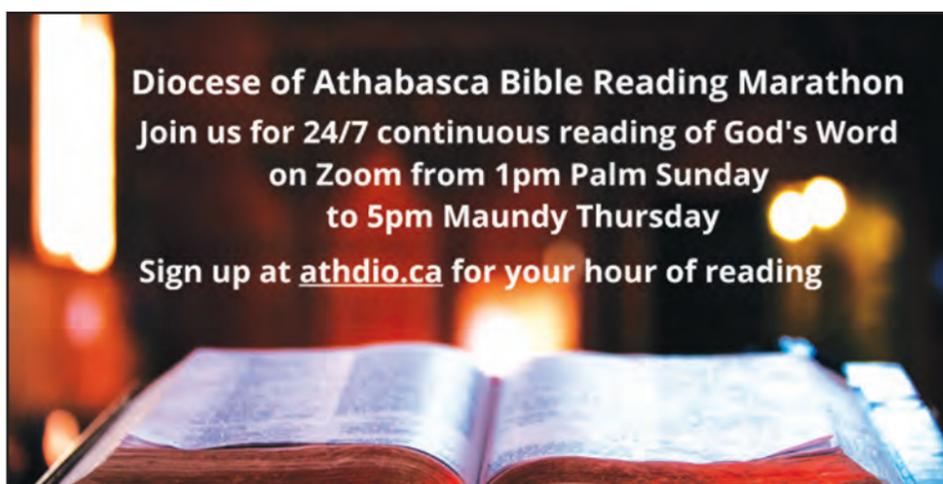
uplifting time.

We invite you to sign up for at [athdio.ca](http://athdio.ca) for this year's event. Consider sharing the reading time with other members of your family and friends. There will be 100 one-hour time slots available during the 24-hour/day marathon. You are welcome to read in your preferred

language, using your chosen version of the Bible.

No one knows ahead of time what passage they will be reading. The first reader begins at Genesis, reads for an hour, then signs off to the next reader. The whole event proceeds in this manner until we reach the end - a continuous reading of God's Word from start to finish. It is an amazing experience and often people are surprised at how quickly their hour goes by, even in the middle of the night.

Please consider being a part of this year's event and please tell all of your friends about it, even if they do not wish to read, they can come into the meeting or check out Facebook to see and hear the scripture readings. God has given us this wonderful way of sharing His Word around the world.



# Parish marks anniversary with 'trip down memory lane'

The Rev. SHELLY KING  
Messenger Staff

St. Margaret's Anglican Church in Edmonton hosted a Zoom gathering on Sunday, February 27, to celebrate the 25th anniversary of the first service in their church building at the corner of Ellerslie Road and 127 Street. As with so

many events over the past two years, it wasn't the party they might have had were it less complicated to meet in person. But it was still an opportunity to see parish members, former members, and friends from over the years, to give thanks for a church they love. As people joined the Zoom call, several called out,

"Hey, I remember you! Remember me? Good to see you!" In the end, 33 Zoom windows filled two computer screens.

St. Margaret's rector, the Rev. Tim Chesterton, began the celebration with prayer, followed by a video greeting from the Rev. Ed McNeill in Hawaii. McNeill was the rector of St. Margaret's through the construction of the new building in 1996. He says the process was not just the construction of the building, but "the construction of our faith. And faith is not just belief. It also involves trust, hope, obedience and perseverance." He concluded with his hope the parish continues to be stretched in its faith and trust in God.

Chesterton and parishioner Gary Hughes presented a one-hour slide show, telling the story of the building project and some of the highlights of the church's history since, including significant milestones, programs and special events. Hughes says going back through the photos and church records to prepare the presentation brought back a lot of pleasant memories. He is pictured in the first photo wielding a shovel at the sod-turning. At his right are McNeill and former Bishop of Edmonton the Rt. Rev. Ken Genge. At his left, is a long-time parishioner and much-loved benefactor, Mary Steer, now deceased.

The trip down memory lane also included photos of the Rt. Rev. Jane Alexander, retired Bishop of Edmonton, as well as some members of her family. As St. Margaret's

choir director in 1996, Alexander played the organ at the first service in the church on December 22, 1996. St. Margaret's new building was officially dedicated the following year. It was consecrated by former Bishop of Edmonton the Rt. Rev. Victoria Matthews in 2004, a year after the mortgage was paid off. Chesterton, the current rector, came on the scene in 2000, and has steered the church through the intervening years, including building renovations and now, plans for further expansion.

Before closing the anniversary celebration in prayer, Chesterton played a video greeting from Bishop Steve London, who sent congratulations on behalf of the entire diocese.

"For 25 years," he said, "you have faithfully worshipped and served the community in south Edmonton, as well as having great generosity in supporting communities in need all across the world. Your example has been inspirational for our whole diocese."

## Timeline of events surrounding St. Margaret Church Building

- 1980 - Anglican Parish of St. Margaret is founded and meets at Providence Renewal Centre
- 1996 - First service held in the new building, December 22
- 1997 - Dedication of new building, September 17
- 1998 - Ordination of Jane Alexander as deacon, November 30
- 1999 - Departure of rector the Rev. Ed McNeill; departure of then the Rev. Jane Alexander to Immanuel, Wetaskiwin; the Rev. Terry Dunn appointed interim priest-in-charge
- 2000 - the Rev. Tim Chesterton begins as rector, February 1
- 2003 - Mortgage paid off!
- 2004 - Consecration of church building by Bishop Victoria Matthews, March 28
- 2022 - Plans for Building Expansion Project underway again



Pictured above: current and former members of St. Margaret's gather on Zoom February 27, 2022 to celebrate the 25th anniversary of the first service in the church building.



Pictured above from left: Ed McNeill, Ken Genge, Gary Hughes and Mary Steer at sod-turning for the new building; St. Margaret's choir at first service, December 22, 1996 with Jane Alexander at the organ. Pictured below from left: the new building at Ellerslie Road and 127 Street on the day of the first service; Bishop Victoria Matthews consecrates the building March 28, 2004.



# St. Margaret's Novelist Explores Life's Central Truths

MARGARET GLIDDEN  
Edmonton Editor

The Rev. Tim Chesterton, rector of St. Margaret's, Edmonton, is also a published author. His latest novels, *The Road to Meadowvale* and *Seasons in Meadowvale*, tell the backstory of *A Time to Mend*, Chesterton's first novel published on Amazon.

Chesterton started *A Time to Mend* - the story of widower protagonist Tom Masefield moving back to the UK to reconcile his relationship with his father - before writing the *Meadowvale* books which center on Tom and Kelly Masefield's life in small-town Saskatchewan. Through their lives, he explores the central truths of human existence: strength and weakness, anger and forgiveness, doubt and faith.

In a sense, starting at the end helped Chesterton who is "not a plotter," chart the course for his series. "I knew *Meadowvale* was going to be the biography of Tom's and Kelly's marriage, I knew it would include a faith element (Kelly had been raised in the Mennonite faith and Tom had not been a believer when he left the UK for Canada), and I knew it was going to be set in a small town in Saskatchewan," he says.

The variety of Christianity that Tom embraces in these novels is Mennonite. "I've done a lot of study about and have a particular fondness for Anabaptist/Mennonite spirituality and history... I was interested in the end of Christendom and the fact that we as Christians were doing more and more of our ministry away from the corridors of power and in the margins of society. I realised Mennonites have been doing that for 500 years and might have something to teach us. Nowadays more and more of us in the Anglican Church are talking about discipleship, which we weren't talking about 40 or 50 years ago, but which Mennonites have been talking about since the 16th Century," he adds. "I was very grateful when a couple of Mennonites told me they had read the books and I hadn't gone too far wrong," says Chesterton with a chuckle.

When he began posting his stories, chapter by chapter, on his blog in 2007, Chesterton wasn't thinking in terms of publishing them as books. "Then people reading the blog said, 'you should publish this.'"

"Then people reading the blog said, 'you should publish this.'"



St. Margaret's, Edmonton authors Tim Chesterton and Norma Gutteridge recently self-published their novels set in 1980's/'90's Saskatchewan, and 1920's England. The books can be purchased locally from the authors or on Amazon.

As he began formatting those blog posts into the manuscript for *Meadowvale*, which was first published as a Kindle e-book, he soon discovered his novel was turning into a "monster" missive of 1,400 pages. Amazon caps self-published paperbacks at 860 pages so he set to work shortening the original manuscript by 1,000 pages, ultimately winding up with an abridged and revised version split into two paperbacks.

Chesterton worked with a freelance graphic designer he sourced on the online, creative marketplace **fiverr.com** to design the book covers. He also helped fellow author and St. Margaret's parishioner Norma Gutteridge, a founding publisher of the University of Alberta Press, format her novels set in 1920's England for publication on Amazon. He says Amazon continues to expand its resource offerings for authors who wish to publish their work. It is important to Chesterton that his stories and characters portray the strength of extended family and community he and Marci discovered when they "moved across the prairies in our VW beetle to the tiny Saskatchewan town of Arborvale a week after our wedding." Chesterton immigrated to Canada with his parents from the UK when he was 17. His father, also an Anglican priest, had been called to a parish in what was then the Cariboo diocese in BC. He enrolled in the Church Army Training College in Ontario, which is where he met Marci, a church organist. Together they raised four children (they now also have two grandsons) in Saskatchewan, the Northwest Territories, northern Alberta and Edmonton where they have served St. Margaret's since 2000.

"The people in northeastern Saskatchewan were brilliant and fantastic to us. We were very young, not yet 21, and very far from any relatives," says Chesterton of their five years in Arborvale. "We arrived at Thanksgiving time and were given all kinds of harvest produce. Forty-two years later we're still in touch with people."

It is little wonder that Chesterton weaves music into his books' storylines. He is an accomplished musician who both plays and records traditional folk music. But as for other things he shares with his protagonist, he insists there aren't many: "Tom is not me and I am not him."

In fact, "there is only one character in the book intentionally based on someone I knew. Everybody from Arborfield recognises the man who runs the fix-it shop in Meadowvale."

Chesterton was able to draw on his experiences walking alongside people at difficult times in life to develop multi-dimensional characters who are "real people and real struggles." He says Tom's moment of "epiphany," when faith becomes credible to him, is more common than people think.

"People who have read the book, have asked me, 'do people actually have those kinds of experiences?' Well, yeah. There are more weird and wonderful experiences of God

than anybody ever dreams. It's just we don't often talk about them because we don't want people to think they're weird or crazy," he says.

As for a continuation of the *Meadowvale* series, stay tuned. Chesterton says he "intentionally left some loose ends" in *The Road to Meadowvale* and *A Time to Mend* which he intends to develop, possibly when he turns 65 next year. "I have characters and a situation but haven't really discovered what the story is about. I can't really take off with it yet."

Aside from writing fiction, he would eventually like to revise and republish his Christian basics book, *Starting at the Beginning*, published in 2003 by the Anglican Book Centre.

"I do really enjoy writing and learning from writing. It's how I process my thoughts and my characters teach me things. Even when it comes to prayer and meditation, I focus better with a pen in my hand and a moleskin notebook."

For readers living outside Edmonton city limits, he suggests the Amazon store is likely the most cost-effective way to purchase the book. Chesterton will keep copies of the **Meadowvale** paperbacks on hand for local folk who would like to purchase and pick-up direct from the author. Please email **tim.chesterton@gmail.com**.

Watch the May Issue of The Messenger for a feature story on St. Margaret's, Edmonton author Norma Gutteridge who recently published on Amazon her novels *All Change* and *A World Remade about life in 1920's England*.



**Diocese of Edmonton BASE CAMP**  
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<https://edmonton.anglican.ca/pages/base-camp-summer-2022>

# God's love makes celebration of recovery possible

MARGARET GLIDDEN  
Edmonton Editor

On Friday nights after the PrayerWorks supper at St. Faith's Anglican Church in Edmonton, a Christ-centered support group led by Bliss Robinson and Don Halvorson gathers for a time of Christian worship, biblical learning and personal sharing.

Celebrate Recovery is a national, 12-step recovery program based on the principles of the Beatitudes in the Gospel of Matthew. After worshipping together and reading the 8 principles and 12 steps, people divide into small groups for intimate and open sharing.

"We all have stuff that we struggle with," says Robinson, whose husband attended a Celebrate Recovery program with Halvorson at the Fort Road Victory Church in north Edmonton. She and Halvorson have developed a leadership team to facilitate the St. Faith's Celebrate Recovery program which also includes an in-depth study of the 12 steps on Monday nights.

"We explore how God uses his word to lead us out of our hurts and bad habits which put a strain on our relationships and cause us to struggle," she says.



Bliss Robinson and Don Halvorson facilitate the Celebrate Recovery group Fridays at St. Faith's Anglican Church.

"People often come here looking for answers and find all the answers they need are in Jesus. It makes all the difference when we know God loves us."

The program is for people struggling with anxiety, low self-esteem and co-dependency, broken relationships, you name it, says Halvorson who recovered from his addiction to internet pornography seven years ago with the help of Celebrate Recovery.

"When you have any kind of addiction you believe you're not going to be accepted. That you're going to be judged, even ridiculed," he says. "To be heard by others is extremely powerful, as is hearing that you're not alone, that there are others with the same struggles. Christ is with us all."

"I find so much of what is said by others in an open share group applies to me, too, in one way or another," says Robinson. "We are all much more alike than we are different. I see people relating all around the circle. The Lord helps us sort our troubles as we think out loud, and we also gain understanding and clarity by listening to other people."

Throughout the pandemic and winter months, the average attendance at Celebrate Recovery gatherings has held steady at between 15 and 20 people on Friday nights. This, Halvorson says, "really speaks to the times we're in, especially when you consider that many folks rely on public transportation to get here."

"People know that help is here at St. Faith's," adds Robinson who came to know the community well over the

past few years as a volunteer with the PrayerWorks ministry. "We move among the people who come for community meals," and St. Faith's regularly highlights Celebrate Recovery in its church bulletins displaying information both at the back of the church and on the tables in PrayerWorks Hall.

The St. Faith's group has welcomed people from Fort Road Victory Church, as well as the Beulah Alliance program. In all, there are about 11 Celebrate Recovery groups in Alberta.

Robinson and Halvorson would like more people to know there is support available to them at St. Faith's. Part of their focus is on extending their community outreach.

While there is a core leadership group of eight people, Halvorson says "we hope to connect with Indigenous elders and invite them to attend and be part of the leadership group."

We encourage everyone to contribute, says Robinson. "The Lord wants us all to encourage and serve each other."

For more information, please email Robinson at [blissy123@shaw.ca](mailto:blissy123@shaw.ca) or Halvorson at [oldhal58@gmail.com](mailto:oldhal58@gmail.com), or visit the website at [www.celebraterecovery.ca](http://www.celebraterecovery.ca).

## Textile prayerfully woven in remembrance of children, cont.

Continued from front page.

"It's very simple," Hurlburt says. "Beginners can weave a line in as little as 15 minutes. This isn't about being a skilled craftsperson. It is an opportunity to make community art in recognition and remembrance of something that is and should be deeply felt."

The diocesan project will take a break over Holy Week and Easter. To find out where and when you can catch up with the travelling loom, follow [@remembethechildren.dioedm](https://www.instagram.com/remembethechildren.dioedm) on Instagram. Hurlburt and Brownlee will update the account with pictures as the project progresses.

"We're hoping the process unfolds organically," says Hurlburt. "This experience is for anyone

who has a heart for and an interest in sitting and praying with us and remembering all of these beautiful lives that were lost."

Upon completion, the visually striking piece, created from varying shades of orange threads which have been donated, will be 12 yards long. Once Hurlburt has lifted it off the loom to make her finishing touches, both she and Brownlee envision the piece will be displayed in parishes around the diocese, and become an integral part of National Day for Truth and Reconciliation (Orange Shirt) Day observances.

"We would love to have as many people weave on this project as possible. The task is simple and prayerful. You can give 10-15 minutes of your time and that will be wonderful," says Hurlburt.

### Travelling Loom Schedule

The travelling loom will visit five Edmonton parishes.  
There will be opportunities to pray, reflect, repent  
and heal while weaving together.

**Christ Church - Ash Wednesday until March 13**  
**St. Faith's - until March 27**  
**Good Shepherd - until April 10**

*Two-week Break*

**St. Luke's - April 25 to May 8**  
**All Saints' Cathedral - until May 22**

Loom keepers will be present to help members of  
the diocese create a woven memorial for the  
children who died at Canada's residential schools.

## Local priest appointed to Creation Matters Working Group, cont.

Continued from page 2.

Encouraging grassroots involvement is a big part of what Stewart finds exciting about her appointment to the working group. Although fairly new to Edmonton diocese (she arrived in the summer of 2020), she is aware that several parishes here have begun to take on the Fifth Mark of Mission: to strive to safeguard the integrity of creation

and sustain and renew the life of the earth. She hopes to help coordinate and encourage those efforts.

"I've been invited and given an opportunity to connect to resources beyond the diocese," she says. "Hopefully, I can bring something to the table in the diocese to help us be at the forefront of addressing environmental issues in the Anglican church."

Stewart also feels very strongly about the overlap between creation care and reconciliation. She looks forward to working collaboratively with First Nations groups, listening and taking into account "their understandings of this land, that is their land that we have come into; working with them to assist them and to have them assist me with their traditional understandings of how the

land works.

She says it is important to consider "how their traditional land knowledge can help us look at the broader picture of the ecological health of our environment." Stewart says it is a very exciting opportunity to serve with the Creation Matters Working Group and she looks forward to seeing these projects get underway.