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St. Mary's and St. George's, Jasper parishioner reaches out to Ukrainians seeking sanctuary

MARGARET GLIDDEN
Messenger Editor

On a Sunday in March, Nancy Addison, people's warden for St. Mary's and St. George's, Jasper, prayed that God would help her find a way to help Ukrainian people fleeing war.

Addison went home from church, googled "Canadians helping Ukrainians with housing and work" and found a website for Ukrainians seeking help. She and her husband had already raised their four children and decided they could accommodate at least two people. When a friend who runs a restaurant said he could provide work, Addison posted her offer of help to the site:

"I live in Jasper National Park in the province of Alberta," she wrote. "You don't need a car in this town. Everything is within walking distance. Stay, work, rest and save your money. Please google Jasper National Park. It is a tourist destination. We have elk, bear, moose, squirrels, trails to hike, and lakes to swim in. This might be the place you need to ease your worries while you await safer days back home. All Canadians want to help Ukraine. We wish you peace."



Jason Stockfish, Jasper Fitzhugh

St. Mary's and St. George's, Jasper People's Warden Nancy Addison uses social media to connect displaced Ukrainians with homes and employment in her community.

Almost immediately, her Facebook inbox was flooded with messages and friend requests from Ukrainian families displaced by Russia's invasion of Ukraine. "Most of the people are women who have had to leave their husbands, sons and brothers behind to fight in

Ukraine," she says.

A retired schoolteacher, Addison now devotes a full day (up to 12 hours) to connecting Ukrainians with members of the Jasper community who can provide lodging for one year and/or employment.

In the past, she had witnessed the community where she has lived for 35 years, coming together to support nine Syrian refugees sponsored by her parish. A 10th person is still awaiting approval from Canadian immigration.

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Open letter challenges conduct of national church leaders

The Rev. SHELLY KING
Messenger Staff

On February 17, 2022, a situation that had been unfolding behind the scenes for a full year at the national level of the Anglican Church of Canada (ACC) became suddenly and explosively public. A team of advocates for survivors of abuse, called #ACCtoo, posted an open letter on social media. Addressed to Primate Linda Nicholls, General Secretary Alan Perry, the Council of General Synod and the Anglican Editorial Board, the letter outlines a

series of events involving national church leadership and the *Anglican Journal* that occurred from February 2021 until now (see <https://www.acctoo.ca/open-letter/>).

The open letter explains that a reporter from the *Anglican Journal* had been drafting an article for the Journal's quarterly magazine, *Epiphanies*, which was based on the stories of "three survivors of sexual violence perpetrated by men ordained as clergy in the Anglican Church of Canada..."

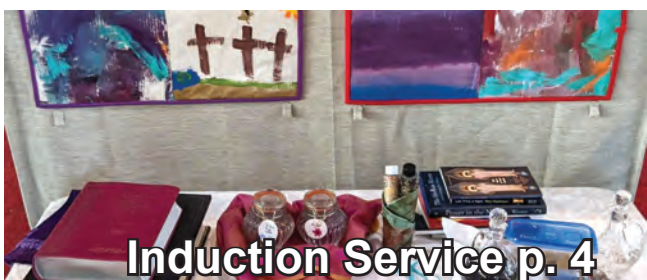
These survivors came forward with the understanding that their identities would be protected and

they would have the opportunity to read the article before it was published. While their allegations involved "four Anglican Church of Canada institutions: three dioceses and one school," the intent of the article was not to name or accuse these institutions, but to tell the story of the survivors' personal experience from their perspective.

However, when a draft of the article reached the national office of the ACC, it was distributed to the four institutions involved, breaching the agreement the Journal had made with the survivors.

Journal editor Matthew Townsend was on leave when the draft article was distributed but felt so strongly that his role as a journalist had been compromised that he resigned from the Journal, as did the reporter Joelle Kidd. Townsend said in his letter of resignation that "given this incident, in which journalists were effectively used to communicate confidential information to those who would benefit from that information, I can no longer distinguish whether I am in the church's employ as a journalist or as a spy."

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Open letter challenges conduct of national church leaders, continued

Continued from front page.

When the resignations of Townsend and Kidd were announced September 1, ACC director of communications and information resources, Joe Vecsi, praised the two journalists, but made no mention of the reason for their departure.

During the summer of 2021, Archbishop Linda Nicholls asked an external reviewer to investigate the process followed in handling the article. His report was delivered on August 11. The report was not made public, but was shared with the Anglican Editorial Board. Unfortunately, an appendix to this report included material identifying one or more of the survivors, further spreading information that the Journal had promised would remain private.

In September, the Primate wrote a summary response to the investigative report, also not made public at the time. In it, she says that though “we may, and must, learn much from this incident it cannot erase the harm done.” She speaks of the value of the Anglican Journal and calls for changes to address the issues that emerged from this incident. She blames the incident on confusion over changing roles between the national church leadership and the Journal.

“It is clear the structure for Communications, including the Journal, that was approved by General Synod in July 2019 has not been adequately implemented... responsibilities of various staff and management have not been thoroughly discussed and there is confusion of roles and expectations. This combined with new personnel in key positions since July 2019 (Director of Communications, Primate, General Secretary) exacerbated a challenging situation which was further exacerbated by the pandemic...”

The Primate’s summary response also called for the full investigative report to be shared, in closed session, with the Council of General Synod at its meeting, March 10-13, 2022. Before that happened, however, the #ACCtoo open letter went public calling for three actions:

1. The release of the unredacted findings of the

investigation to a representative chosen by the survivors; and

2. The resignation of the ACC church official who circulated the draft article to the four institutions; and

3. An apology submitted for publication in the Anglican Journal that summarizes the investigation report, confesses wrongdoing, and presents a plan of action that is a worthy beginning of repentance.

The open letter was followed by a flurry of online communications, including a statement from the Council of General Synod (CoGS) on March 15, which addresses issues surrounding the incident, but does not specifically respond to the three demands of #ACCtoo. Though the Ven. Alan Perry was not named in the open letter, the Primate’s summary response to the investigation reveals the ACC General Secretary as the person who circulated the draft. Perry (formerly the executive archdeacon for Edmonton diocese) also made a public response on March 23. All these documents can be found on the national church website at <https://www.anglican.ca/news/cogs-statement/30038789/>.

Dissatisfied with these responses, #ACCtoo followed up with signatories to the open letter on March 21, calling on them to continue to share the letter, and to ask their bishops to tell General Synod leaders to stop their current course of action, “because every step [they] take of their own accord is compounding the harm, retraumatizing the survivors, and damaging the church.” Instead, #ACCtoo wants bishops to ask General Synod leaders to hire a trauma-informed professional to take over the handling of the situation; someone who would be responsible to all parties, not just the leadership of General Synod.

At the time of writing, more than 400 people had signed the open letter, including 24 from Edmonton diocese, at least one member of CoGS, and 13 staff, representatives, or board members of the Primate’s World Relief and Development Foundation (PWRDF). #ACCtoo Organizers hoped for 500 signatures by the end of April.

Edmonton Diocese Response to #ACCtoo

MARGARET GLIDDEN
Edmonton Editor

The open letter published on the #ACCtoo website on February 17, 2022, calls for “transparency and accountability” from Anglican Church of Canada senior leadership and the Anglican Editorial Board. According to the letter, the “credibility of the ACC and the *Anglican Journal* cannot be repaired” without a response to three clear and specific calls to action (see article, “Open Letter Challenges Conduct of National Church Leadership”).

The letter has prompted response from leadership and members of the Diocese of Edmonton.

As of the beginning of April, more than 20 members of the Edmonton diocese had signed the letter. Among them is the Rev. Heather Liddell, rector of St. Peter’s Edmonton and Anglican educational chaplain at the University of Alberta. She affirms the three calls to action.

“... at multiple levels, the Church has chosen the appearance of holiness over real and messy accountability, which is in a word, heartbreaking,” she says. “When we fall short of living into the fullness of the Gospel, it is imperative that the Church repents, confesses, and turns back to God.

“I obviously wish that this had never occurred. But after it did, I wish that our General Secretary had apologised without qualification and proceeded with transparency. I wish the Primate herself had acknowledged the harm done and the re-traumatization caused by this treatment of survivors of sexual misconduct within our Church. I wish a burden of shame and secrecy had not fallen on shoulders already overburdened with the secrets of the Church. I wish we had told the truth and trusted God enough to show up and heal His broken people. I need to hear apologies that understand the impact this has had on survivors, not only on the three whose stories were told, but also on everyone who has had their worst fears confirmed and now feel unsafe to come forward and tell their own stories.”

For the Ven. Jordan Haynie Ware, archdeacon for social justice and community connection in the Edmonton diocese, signing the open

letter was a matter of principle. “I start from a position of believing survivors and stand behind them as they pursue what they need from organisations and people who have harmed them,” she says. “What these survivors have asked for in the open letter may be different from what I would’ve wanted had I been the person harmed, but it’s important to me that the church’s response be truly responsive to what they say they need for reconciliation...”

Haynie Ware says if ACC senior leadership can not meet the calls to action, she expects a public and “clear explanation of why not.”

In response to requests from several signatories that he convey the #ACCtoo message to General Synod leaders, Bishop Stephen London has sent personal emails to both Archbishop Linda Nicholls and General Secretary Alan Perry. He has also asked national church leadership specifically to address the three demands in the #ACCtoo letter.

No matter the national church response, Bishop Steve says the #ACCtoo letter has prompted the diocese “to ensure our own safe church policies are strong and up to date.” The Ven. Susan Oliver, archdeacon for children, youth and families is heading up this work and will present her findings by the end of the summer.

“Going forward we will require all clergy to have annual training in safe-church protocols, learning from and building on what is done in other dioceses,” the Bishop adds.

Liddell and Haynie Ware agree.

“I would like to see widespread training for all clergy on responding to disclosures of sexual misconduct, including incidents involving our colleagues and friends,” says Liddell.

To foster an environment of safety and harmony, “disclosures must be handled with care and timely response to protect vulnerable people and hold abusers to account,” says Haynie Ware. “Work is being done on policies and procedures to achieve this goal, and I look forward to a robust conversation at diocesan synod. It is also important we do more than the legal bare minimum. It is imperative that we uphold the Gospel and make reparation to those who have been victimized.”

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When in doubt, look to the gospels for direction

‘Christ is Risen! The Lord is Risen Indeed!’
Or, if you like the Greek, ‘Christo Anésti! Alithós anésti!’

The Gospel of Matthew (28:17) tells us: ‘When they (the disciples) saw him, they worshiped him, but some doubted.’

Mark tells us that Mary Magdalene, Mary the mother of James and Salome ‘went out and ran from the tomb, for terror and bewilderment had seized them.

They said nothing to anyone, because they were afraid’ (Mark 16:8). It continues that when Mary Magdalene told the disciples He was alive and she had seen Him, they did not believe her. Again, the disciples did not believe the two who had encountered Him on their way to the country.

Luke tells us when the women told the disciples Jesus was risen, it seemed like pure nonsense to them. And when two disciples walked along the road to Emmaus they did not recognise Jesus, even though He walked right beside them.

John tells us ‘They did not yet understand the scripture that Jesus must rise from the dead.’ Mary Magdalene turned around and saw Jesus standing there, but she did not know that it was Jesus.



Bishop DAVID GREENWOOD
Diocese of Athabasca

Thomas famously said, after being told by the other disciples that they had seen the Lord, ‘Unless I see the wounds from the nails in his hands and put my finger into the wounds from the nails, and put my hand into his side, I will never believe it!’
Doubt. Bewilderment. Confusion. Ridicule. Defiance. Disbelief: ‘I will never believe it!’

Even though Jesus had told the disciples He would be killed and then rise again, it was just too far from their faith in how the world worked. People died, yes. People were killed, yes. But people did not rise again, no matter if they told you they would or not. If this is how the disciples reacted, is it any wonder that the people of the world are skeptical and mocking?

Though we proclaim, ‘Christ is Risen!’ how many of us would recognise Jesus if he leaned over and said ‘Hi!’? Maybe not physically recognise (how many know what He truly looked like 2,000 years ago?), but spiritually recognise?

When things happen to us to make us think ‘this is definitely not coming from me,’ how do we know if they are from God, or not? Despite our own doubt, bewilderment, perhaps even fear, how do we discern the voice of Christ to us?

We can start by comparing what we perceive to be to what the Bible says. We can start with the gospels, for they contain Christ’s words and actions. We can examine the New Testament, which describes people just like us, struggling to figure out what it means to live in God’s world as opposed to the world of humanity. We can look at the Old Testament, for it describes how God reaches out, over and over again, to all of us.

We can learn what the church, the people of Christ struggling to understand and follow His way, has learnt and taught, over 2,000 years.

We can worship and discuss with the present-day people of Christ, those in our parishes, about what we are experiencing.

If what we receive aligns with the above, then we may be encountering Christ! There is a cardinal rule we can apply: if what we receive encourages us to love, to do what is best and healthiest for a person or people then, ‘yes,’ it sounds like a message from God.

As we have experienced all too recently, the world is unpredictable, often bewildering and can be filled with fear and despair. But rejoice! Christ is Risen! And He wants to walk with you towards trust, love, and life – eternal life. As Jesus said, ‘I am with you always’ (Matt 28:20).

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

St. Mary's and St. George's, Jasper parishioner reaches out continued

Continued from Front Page.

On March 25, Addison posted to her Facebook page that there were 32 Ukrainians confirmed to be coming to Jasper. As of March 27, that number had climbed to more than 40.

“All have been given free housing by generous families willing to make space... and businesses willing to give...”

Using her gift for networking to reach out to local families and employers, she discovered “everybody’s heart is in a good place. It’s a good town. I’ve found the most generous people in Jasper.”

The Addisons have offered to share their home with five people from Ukraine and one dog. They already have three dogs of their own.

Located in a national park, Jasper is a tourist centre in the Canadian Rockies with an ongoing labour and housing shortage. Local employers are happy to provide work for Ukrainians and several hotels have offered accommodations as well as full-time positions.

Former Alberta Premier Ed Stelmach heard about Addison’s efforts and reached out. Last week

he and former deputy premier Thomas Lukaszuk spearheaded an effort in Edmonton to fill a plane to Warsaw, Poland with medical equipment and humanitarian supplies. “They said they could offer anyone in Warsaw a free flight on March 28,” she says. “SunDog Tours has offered to bus people arriving in Edmonton to Jasper.”

She has been in contact with an older couple trapped in Dnepropetrovsk, a city in eastern Ukraine currently surrounded by Russian forces. “They were being shelled and sirens were going off all around. They say their only hope is to escape via a humanitarian corridor. It’s appalling.”

At the time of our interview, Addison said she was still awaiting the arrival of the first displaced Ukrainians. (Update: she posted that the first two Ukrainians arrived in Jasper on April 4. “They are wonderful!”) In the meantime, she is rounding up clothing donations and making provisions for people to access food, healthcare and everyday necessities. Four days a week, the Jasper Food Recovery, which is run by 32 volunteers, offers donated food at St. Mary’s and St. George’s church hall.

“They are giving all the money they collect through donations to the Canada-Ukraine Foundation. Jasper Food Recovery organiser Melody Gaboury has offered to accommodate a 17-year-old from Ukraine in her home,” she says.

Addison, who was featured in a recent *Jasper Fitzhugh* article, says her community’s response has been greater than anything “I could ask or imagine! Help is being offered in spades. So that prayer was answered.”

“Nancy sees the needs of others and makes them her own,” says the Rev. Andreas Sigrist, rector of St. Mary’s and St. George’s. “Her evident capacity for hospitality reveals her as a person of prayer. Nancy’s example leaves me with an increased sense of hope. My prayer is that her example can be an inspiration, creating openness for the Spirit’s invitations and possibilities, whatever that may look like.”

To find out how you can help support Ukrainians arriving in your community, please contact a Ukrainian community centre in your area or reach out to Nancy Addison on Facebook.

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).	Peter Clarke (Athabasca) seens@telus.net	PROOF READING Jennifer Alexander	<i>The Messenger</i> is published under the authority of the Dioceses of Athabasca and Edmonton. Opinions expressed in <i>The Messenger</i> are not necessarily those of the editor or publisher.
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Anglican identity, part 4: theology behind the liturgy

We continue our series looking at our Anglican roots and missional discipleship.

When Thomas Cranmer and others in England (there was no UK in the early 16th century) were striving for reform along with like-minded others in Europe, they were not thinking in terms of starting new Christian denominations. They did not envisage the creation of what is now, for example, the Anglican Church and the Lutheran Church. They were seeking nothing more, and nothing less, than literally re-forming the "one holy, catholic and apostolic Church"; seeking to realign it and themselves with the glorious gospel of grace that so touched them all.

The abuses of the



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

Church had grown so great for the reformers, and the disempowerment of the laity so extensive, that nothing less than reformation would do. And at the core of this reformation was the *re-discovery* of our salvation relying solely on and through the person and work of Christ. This theology shaped all that went into the

reordering of the reformed Church and the liturgy it used.

We can see it extensively in the *Book of Common Prayer*:

The word 'only' is used to describe Jesus as our Advocate and Mediator: "Grant this, O Father, for Jesus Christ's sake, our *only* Mediator and Advocate." (p. 76)

Jesus and his work are described as all and solely that which is necessary for salvation, as we see in the eucharistic prayer: "...who of thy tender mercy didst give thine only Son Jesus Christ to take our nature upon him, and to suffer death upon the cross for our redemption; who made there, *by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and*

satisfaction, for the sins of the whole world..." (p. 82)

Confession links our response to God's grace with being disciples who are engaged with our neighbours, resolved to live as Christ would have us: "Ye that do truly and earnestly repent you of your sins, and *are in love and charity with your neighbours, and intend to lead the new life, following the commandments of God, and walking from henceforth in his holy way...*" (p. 76)

So, a question we need to consider when we think about what kind of church we are (regardless of whether we use the BCP or BAS), is whether we are Anglican because we like the ritual and the liturgy, or because we embrace the theology that underpins it.

For me, we have always been at our best when we have put Christ and his gospel first and foremost, and then let that shape our theology, liturgy and practice. Sometimes we have made our ritual and liturgy more important. We see how history repeats, and how easy it is for the Church to become overly focussed on what it does in its buildings. We can somehow forget who we really are and are called to be.

Nothing is hopeless, however. The call to align ourselves with Jesus and his outworking of the mission of God is always before us. Re-formation is possible for each one of us, every single day.

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

Delayed service of induction proves deeply meaningful

Messenger Staff

This spring, Bishop Stephen London inducted the Rev. Madeleine Urion as rector of St. George's by the U of A in Edmonton. The service, which eventually took place on March 20, 2022, was greatly delayed by pandemic restrictions. Urion had been appointed to St. George's as interim priest-in-charge in December 2019, and then as rector in June 2020. The parish worked with Bishop Steve to "change things up" from the usual induction service, which is written for a priest and parish who are new to one another.

For Urion, original prayers - written by parishioners in the presence of Indigenous elder Russell Auger, "who came to pray and lead us in a smudge" - were profound.

She was "also really humbled by how the symbols of ministry were presented in ways that reflected the personal stories and contexts of people who worship at St. George's." For example, a woman who works in Public Health presented water as a sign of



Madeleine Urion, inducted as rector of St. George's by the U of A, March 20.

baptism. "She talked about the importance of water for our collective wellbeing. She was born in India and presented rose water along with water from the North Saskatchewan River to represent how we are a church that reflects a global and local context, full of personal stories about how faith is lived out."

Urion described the morning of the service as a gift. "It was a beautiful experience of being able to witness our common humanity; that we are pilgrims in faith together, and that Jesus dwells at the center of who we are as individuals with unique stories, sufferings, joys, and as a community united in a

common faith."

The family presenting "the healing oils for our common ministry of healing, is a family currently accessing the Cross Cancer Institute for treatment," she said. "They presented the oils in a vase made from a tree in their yard back home in North Carolina. We also gathered around the altar for this part of the service."

Coming together in this unique service was especially meaningful given the challenges St. George's has encountered since Urion came to the parish.

"In some ways, my time with St. George's has been largely one of responding to crisis," she says. "A week after I arrived, the Ukraine

[International] Airlines' flight crashed, which directly and personally impacted the staff and families of the childcare program running out of our parish hall. We then lost a long-time parishioner. The parish really came together for the funeral to celebrate his life and honour the bereaved family." Then, "about two-and-a-half months after I had arrived as the interim," the COVID-19 pandemic hit.

Together, the parish has wrestled with questions, like: 'where is God amid suffering right now? How do we acknowledge the gravity of what's happening in a tense world while being a people of hope and thanksgiving?'

"We quickly realised that social cohesion within the congregation is a way to ground ourselves in finding the answers to these questions together. The result has been a Zoom service that embraces awkwardness, and tested the patience of many, and yet, also provides a way for us to get to know one

another. We also had many online conversations over Zoom, at weekly gatherings and educational events, about fraught, intensely personal issues taking place in the world about recent social and political movements. We've had to be compassionate and openhearted, and hold each other's stories, fragilities and learning edges with respect and kindness."

The values of community and inclusion have "shaped St. George's way forward," says Urion.

"Our Sunday morning worship is a mash-up of online participation where those in the church can see and hear folks at home and vice versa. Those who may not otherwise be able to participate in worship feel included. Sunday mornings are now also international events, as friends in England and Austria regularly tune in to worship. During a service this spring, families tuning in from Lagos, Nigeria will be able to help lead worship and offer prayers. I'm excited and grateful to be a part of it all."

Fond farewell inspires appreciation for parish life

Bishop DAVID GREENWOOD
Athabasca Diocese

On Saturday, March 12, Bishop David and Benita Greenwood gathered with parishioners at Rich Lake (southeast of Lac la Biche) for a celebration and de-consecration of the worship center of St. Mary the Virgin. We heard happy and poignant stories from members of the congregation who had been baptised, confirmed, or had celebrated marriages and attended funerals there. We were warmly welcomed and had a



Parishioners gather to share stories and fond memories and say farewell to St. Mary the Virgin church at Rich Lake.



and the people who were around us when we (or our loved ones) were there; it is the memories of what happened there, involving ourselves and others. Relationships are key to our functioning as the People of Christ, most especially our relationship with Christ.

As you attend worship, please look around at the people with you and lift them up to Christ. You are making memories right now. May you be greatly blessed in your parish.

great time with everyone.

Constructed in 1954, St. Mary's was served by the priest from Lac La Biche, who offered services on the

second and fourth Sundays of each month.

When we say goodbye to our buildings which have served their purpose

well, it is important to remember it is not actually the building which we are saying goodbye to – it is our relationship to the building

Worship at St. Andrew's



Bishop Larry Robertson (pictured in the aisle) and Bishop David Greenwood (at the altar) lead worship at the parish of St. Andrew's, Living Water in Lac La Biche on March 11. The church is situated in a beautiful location on Lac La Biche, but recently suffered flood damage when a water main leaked into the basement. Restoration work is underway. Please lift the people of St. Andrew's up as they complete this work, and as they continue to worship and serve Christ in their beautiful community.

Bishop Helps St. Helen's Find their WHY

Pictured right, Bishop David Greenwood leads parishioners at St. Helen's Fairview in an exercise to discuss and discover their reason for being.

The Bishop and Benita Greenwood had the great pleasure of being with the people of St. Helen's on the weekend of Saturday, March 5 and Sunday, March 6.

On Saturday, the couple facilitated the parish's discussion around the question, 'What is Our WHY?' to discern what God is calling them to in this time and place. They studied the bible for God's plan for humanity, drew the story of creation, and shared their own stories of what their experiences of church have been. From this, they derived their WHY, which confirmed their existing mission statement: 'To worship God and support each other so that we support the community.' They then explored how they can and already do put that into practice.

On Sunday, we celebrated Christ together in worship.

St. Helen's is indeed a supportive community, and we had the pleasure of experiencing



that first-hand through their warm and caring interactions. May their love have a great

impact on their community and all they meet!

Christ Church: a community presence with links to the past

Bishop DAVID GREENWOOD
Athabasca Diocese

On March 11, Bishop David Greenwood visited Wandering River, where he celebrated and met with the congregation of Christ Church.

Wandering River is a small hamlet, yet membership in the welcoming parish is consistent and vital. The parish is a visible community presence. In

warmer weather, the parish, which currently meets in the seniors centre, gathers in the church about four kilometres

south of town.

With no lighting or heating, the church provides a very rustic atmosphere

and is a tangible link to the pioneers who first worshiped in our diocese and the type of conditions in which they

worshipped. Please lift up in prayer the people of Christ Church as they worship and walk with Christ.



Bishop David Greenwood and Bishop Larry Robertson meeting and worshipping with the people of Christ Church in the hamlet of Wandering River.



A home garden: an exercise in faith through generations

MIRIAM ROBERTS
All Saints', Drayton Valley

I come from a long line of stewards of the land. The farmers in my family have trusted in God that their crops would grow. Like St. Paul says in 1 Corinthians 3:6-9: 'I planted the seed, Apollos watered it and God made it grow.' My grandfather, whom a neighbour once observed 'tilled his farm like a garden,' came from a family of devout followers of Christ who sowed the seeds of Christian faith. Since the 18th century in Wales, there have been ministers in each generation of my family until my generation. My cousin, a minister in the Congregational Church, followed the example of our 3x-greatgrandfather, and was also an avid gardener. My father's family members were Anglican farmers.

Helping my father harvest potatoes in post-war Wales is my first recollection of seeing things grow. (Now, I never cease to marvel when I see seeds sprouting in the soil.) Due to a labour shortage, we all had to pitch in to help our family grow a certain amount of each crop. I also spent time in the garden in elementary school; planting and weeding flowers and vegetables. At home, we had a vegetable garden, which my brother, sister and I tended.

I left the farm to train as a registered nurse and midwife at age 18, and found my way to Canada



with two friends seven years later. In 1972, my husband Ed, who not surprisingly came from a farming background, was in the process of developing land from a homestead sale. Together we brought the land beside our first home to seed-bed condition and planted a garden among the small roots. We put our trust in God that the seeds we planted would germinate. In 1983, we found a south-facing spot on our land, fenced it and started a new garden. It became very productive.

Gardening to me was a hobby with the bonus of producing food to feed my two growing sons. When I worked in the garden it was without the demands of my work as a nurse. From around the age of five, our oldest son Sean would help his dad hoe the garden.



Pictured left: Ed Roberts, Ken Roberts and Miriam's granddaughters Samantha (now 26) and Dakota (now 24) who are now mothers themselves; above: Miriam picking beans in the garden on the farm. Each year Miriam finds creative and tasty ways to use the abundance of zucchini from her garden in cakes, pickles and soups.

Such was his joy in the pastime that he couldn't wait to get out to plant the garden when captivated by pictures of flowers and vegetables in the seed catalogues that began arriving every February. Once, when I told him there was still too much snow outside, his remedy was to have the grader push the snow off the garden, like it did with the driveway! When my sons left home to attend university, they missed having home-grown vegetables to eat.

Our dog would come with me to the second garden in the field to run as he pleased and chase deer. It was a peaceful place to spend time away from work, listening to the birds sing. It reminded me of the hymn, "I come to garden alone."

We sold our house when we moved to town in 2001, keeping our land and the second garden. It was good to have something to do after retiring, and it helped supplement our budget. Through the years our Lord has been very faithful and produced bountiful harvests which we have shared with friends, neighbours and our community at church suppers and the food bank. We also grew fruit

and I became affectionately known as the "Pie Lady," for the pies I brought to our church bake sales. I have kept some of the produce from every harvest to adorn the church at Thanksgiving.

Last year was the first year we didn't plant vegetables in the garden on the farm. But I managed to grow enough lettuce and spinach, as well as carrots, zucchini and tomatoes, to last all summer in the small, raised beds I tend by our house in town. We have a rhubarb plant which flourishes very well, even though I have given some of the root to the neighbours. Like my grandfather, I see seeds of faith coming to fruition in my children and grandchildren. Our youngest son and his daughters live on and continue to garden on the land we developed in 1983.

When I looked out my bedroom window earlier this week, I saw familiar signs of God's faithfulness. The tulips have broken the surface of the ground.

Our church is hoping to have a plant sale on May 28th, providing the perennials have thawed and can be divided. Our ACW will host a strawberry tea at the same time.

Edmonton Diocese Response to #ACCtoo, continued

Continued from page 2.

The Rev. Madeleine Urion, rector of St. George's by the U of A and a signatory to the #ACCtoo open letter, is also "crying out for true metanoia." In an article published April 4 on the #ACCtoo website (<https://www.acctoo.ca/2022/04/04/responding-to-survivors/>) she says: "So many of us are reeling and trying to find our center of gravity in our vocations, lay and ordained, as we are confronted with the truth, again and again, that people within the institution we love, and that we have striven to serve, have abused, ignored, groomed, and exploited those who are most vulnerable..."

"We must fearlessly examine our place as a church in this mess. Unless we truly listen to those who are telling us they are hurting, all we are doing is further participating in their dehumanization... When someone is telling us he or she is hurting, we are morally obligated to listen to them..."

"The church needs to be a safe place," says Bishop Steve. "While that is always true in and of itself, we should also be aware as we consider and lament the drop in church attendance over the years, that many people have rejected institutional religion because of the sins of the institutional Church. There are many issues in our past that we need to repent and learn from to become healthier."



**Common Ground, Holy Ground,
Common Good: a 20th Anniversary
Celebration of Full Communion**

Sunday, May 15, 2022, 7 pm
Hosanna Lutheran Church
9009 163 ST NW, Edmonton and Online
Register on Eventbrite

Hosted by: the Alberta & Territories Synod of the Evangelical
Lutheran Church in Canada and the Anglican Diocese of Edmonton
Co-sponsored by: the Anglican dioceses of Athabasca, Calgary and Yukon

Tale of change in 1920's England a captivating read

MARGARET GLIDDEN
Edmonton Editor

In her novels *All Change* and *A World Remade*, author Norma Gutteridge imagines what life in the 1920s would have been like for several classes of people coexisting in the fictional village of Garston Hays in rural Suffolk England.

A century before the world as we know it was turned upside down by the COVID-19 pandemic, people around the world were facing a period of great change in the years following World War One and the 1918 influenza pandemic.

"English society, especially rural people, went through enormous change in the 1920s," says Gutteridge, who turns 90 in June. "Although there was massive unemployment throughout England, particularly in agriculture, better roads, cars and radio led to the whole world opening up. I wanted to illustrate how these changes affected the different classes."

Gutteridge's latest novels, she has written six or so, are based on the overlapping lives of several classes of characters, from peasants to aristocrats. We are introduced to the villagers, such as the Smallwoods and their daughter Violet, a scullery maid; the family of the Rev. Kingsley, vicar of Garston St. Mary's, who despises modernity; and the insufferable Countess of Tarrington, Lady Garston, "one of the most horrible people you'll ever meet in any novel," and the Earl of Tarrington, Lord Garston, as well as their 15-year-old French granddaughter Astrid. Bridging the divide between these characters is the forward-thinking, Anglican curate the Rev. Simon Renshaw.

"Renshaw is the lynch pin between the big house and the village," says the author.

Gutteridge has been fascinated with the 1920s since her mother, a young woman at the time, talked

"endlessly" about the dances (1927 and the Charleston craze) and the places (Hammersmith Palais dance hall in London). "I wanted a novel that really looked into all this and I never found one. In the end, I decided, 'I've got to write it.'"

Writing for four hours each day (usually between three and five in the afternoon, and nine and eleven at night), it took Gutteridge a little less than three years to weave an

countless authors share their stories in print. But the publishing industry has undergone a total transformation since Norma retired in 1994, with computers and digital software gradually replacing printing presses and newsprint.

"Being a publisher and knowing how difficult it is to get published, I'd never really tried to publish my own novels," she says.

But when her friend and rector,

of photographs of English country cottages before I found the one, I thought was right for my book cover," she says. "I can use a computer to a certain extent," she adds. "But I have my limitations. I could not have done this without Tim's help."

Gutteridge's journey in faith has also been characterised by change. She was baptised in the Anglican church, but during the war was evacuated to Devon and billeted with a couple who attended a Baptist church.

"I started going to church with them and I loved it. It was livelier than the Anglican church I was used to. Becoming a Methodist in later years, she considers herself a "nonconformist." When she came to Canada in 1967, she joined a United church. When it closed in 2015, "due to a lack of funds," she began looking for a church in close proximity to her home. She found St. Margaret's, in south Edmonton, "just around the corner."

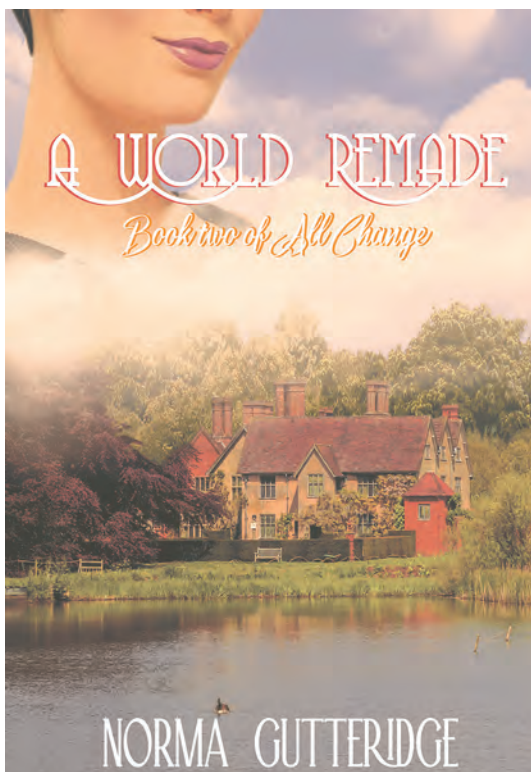
"I was in my mid-80s and didn't want a long drive to church. From the minute I walked through the door, I knew I'd found my church. I'm back where I started."

When she was working on her novel, Gutteridge says she "never imagined" the world would be turned upside down by another pandemic. Yet, change can be an unexpected blessing, says Gutteridge who has had difficulty walking since spinal surgery 10 years ago. "Being able to sit at my computer and take part in Bible study and morning prayer on Zoom, and the Sunday morning service on Facebook, "has been wonderful," she says.

Gutteridge, who is also a member of the University of Alberta Faculty Club's creative writing group, may do a book-signing with Chesterton this spring. In the meantime, you can find both authors' books on Amazon.



All Change and *A World Remade*, by author Norma Gutteridge of St. Margaret's Anglian Church, can be purchased locally from the author or on Amazon.



intriguing, at times shocking, tale of characters encountering one another against the backdrop of a dramatically changing society.

As for her own reaction to change, Gutteridge - who has been a widow since her husband Leslie died in 2000 - says, although she has strong opinions about things, some topics which concern other people her age, "don't bother me in the least. I've also come to terms with the computer world, as far as I can. I've tried very hard. Most of my friends my age don't have a computer, whereas I've had one since my 60s."

As founding publishers of the University of Alberta Press, 53 years ago, the Gutteridges helped

the Rev. Tim Chesterton, who recently published several of his own novels on Amazon (see the April issue of *The Messenger*), offered to help, Gutteridge who is not one to back away from a challenge accepted his offer. Furthermore, she quite enjoyed reading his books. "Tim's invented a wonderful character called Kelly and she, along with Elizabeth Bennet from Jane Austen's *Pride and Prejudice*, are my heroines."

Chesterton formatted her manuscripts to Amazon's specifications, and connected her with a freelance graphic artist through the online marketplace **Fiverr.com**.

"I must've looked at hundreds

Diocese of Edmonton BASE CAMP
July 3-8, 2022
Lesser Slave Lake Provincial Park
Register Online
Apply to be a Lifeguard, Counsellor, or Camp Cook!
<https://edmonton.anglican.ca/pages/base-camp-summer-2022>

Save the Date!
October 21-22
2022
68th Synod of the Diocese of Edmonton

Remembering the Children project continues into May

MARGARET GLIDDEN
Edmonton Editor

A diocesan weaving project in recognition and remembrance of the Indigenous children who did not return home from residential school moves to All Saints' Cathedral in May. Members of the public are invited to weave on May 4-5, 7 and 10-12.

Diocesan lay evangelist and weaving instructor Alison Hurlburt provided guidance, as well as a loom, for the Remembering the Children project. At the beginning of March, the travelling loom was smudged by Fred Matthews, of the Edmonton diocese's Indigenous Ministries Team and lay-reader-in-charge of Church of the Nativity, Frog Lake, during a ceremony with



Alison Hurlburt teaches loom keeper Betty Kaahwa and Bliss Robinson, of St. Faith's Anglican Church, parish hosts of the Remembering the Children diocesan weaving project in March.
Photo: Jennifer Stewart

Fiona Brownlee, aboriginal and rural communities' liaison, and loom

keepers from several parishes.
At the five Edmonton parishes

(Christ Church, St. Faith's, Good Shepherd, St. Luke's, All Saints' Cathedral) hosting the travelling loom at different times, from March until May, people were invited to weave together as they prayed, reflected, repented and healed.

For Betty Kaahwa, loom keeper at St. Faith's, participating in the project was "a wonderful learning opportunity."

Alison Hurlburt says she envisioned this project as "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."

You can catch up with the travelling loom on Instagram by following @rememberthechildren.dioedm.

Edgerton Hosts Heritage Feast in support of Ukraine Aid

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

Members of St. Mary's Anglican Church and Faith United Church, in Edgerton, hosted a feast of Ukrainian food for more than 260 people in support of Ukrainian Aid on March 20. The Edgerton Agricultural Hall was filled with folks from the village, and as far out

as Chauvin and Wainwright.

At the time of publication, more than \$9,100 had been raised by a small group of determined community members, and a geographically-extended community! A few people with big hearts can bring hope, peace, joy and love to the world around them. We are blessed to know that every dollar raised is a prayer for Ukrainians everywhere.



Celebration of Baptism & Confirmation at St. John the Evangelist

The Rev. SHELLY KING
Messenger Staff

Bishop Stephen London joined with the leadership team and church family at St. John the Evangelist Anglican Church in Edmonton, on March 27, to officiate at a service of confirmation and baptism.

Anya Thomas, Chidel Ugwoke, and Siri Pellegrino were presented for baptism. Chioma Ugwoke was confirmed. St. John's rector, the Ven. Richard King, says it was pure joy to be with the families as they took these steps of faith; families who are "involved at St. John's and part of the life and health of the church. I'm so grateful for all they bring to our church family."

In his sermon Bishop Steve acknowledged what a great moment of celebration it is when people take these "steps into our new life in Christ and faith."

"As we get into worship," he said, "we realise the reason we are here is Jesus Christ. Because Jesus

Christ is what we are all about. Everything we do is all about Jesus."

Bishop Steve touched on the readings for the day: 2 Corinthians 5:17, which reminds us that, in Christ, we are a 'new creation,' and the gospel story of the prodigal son from Luke 15. Then he offered two pieces of advice to the baptism families, Chioma and the whole St. John's community, about how to live out our life in Jesus Christ.

"Number one and before all things, we meditate on Christ in the scriptures," he said. "Because, to live for Christ we have to know Christ intimately and deeply; to know his love, to know his challenge, to know his call... God speaks to us through



Anya Thomas, with parents Emil and Rekha, receives a candle at her baptism, one of three baptisms, and a confirmation, at St. John the Evangelist in March.

the scriptures...

"We want to take scripture and not rush through it, but read it one verse, one passage, one image, or one insight at a time... It's not just about our heads, but to feel it deeply in our hearts."

"But it can't stop there. We have to step outside the door and live our lives in Christ."

"That is my second

recommendation," the Bishop continued, "to offer our lives to Christ... for the love of Christ..."

Using Eugene Peterson's translation of Romans 12:1 in *The Message*, the Bishop encouraged everyone to "take your everyday ordinary life, your sleeping, eating, going-to-work, and walking-around life, and place it before God as an offering."

The service was made even more special for many, as it was the first Sunday in which the mask requirement at St. John's was lifted. It was also the first time in two

years that parishioners were able to stay after the service for coffee.

For King, it all added up to a day of great joy. "We continue to be cautious as we move away from pandemic restrictions, but there is really nothing like being together in fellowship. After two years, the joy in being together was tangible. It is all too exciting for words!"