



THE MESSENGER



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Photo: Treena Hanger

Welcome to St. Mary's Trina Holmberg inducted as rector of Ponoka parish

Heather Labrie and Kinsley Hanger present a gift to Trina Holmberg during a service to induct her as rector of St. Mary's Anglican Church in Ponoka. Holmberg, who also serves as rector of St. Andrew's, Camrose, is an ordained Moravian Church minister. This summer, members of the General Synod of the Anglican Church of Canada, together with the Evangelical Lutheran Church in Canada at their national convention taking place at the same time, will be invited to endorse the declaration *One Flock, One Shepherd: Lutherans, Anglicans, and Moravians Called to Walk Together in Full Communion*. The Moravian Church in North America will have an opportunity to make a similar decision at their synod in late June.

See also Clergy Day Chance for Three Churches to Grow Stronger on page 7.

Alberta key place to live out ecumenical vision

The Rev. Canon Dr. SCOTT SHARMAN
Canon to the Ordinary, Ecumenical
and Interfaith Coordinator
Diocese of Edmonton

When I was in the early stages of my graduate studies in theology at the University of Toronto, one of the first courses I took was on different ecumenical partnership agreements between diverse church traditions in various parts of the world. In this context, I read a document called *The Fetter Lane Agreement*, a text which sought to bring the Church of England into a closer collaborative relationship with the Moravian Church in the U.K. I also learned about communion partnerships which had recently been established by Moravian churches in North America with both the Episcopal

Church and the Evangelical Lutheran Church, both in the U.S. At that time, I knew next to nothing about the Moravian tradition except that this community of Christians had emerged in the early movements for reformation in the Church in central Europe during the 15th and 16th centuries; a church closely related to Lutherans in many ways, but distinctive in other ways. I remember thinking to myself, 'I wonder if there are any Moravian churches in Canada?'

Fast forward a few years, and it turns out the answer is, 'yes!' In fact, one of the places where the largest numbers of Moravians live, worship and minister is in Alberta and, particularly so, around greater Edmonton with six congregational

faith communities in the city and surrounding region. I began to seek out relationships with a few Moravian pastors to learn more about their unique expression as a church, and to explore possible points of connection between their faith communities and Anglicans and others in the area. By this point, I had recently been called to serve as the Animator for Ecumenical and Interfaith Relations for the Anglican Church of Canada.

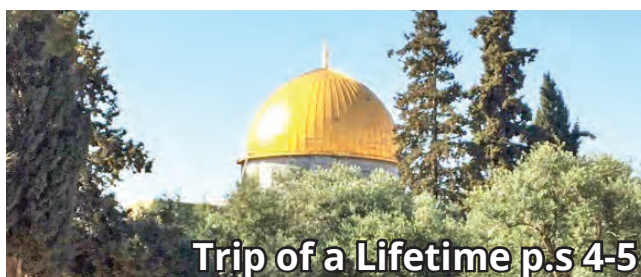
A big part of my job in that regard was to look for areas of unrealised opportunity for ecumenical learning and partnership between Anglicans and other followers of Jesus across the country, and here was a great

opportunity right in my own backyard. And so it was from this foundation, with the endorsement of the Council of General Synod, and in collaborative partnership with full communion colleagues in the Evangelical Lutheran Church in Canada at the national level, that a national Lutheran-Anglican-Moravian Working Group was struck in late 2020, with a mandate to explore the potential for a trilateral declaration of communion relations with Moravians, Lutherans and Anglicans in Canada that would enable us to walk together as fellow churches in ministry and witness as fully as possible in places where we overlap.

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Ending Racial Discrimination p. 2



Trip of a Lifetime p.s 4-5



Ecumenical Clergy Day p. 7

Interfaith community unites against racial discrimination

MARGARET GLIDDEN
Edmonton Editor

A local interfaith commemoration of the United Nations International Day for the Elimination of Racial Discrimination (proclaimed in the 1960s after 69 people were killed in a demonstration against apartheid laws in Sharpeville, South Africa), was held at Edmonton City Hall on March 21, 2023.

Held in Treaty Six Territory, the noon-hour gathering featured an Indigenous welcome by Lewis Cardinal, a member of the Edmonton Interfaith Centre for Education & Action (EIC). “It’s important to recognise that by sitting together as relatives we can work against racism, discrimination and prejudice,” he said. Cardinal spoke about kihciy askiy-Sacred Land, a 4.5-hectare cultural space for Indigenous communities, which is the first designated urban Indigenous cultural and ceremonial grounds in Canada and a collective effort toward relationship building and the righting of relations.

Edmonton Mayor Amarjeet Sohi asked for a moment of silence for slain Edmonton Police Service officers Cst. Travis Jordan and Cst. Brett Ryan. He encouraged people to hug the police officers in attendance, sign the books of condolences for the officers’ families, and, if possible, pay respects to the officers on the day of the regimental funeral at Rogers Place.

“Racism is not something that only happens on foreign land. Unfortunately, it is prevalent in our city,” said Sohi noting that he, personally, has faced many forms of racial discrimination, including verbal abuse, physical attacks and institutional barriers. “Let’s work together to remove the institutional

structures that exist in our society that do not give everyone equal opportunity to be successful. This work is generational.

“My call to you is whenever you see racism, please speak up,” said Mayor Sohi proclaiming March 21, 2023, as Elimination of Racial Discrimination Day in Edmonton.

Emceed by the Rev. Audrey Brooks, the 30th prayer service featured music by Nigel Williams, prayers by EIC members, poetry by Naomi McIlwraith, and the “Celebrating Our Faiths” installation.

Netta Phillet, Executive Director, Edmonton Interfaith Centre for Education & Action (EIC), said the EIC traces its origins to the first local commemoration of the day for the Elimination of Racial Discrimination which was held in the 1990s.

“Racism harms not just the lives of those who endure it, but also society as a whole,” said Bella Asiri Opiyo, a member of Good Shepherd Anglican Church. Asiri Opiyo and the Ven. Jordan Haynie Ware, rector of Good Shepherd and Archdeacon for Justice in the Anglican Diocese of Edmonton, were invited to speak about Faith Spaces | Safe Spaces, an urgent call to unite against racism in all its forms by the Anglican Diocese of Edmonton and Islamic Family and Social Services Association (IFSSA).

“The same week that George Floyd was killed, a member of Good Shepherd was assaulted due to their race,” said Haynie Ware. “They were called racial slurs and told to go back to Africa.” The predominantly white parish responded with support and care, but in its response learned “how little we knew how to help in such a situation, and how small we were in the face of the scope of the challenge,” she said. Later that year, there were many reports of Black women being assaulted for wearing



Faith Spaces | Safe Spaces co-founders Jordan Ware, Archdeacon for Justice, Anglican Diocese of Edmonton and rector of Good Shepherd; and Bella Asiri Opiyo, member of Good Shepherd, Edmonton, give the keynote address at the Edmonton Interfaith Centre’s commemoration of the UN International Day for the Elimination of Racial Discrimination at Edmonton City Hall on March 21.

their hijab in Edmonton.

As Asiri Opiyo explained, the parish connected with a group of Black Muslim women through Ustadh Ibrahim Long, Muslim chaplain at the University of Alberta. Together Christians and Muslims organised the inaugural Faith Spaces | Safe Spaces, a virtual event held during Black History Month and World Interfaith Harmony Week in February 2022.

Faith Spaces | Safe Spaces recently received support through the City of Edmonton’s Community Safety and Wellbeing program to continue helping faith communities unite in solidarity against all forms of racism. “We exist to help faith communities move from talk to action, to make sure that they are ready to support Black, Indigenous, and all people of colour when they

face racism.

“This year, our goal is to move beyond our bilateral Christian-Muslim origins to include all faith communities in Edmonton: Buddhists, Jews, Sikhs, Hindus, practitioners of traditional Indigenous spirituality, and all who want to walk in a good way, with Creator’s help, to work to end racism,” said Asiri Opiyo.

“We all lose in a society characterised by discrimination, division, distrust, intolerance, and hate. The fight against racism is everyone’s fight. We all have a part to play in building a world beyond racism,” she said.

To learn more about Faith Spaces | Safe Spaces, send your question via email to faithspaces22@gmail.com or visit <https://www.edmonton.anglican.ca> and search news.



Audrey Brooks, left, and Netta Phillet of the Edmonton Interfaith Centre for Education and Action, join Edmonton Mayor Amarjeet Sohi in proclaiming March 21 as Elimination of Racial Discrimination Day in Edmonton.

V"ᐃᓄ' / PÊHONÂN

A GATHERING-WAITING PLACE:

Voices of Indigenous Followers of Jesus in the Ecumenical Movement

THE 8TH CANADIAN FORUM ON INTER-CHURCH DIALOGUES

Register: forum-dialogues-2023.eventbrite.ca

June 8-10, 2023
Edmonton, AB

UN LIEU DE RASSEMBLEMENT ET D'ATTENTE :

Voix de disciples autochtones de Jésus au sein du mouvement œcuménique

LE 8E FORUM CANADIEN SUR LES DIALOGUES INTER-ÉGLISES

Inscrivez-vous à forum-dialogues-2023.eventbrite.ca

8-10 juin 2023 Edmonton (AB)

Jesus calls us to let go confusion & walk in God's country

I have been a bishop for three years now – since February 21, 2020. A lot has happened since then, and if I could sum up the world in the past three years, one word could be “confusion.” Who would have predicted there would be a worldwide pandemic; that everyone would be isolating, wearing masks, not traveling, not visiting? That I would make the heartbreaking decision to shut down communal worship for the first time ever in our history, not just once, but twice. The first year and a half of the last three, I was busy just reacting to everything going on. Who would have predicted that Russia would invade Ukraine? That our supply-chains, which I at least had taken for granted, would be seriously challenged? That the Oilers would be in the playoffs with a serious chance? (At least, I am guessing so -- I’ve given up watching sports for Lent as one of my tasks to focus more on God and not on the world.)

Jesus’ first students, the disciples, were similarly confused. They followed Him to join



Bishop DAVID GREENWOOD
Diocese of Athabasca

His revolution, announcing the arrival of the Kingdom of God (“God’s Country” as I think of it more and more). But that arrival did not happen how they thought it would. There was no conquering of people, no might, no “shock and awe” at the overwhelming power of God, no strength of purpose, no “Triumph Over Everything.”

Instead, there was healing: physically, socially, mentally, spiritually, ritually -- healing in every way possible. There was teaching of a way of life which celebrated the meek, the poor, those who needed love and nurturing, and those who provided such nurturing. There was sacrifice.

And, if the students weren’t confused enough, there was then resurrection! And, the astounding Holy Spirit, through which their hearts and minds were opened to understand that Jesus’ life, death, and resurrection was the Way of God, and, ultimately, it was Good News not just for them, not just for the Jewish people, but for the entire world.

As we celebrate Easter and look forward to the Feast of Pentecost, let us give all our confusions to Christ, and let Him take our hand and lead us into the future that He desires.

I was quoted in the February 2020 issue of the Anglican Messenger as saying:

“I believe Jesus wants us to live as though we are living in the Kingdom of God. My hope for the diocese is that we love each other and find and see the joy of Christ in each other. God loves you. You are a picture of God: He made you. You are filled with God’s characteristics. You need to realise just how loved you are by God. Regardless of darkness or valleys, He will see you through. It’s the truth.”

I believe these words are still true. God is yearning for us to explore His Country, and to fill you with His love as part and parcel of that exploration, more and more fully.

May God bless you greatly with the fullness of the presence of Christ in your life. Happy Easter. You are loved.

Blessings,
+David

A Calling for All: the second of our five primary principles

As a parish priest, one of things that gave me great joy was helping people find their God-given gifts for ministry.

One person I journeyed with had great potential for leadership, but felt they lacked the gifts. They were convinced no one would listen to them. It was wonderful to see this person transform, and find they were quite good at leadership. Another person felt that the church should be more involved in community engagement, but didn’t know where to start. It was also wonderful to see this person find gifts of connection and outreach, they then used to energise our community. Another person, who was fearful of being in front of others, became, over time, a much-appreciated lay reader and preacher.

I could go on, but the point I make is that within our congregations is a wealth of gifting for ministry and relationship that will be a source of our renewal as a church. Many of you don’t yet know you have these gifts.

The truth that God has “a calling for all” is a primary principle we want to lean into in



Bishop STEPHEN LONDON
Diocese of Edmonton

our diocese.(See <https://edmonton.anglican.ca/synod/68th-synod-2022/pages/finding-our-way>)

One of the most unfortunate habits the church of Jesus Christ fell into over centuries, was to become too clergy centered. In the worst instances, clergy *only* were understood to be the ones *called* to ministry, and everyone else was to *receive* ministry from the clergy. This, of course, was never the New Testament vision!

People who received grace from Jesus went out and *paid it forward*. Some people just couldn’t help themselves from telling people all about what Jesus had done for them. People who had received healing and forgiveness from Jesus were called to *pay it forward*, and forgive the people in their lives. When Jesus washed the disciple’s feet on Maundy Thursday as a beautiful act of servant love, he told them they should do the same and *pay it forward*.

Ministry is about bringing a blessing to the

people around us because of the love we have received from God. And this blessing can be anything. It need not have anything to do with the church. A blessing can be a word of comfort. It can be a commitment to treat your customers with respect and dignity. It can be a bowl of soup. It can be advocacy for the poor. It can be about defending a co-worker. It can be a celebration of the Eucharist. It can be prayer for someone who needs it. It can be a phone call. It can be serving dinner to someone hungry. It can be giving a chance for everyone at a board meeting to speak.

Ministry is always an act of grace. But more than a single act, a whole lifetime of good actions becomes a whole way of life that is Jesus-shaped. **Ministry cannot just be about the clergy. God has given everyone who is reading this piece gifts for ministry.** God is redeeming the world through Jesus Christ. And God wants you to join in this great work.

What is your gifting? Have you considered that you have gifts you may not even know about? Please pray about that. We need you!

Blessings,
+Steve

<p>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).</p> <p>Submissions are due one month prior to the issue for which they are intended, for example: MAY 1 for JUNE 2023.</p>	<p>CONTACT</p> <p>Margaret Glidden (Edmonton Editor) anglicanmessenger@gmail.com</p> <p>Peter Clarke (Athabasca Editor) seens@telus.net</p> <p>LAYOUT & DESIGN</p> <p>Margaret Glidden Shelly King</p>	<p>A \$15 annual donation is suggested. Please send donations to the dioceses of Athabasca or Edmonton, c/o The Messenger.</p> <p>The Messenger is published under the authority of the Dioceses of Athabasca and Edmonton. Opinions expressed in The Messenger are not necessarily those of the editor or publisher.</p> <p>The Messenger is a section of the Anglican Journal, printed 10 times a year (no issues July and August) by Webnews Printing Inc., North York O.N.</p>	<p>The publishers and editorial staff of The Messenger value honest, transparent and respectful communication. We seek to provide encouragement and inspiration to all who are building loving, inclusive, Christ-centered communities. We respect the dignity of every human being and endeavour to lift the voices of people who are marginalised. We are committed to the quality of our content. We reserve the right to edit all contributed material. We correct any factual errors in a transparent manner. To report an error, please email churched@edmonton.anglican.ca</p>
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Three pilgrims make the trip of a lifetime, sharing perspectives on what makes the Holy Land holy

Something about being in these spaces transforms the moment

I was struck by the way people spoke about the land as being alive

The Rev. ROBYN KING
Rector, St. Paul, Leduc and
All Saints', Drayton Valley

I almost fell asleep during our first group activity in Jerusalem. During a lecture in a dark room on the history and archeology of the Holy Sepulchre and Jerusalem, I was trying to adjust to being nine hours ahead (of Mountain Standard Time), while at the same time imagining more than 2,000 years of history, religion and architecture existing in one place.

After lunch, as pilgrims had done for centuries, we walked into the Old City of Jerusalem through the Damascus Gate on a Roman road dating from the 2nd century. We would visit the Holy Sepulchre, a church dating, in part, to the 4th century. We entered through the Ethiopian Coptic Chapel and walked to the Altar of the Crucifixion, where the Rock of Calvary is encased in glass. Pilgrims are funneled through the space with each of us being given a brief moment to reverence the spot under the altar where Jesus's cross was, as tradition states, put into the ground. We made our way to the basement, where you can see quarrying marks in the bedrock to create tombs. There was also space commemorating other saints and traditions. Descending the stairs to those spaces, we passed hundreds upon hundreds of crosses carved into the stone walls; marks of some of the other pilgrims who visited this space centuries ago. We saw Christ's tomb, but were warned the line to go in was currently long. I would come back early on a Sunday morning, to stand in a shorter line while various church services went on around me -- at times intersecting or interrupting the line -- before having a moment to stand and pray in Christ's tomb.

There is something about being in these spaces, where millions of other pilgrims have come to draw closer to God, that transforms the moment of being there, so it can sit beside any questions about the historical accuracy of the precision of the spot. Or, as our guide at another site said, 'It's been 2,000 years, so maybe it was a little to the left or right, who can say? But I come and kiss the ground and am glad.' (I did not kiss the ground.)

Holy Sepulchre introduced us to the Status Quo, an agreement which was developed between the 1750s and 1850s. Holy Sepulchre is shared among six Christian denominations, but a Muslim family holds the keys to the door per a 1192 plan.



Robyn King at a point overlooking the Old City of Jerusalem. The Dome of the Rock is pictured at left.

We spent the next couple of days in and around Bethlehem, which was our first experience with the different types of space in the West Bank. Jerusalem and Bethlehem are, maybe, 10 kms apart, but they have been separated by the wall of the West Bank Barrier. The wall is a source of ongoing tension in the area. Without it, it can be hard to know the legal status of the land you are traveling into or through. The military maintains checkpoints throughout the West Bank, but only stops people who are leaving. You are free to enter the area; you will face scrutiny to leave the area. My group was composed of U.S. citizens, Canadians and one Scot, so we encountered very little scrutiny. There were moments when a soldier would step onto the bus and look us over, and I would think of Paul who was able to travel so broadly because his Roman citizenship granted him free passage throughout the Roman Empire. Here though, my Canadian passport offered me privileges of movement that the people who live in this land are not guaranteed.

Checkpoints were one of the layers of complexity we regularly encountered, along with wondering why this story is remembered here, instead of there, or, at times, in both spaces. In the program I had chosen, we both visited the places where Jesus went and is remembered, and heard from multiple voices and sources about the ongoing tensions and conflicts of Israel/Palestine. We heard about the history and various periods of tension or violence, and agreements that helped shape the peoples and land we were meeting. We visited the Israeli Museum and Yad Vashem, the Holocaust Memorial. We heard from people who thought forgiveness and peace might not be possible short of

Divine intervention, and those who are working to create a more peaceful future. I was struck by a comment that this is not an ancient fight, but a fairly recent one stemming mostly from the Second Intifada, with ancient arguments brought into it. I did not come home with any sense of what can be done to solve these tensions.

We walked the Via Dolorosa, the ancient stations of the cross, starting in the east of the Old City and ending just outside the Holy Sepulchre (Anglicans have neither possession, nor usage rights inside the church). Led by Dean Richard Sewell of St. George's College, we walked to the first station, and continued in silence, occasionally pausing to pray and sing.

The first two stations of the Via Dolorosa



Christian and Muslim participants in the Sharing Perspectives course sail the Sea of Galilee.

are located on the grounds of a Franciscan Monastery. You move between two church spaces on the same grounds. At the second space, the Church of Condemnation and Imposition of the Cross, we walked on first-century paving stones. It was also the site where, days before I arrived, an American tourist had smashed a statue of Christ against the floor while decrying idolatry. The tourist was detained by a Muslim employee of the monastery while police were summoned to arrest him. The pieces of the statue were laid out near where it had stood. Being so close to both the first century and the violence of the crucifixion, all while engaging in centuries-old prayers with a group of people who had been strangers and were now friends, was, and is, so beautiful and sad.

After finishing our Via Dolorosa outside Holy Sepulchre, most of us went inside for at least a moment of prayer near the Tomb (the line being quite long again). Then we left Jerusalem and celebrated our last Eucharist together at one of the places where the Emmaus story is remembered.

I did leave with greater love and concern for both the general population of Israel and Palestine, and for the people I met: from the congregation I worshipped with and the children I watched playing in Nablus, to the guides who shared their holy sites with us, hoping strangers from far away would also love not just sacred stories, but the land and the people connected to those stories. I think this might be the power of the Incarnation. That in coming to be here, to walk and worship and eat with people, it is easier to know, and to be known. It enables love in a way that we humans can struggle to practice from afar. I like the idea that God became Jesus to enter human complexity, as messy and unresolvable as it can seem.

The Ven. JORDAN HAYNIE WARE
Rector, Good Shepherd
Archdeacon for Justice
Diocese of Edmonton

Three days after Ash Wednesday, I joined Christians and Muslims from the UK, Ireland, Australia, the U.S., Dubai and Canada in winging our way toward Jerusalem for the Sharing Perspectives: An Interfaith Journey course at St. George's College in Jerusalem. I had never been to the Holy Land before and was only able to go now thanks to the generosity of the Hiltz Scholarship. This scholarship enables lay and ordained Anglicans in Canada to study at St. George's, the centre of our denomination in the Holy Land.

I chose an interfaith course, rather than a more typical offering to follow in the footsteps of Jesus, because I wanted to connect not only with my fellow Christians, but also to experience pilgrimage to the Holy Land alongside those who view both pilgrimage and what makes the land holy differently than I do. While we did not have any Jewish students in the class this year, a rabbi was an integral part of the teaching team, and we spent time visiting Jewish holy sites, as well as Christian and Muslim ones. Furthermore, the syllabus promised we would have the opportunity to worship together, and to meet with Israelis and Palestinians to hear what their life is like in the Holy Land today.

I was particularly struck by the way people spoke about land. Palestinians and Israelis both

spoke of the land as a being, alive in a way I have only ever encountered Indigenous people describing before. The land has power, its residents say, and they feel connected to it, a responsibility toward it; whether they feel they are returning from the exile of generations, or that the land of their ancestors was stolen from them and occupied by those who force them into constant scrutiny at security checkpoints.

Our time together was life-changing, because we did more than view the stones of old monuments, as wondrous as that experience was. We also encountered the living stones; Christians whose ancestors were baptised on Pentecost, who still live and worship on the land today. We encountered reconciliation efforts between Palestinians and Israelis in Bethlehem and throughout the West Bank, led by people whose commitment to peace in the face of the violence and oppression they suffer daily shook me to my core. And we encountered one another. One of the most special moments for me was talking half the night with my Muslim

roommate about prayer. She drew me a diagram of the way Muslims pray and explained it in a way I'd never heard before. She listened to me explain the significance of the Lord's Prayer, and with another classmate, inquired of me why I said a 'Hail Mary' in the Basilica of the Annunciation.

I will never forget the experience of a photo of a shopkeeper in the Christian quarter leading to the key to a mosque. One of the Muslim students, a photographer, asked a shopkeeper in the Christian Quarter if she could take a photo of him and his shop full of Christian icons, rosaries, incense, etc. If the shopkeeper, seeing her hijab, asked if she had been to see the mosque. 'It's closed,' she replied. 'Oh, I have the key,' he said. Turns out, he is the caretaker of the mosque. He left his shop full of Christian trinkets and souvenirs

to unlock the building for us and allow us in for prayer and study. Just out of kindness. Just because she asked for a photo.

Nor will I ever forget time spent praying in Jesus' tomb; listening to the Quranic version of the story of Jesus' birth in the Church of the Nativity; singing Beatles' songs at Shabbat dinner with a real-life rock star, meeting Palestinian teens, Christian and Muslim, who took their faith so seriously. I am so thankful I had the opportunity to go, and if you get the same opportunity -- reach out and grab it!



Jordan Ware, left, at the Mosque of Omar.

The impact of tensions and attempts at reconciliation opened to us

The Rev. RICK CHAPMAN
Diocese of Edmonton (retired)

Christians, Jews and Muslims from Canada, the U.K., the U.S., and Israel and Palestine lived and journeyed together as an interfaith community based at St. George's College, Jerusalem in February / March 2023. The introduction to the syllabus for Sharing Perspectives: an Interfaith Journey speaks well to the intention of the course. I quote and personalise: ... Over the eight days, our integrated community encountered the Holy Land in its historical, geographical, religious and political complexity. As a group we explored sites sacred to each tradition, welcomed the inquiry of each other, and explored how the Holy One is revealed uniquely in each of the Abrahamic faiths. In this unique journey of faith, religious leaders and skilled guides enabled us to gain new insights into sister traditions

as we studied scripture together and experienced the intensity and hospitality of the land. Our mentors enabled us to reflect on our own faith and practice as we engaged with Jewish, Muslim and Christian perspectives, their similarities and their differences, while forming friendships that support greater interfaith understandings.

"Sharing Perspectives" 2023 was a second and very much expanded encounter with the Holy Land. I had previously visited Jerusalem and the Holy Land to participate in the "Women and the Bible Course" led by Bishop Jane Alexander in 2018. Both opportunities to engage with faith perspectives, practices and the many shared Holy Sites: Jewish, Muslim and Christian, were, indeed, enlightening. The interfaith world was opened to us through visits to Dome of the Rock, mosques, synagogues and churches. Consider the Muslim practice of refreshment and prayer five times each day or Ramadan; the Jewish celebration of Purim; the Shabbat meal that ushers in and the prayers that complete the day of Sabbath!

Our course leaders' encouragement to explore as fully as possible the recent past, present and evolving history of the Land of Israel and Palestine completed the experience for me. Imagine the complexity of a land divided! The nation of Israel formed with great jubilation after the Second World War, as Jews from around the world -- a people who for centuries prayed for the "Peace of Jerusalem" -- returned, and continue to return, to Zion, the holy city, and the sacred land of their ancestors. Yet,

all the while this historic event has resulted in the displacement of many thousands of Palestinians, many of whom, living in the West Bank or Gaza, no longer have a nation they can name as their own. Israel, although a modern developing democracy, is in agonising conflict with its Palestinian neighbours.

The impact of these tensions and the attempts to bring reconciliation between the two communities was opened to us as we visited the little town of Bethlehem, not so little. Consider the West Bank Barrier dividing and isolating the two communities. We had opportunity to visit and overnight with both an Israeli and Palestinian family; visiting, sharing a meal, receiving warm and welcoming hospitality and discussing the everyday tensions they face. The perspectives of St. George's College students, Palestinian and Israeli invited guests, as well as peacemaking initiatives further completed this complex picture.

Many thanks to Dean Richard Sewell, Sheikh Ibrahim Mogra, the Muslim young adults, Rabbi Baruch Frydman-Kohl, the Rev. Dr. Karen Hamilton, the Rev. Dr. Rodney Aist, our thoughtful and challenging guides and mentors. We return home with a broadened understanding of the land and its people while enabling the support of greater interfaith understanding in our home communities. Why not consider St George's next "Sharing Perspectives," February 27 to March 6, 2024? Rick Chapman was formerly the Inner City Pastoral Ministry Pastor. Now retired, he and Bernedene reside in Invermere B.C. near their family.



Bernedene and Rick Chapman, left, are hosted by a Palestinian friend.

Bishop enjoys fellowship in Slave Lake and Faust

Bishop DAVID GREENWOOD
Diocese of Athabasca

Bishop David and Benita Greenwood had the privilege of facilitating the WHY course with people from St. Peter's Ecumenical Church, Slave Lake, on Saturday, March 4. They discovered their WHY as:

"To support ourselves and others so that we are a prayerful family grounded in God, doing God's work."

And they plan to live out this WHY by:

- Exploring opportunities
- Being involved
- Opening to new styles / ways / cultures
- Music and singing
- Learning
- Persistence
- Trying it out ("just doing it")
- Support
- Familiar voices
- Best use of our people's skills
- Comforting
- Being concerned
- Fellowship
- Praying



Pictured from left: Florence Shambare, Blessing Shambare, Benita Greenwood, Bishop David Greenwood, Robin-Lee Vance, Brian Vance, Neil Deas.

- Worship
 - Experiencing miracles
 - Working together
 - Doing what's healthiest
- We had the pleasure of worshipping with St. Peter's on Sunday, March 5. Please pray for them as they continue prayerfully supporting, grounded in God and doing God's work.
- In the afternoon, we travelled to Faust to worship with the people

of St. Paul's, Faust; and St. Peter's, Slave Lake. Bishop David had the pleasure of meeting young people who are being prepared for confirmation. Please pray for the parish of St. Paul's, Faust as they move forward in confirming that they belong to Christ, and are a people who live the Way of Christ.

+ David



Above: the portable Alabaster Font, in St. Paul's, Faust, is said to date from around 1700, and was donated by St. Paul, Canonbury, London, England. Below: a window fragment from St. Paul's Cathedral is one of many fragments sent to parishes around the world during the London blitz of the Second World War.



Bishop Greenwood Among Episcopal Party Celebrating Consecration



A small plane full of bishops and archbishops flew from Winnipeg, Manitoba to Muskrat Dam O.N., on Saturday, March 11, for the consecration of then Bishop-elect Morris Fiddler. Bishop David had the pleasure of joining the other bishops from across the Ecclesiastical Province of Rupert's Land for this event. Please pray for Bishop Morris and his family, the people of Muskrat Dam and all the communities across the Indigenous Spiritual Ministry of Mishamikoweesh; that they be healthy, their young people know Christ's love; that they be empowered to be fully who they are created to be as images of God. Amen!

58th Synod of the
Diocese of Athabasca

Thursday, September 28, 2023

All Saints', Athabasca Parish

Family Retreat
Weekend

Friday, July 7 to Sunday, July 9

Camp Van Es
Southeast of Edmonton

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Anglican Diocese of
Edmonton

Missional disciples called to live the Gospel together

At the time of writing, Easter is almost upon us. As we celebrate the good news of Jesus' victory over sin and death, let's reflect together on what that means for the task God gives to the people of God: you and me.

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.

We are the missional agents of the living God! To me that is the most exciting thing. But many



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

Christians get stuck here. I think it is partly because they believe the task of making Jesus known involves explaining to people all the details of what the Gospel is. In other words, we must *teach* the Good News. And we may feel inadequate to do that.

But how is it that we truly communicate the Gospel? Words are certainly important. At some point, words are needed to explain who Jesus is and what that means. But before people can hear our words, they learn by observing our lives, and for them to *observe*

our lives, we must find ways to invite them into our lives. We need to make room for them; to spend time with them. Sometimes in our churches we expect people to "believe before they belong," when a much more helpful approach is to allow them to belong first, and then grow into belief.

This, for me, touches on the question of how we see ourselves as Anglicans. (I've mentioned this before, but it is at the heart what will motivate us.) How would you describe the Anglican church? Are we a liturgical church that does mission? Or are we missional church that uses liturgy?

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 added) *disciples if you love one another.*" John 13:34-35

We are loved by God and redeemed by God's grace. That's the Gospel! God calls us to love; in daily, practical ways to connect and share our lives. That's how we live together. By this, others come to know we are his. That's the Mission of God. The Gospel, our fellowship and the growth of God's Kingdom are utterly intertwined. 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, let's be thinking about how we can invite others to belong, and to see the love of Jesus in action. Let's put all that first and foremost in our lives together.

May God bless you in all your missional endeavours in His name.

Richard

Clergy Day Chance for Three Churches to Grow Stronger

MARGARET GLIDDEN
Edmonton Editor

More than 40 Anglican, Lutheran and Moravian ministers, from central and southern Alberta, gathered for a day in March, at Camp Van Es near Sherwood Park, for a time of prayer, learning, conversation and friendship.

The joint clergy day, organised by the Rev. Canon Dr. Scott Sharman, ecumenical and interfaith coordinator for the Edmonton diocese, was an opportunity for the churches to grow together in partnership and collaboration."

"Each of our churches has its areas of strength and areas of weakness, passions and challenges, and, therefore, we can all be stronger when we find ways to walk together," says Sharman.

"When we speak of full communion, we are talking not only of the stuff of doctrinal agreements, mutual recognitions of rites and offices, and polity adjustments. Rather, it is more importantly about real people and real communities taking the risk, moment by moment and day by day, to be in relationship with those whose ways are not the same as our own, and honouring them just as they are."

Sharman facilitated a panel discussion with the Rev. Paul Gehrs, Assistant to the ELCIC National Bishop for Justice, Ecumenical



Anglican, Lutheran and Moravian clergy participated in a panel discussion and heard from speakers from each denomination, including Anglican representatives Scott Sharman, pictured at the podium, and Bishop Stephen London, pictured above right.



and Interfaith Relations; Lutheran Bishop Larry Kochendorfer, Alberta/Territories Synod; Anglican Bishop Stephen London, Diocese of Edmonton; Moravian Church Pastor James Lavoy, Rio Terrace, Edmonton.

"It was a very encouraging day building on relationships, learning more about our respective traditions, and imagining new possibilities for partnerships and sharing in ministry and mission," he says. Participants were invited to share what they perceive to be opportunities for churches to work together. Developing resources, providing education, engaging in social justice initiatives, adapting to climate change, offering summer camps and

worshipping together, were some of the ideas they shared on brightly-coloured Post-It notes.

The Edmonton diocese is in partnership with other churches to encourage, develop and support various models for and expressions of shared ministry. The parish of Holy Trinity, Edson is the unification of Anglican (St. Catherine's) and Lutheran (Grace) parishes which together are better able to meet spiritual needs and offer ministry in the community of Edson in the western region of the diocese.

In two communities south of Edmonton, the Rev. Trina Holmberg, a Moravian minister, is both rector of St. Andrew's, Camrose; and St. Mary's Anglican Church, Ponoka.

East of the city, toward the Saskatchewan border, the three rural churches of St. Mary's, Edgerton; St. Thomas', Wainwright; and St. Saviour's, Vermilion share one rector, the Ven. Rachael Parker, Archdeacon for Rural Ministry, and serve their communities under the umbrella of Dayspring Ministries.

More recently, Sharman has facilitated conversations between Anglican and United churches in Jasper. He hopes the joint gathering of clergy and ministry leaders will strengthen the foundation for doing more things in common in the years ahead. "At our best, it is in this kind of receptivity and vulnerability that we are able to touch on something at the heart of God," he says.

Between Gods chronicles search for belonging

Between Gods is Alison Pick's memoir at a particular juncture in her life, though the book does circle around her family's past.

Around age 11, the author learned that her father's side of the family is Jewish. Some members of his family had been killed in concentration camps, and the surviving members hid their Jewish lineage to protect their family.

Alison's family came to Canada in 1941 which was, interestingly, a time when Canada allowed few Jewish people to immigrate here. Her grandparents obtained Canadian visas because of their wealth. There were, perhaps, 50 people that came to Canada that year who were Jewish. Many more were turned away. Our bigotry is a backdrop to this story.

Interesting to me is that even now, in the 21st century, Alison is afraid to reveal she is Jewish for fear her work will not be



MARION BULMER
St. Thomas', Sherwood Park

published. It is as though this fear is ingrained in her genetic code. It takes courage for her to reveal she is part Jewish.

In this book, we see Alison drawn to the Jewish faith. One is very aware of her need to connect with her past. It is as if her wholeness is dependant on being Jewish.

It is hard for Alison to engage her father Tom in conversations about Judaism. He has separated himself from that past. Alison's grandparents had converted to Anglicanism, and her father was on the vestry of his church. Yet, over time, we see Tom become



supportive of Alison and her efforts to discover her lineage. And some of his closet friends are Jewish Czech people.

Alison's spouse Degan is extremely supportive. Together they take classes they hope will lead to Alison's eventual conversion to Judaism. They begin to center their lives on a Sabbath cycle. Attending

synagogue, embracing Jewish tradition, and meeting with their rabbi is incredibly time-consuming for the couple. The path ahead is rocky and challenging.

Another formidable challenge for Alison is that she is not immediately embraced by the Jewish faith community. Conversion to Judaism is not seen as a normal. Faith comes via the genes of one's mother. Yet, things would have been easier if Degan were Jewish and she was converting because they wanted to raise a Jewish family, as was the case for most of the people in

their class. Although Alison and Degan would eventually raise their daughter as Jewish, Degan does not convert. At first, the Jewish community decides that Alison's father being born Jewish is not reason enough for her to become Jewish. There were times she felt rejected, and bereft because of this rejection. Sensing that Alison's need to be Jewish is critical to her wellbeing, Rabbi Klein changes his view and eventually seeks permission for Alison to convert.

When I look at the Christian faith, I wonder if there have been or are denominations that put up such barriers to conversion? I believe so. There are Christian communities that only want marriage within the bounds of their version of Christianity. There was, for example, a preference for Catholics to marry Catholics and Protestants to marry Protestants. Yet, Paul might say we are called to make a place for the Gentile; to make a place for all people.

We are all on a faith journey and, indeed, this is the case for Alison.

Alberta a key area to live out ecumenical vision, continued

Continued from front page.

At General Synod, taking place in Calgary this July, members of the Anglican Church of Canada together with the Evangelical Lutheran Church in Canada are invited to endorse the declaration *One Flock, One Shepherd: Lutherans, Anglicans, and Moravians Called to Walk Together in Full Communion*. The Northern Province of the Moravian Church in North America will have an opportunity do the same a few days earlier at their synod in late June. God willing, this will be a step we take together that sees our churches move into new ways of being churches more deeply together, freed from the old suspicions and divisions of centuries before. In a small way, it is an opportunity to bear witness to the call of the Gospel, to seek peace and right relations with all others, even with – and, perhaps, precisely with – our distinctive gifts and traditions in place. Such is the vision and vocation of churches who strive to share in full communion.

Alberta is one of the principal places where there will be opportunity to live out this vision on the ground. We want to get ahead of the curve and anticipate the blessings of this future partnership even before the important formal discernment



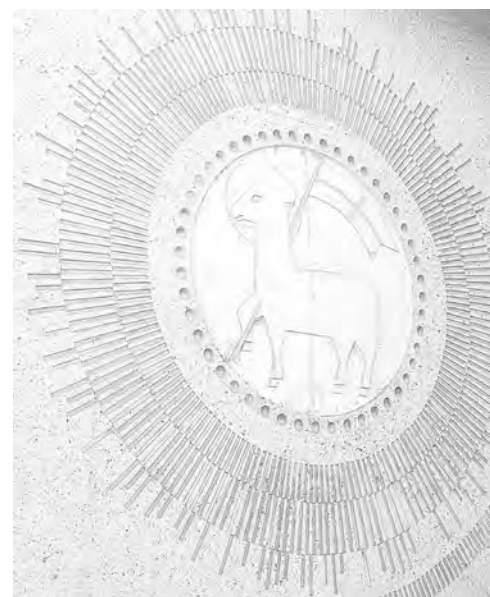
Pictured from left, at a joint service held on March 19 at Christ Moravian Church in Calgary: Bishop Larry Kochendorfer, Evangelical Lutheran Church in Canada, Alberta and the Territories Synod; the Rev. Dr. Betsy Miller, President of the Provincial Elders' Conference for the Moravian Church in North America; the Rev. Paul Gehrs, Assistant to the ELCiC National Bishop for Justice, Ecumenical and Interfaith Relations; Archbishop Linda Nicholls, Primate, Anglican Church of Canada; the Ven. Pilar Gateman, Executive Officer and Archdeacon, Anglican Diocese of Calgary; the Rev. Canon Dr. Scott Sharman, Ecumenical and Interfaith Coordinator, Anglican Diocese of Edmonton.

and decision-making of the churches in June and July.

National and local leaders of the Lutheran, Anglican, and Moravian churches were hosted for a special joint Sunday worship service, on March 19, at Christ Moravian Church in Calgary. Two days later, on March 21, a group of more than 40 Anglican, Moravian, and Lutheran pastors/priests/ministers gathered at Camp Van Es, the Moravian summer camp just east of Edmonton, for a day of prayer, learning, relationship-building, and Spirit-inspired dreaming of

partnership possibilities. These were both blessed gatherings that are already beginning to bear meaningful fruit. Our hope is that such occasions will be the first of many, and that our bonds of affection and collaboration will continue to deepen and grow.

The logo of the Moravian Church is that of a lamb walking and leading others on the way. This is, of course, the sacrificial Lamb of God -- shown to us in the book of Revelation – a sign of the Risen Christ, one who reigns not through might and power, but through mercy and self-giving love. We also know



The logo of the Moravian Church, a lamb walking and leading others on the way of Christ, etched on the side of Christ Moravian Church in Calgary.

that Jesus frequently speaks of us, his disciples, as his sheep, and of himself as the Good Shepherd who leads and cares for us as a flock.

As we, the Diocese of Edmonton and we, the Anglican Church of Canada continue to step ever-further into our ecumenical and full communion commitments and callings, may we regularly remind ourselves of the common Shepherd who invites us all to follow. In so doing, may we recognise ourselves as fellow sheep of the same fold with all who seek to walk the Shepherd's way.