



THE MESSENGER



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Christa Eisbrenner anointed for loving, welcoming, priestly ministry

MARGARET GLIDDEN
Edmonton Editor

Moments before being ordained a priest on the Eve of St. Nicholas of Myra, December 5, at All Saints' Cathedral, the Rev. Christa Eisbrenner, exclaimed with a mix of confidence and joy: "I'm ready!"

Eisbrenner says she has known since high school she would "serve God in ministry," and graduated from seminary 25 years ago.

In the ensuing years, she has ministered in various roles worldwide including with a "conservative, evangelical church," was an adjunct professor at Taylor Seminary, and served as Dean of the School of Women in Ministry.

In 2020, she and her husband Jason Eisbrenner, who was once a Baptist pastor, joined the online services of their local Anglican parish, Immanuel, Wetaskiwin, and "soon felt at home there."

"Although we have needed fresh eyes to see things the Anglican Way, we have embraced this historical and contemporary tradition of faith," she says.

Many members of the Anglican parishes in which Eisbrenner, currently rector of St. Andrew's, Camrose and St. Mary's, Ponoka, has served, including All Saints' Cathedral and Christ Church, were present for her ordination by the Rt. Rev. Stephen London, Bishop of Edmonton.

Reflecting on the Gospel of Mark 10:13-16 in her homily address, the Ven. Susan Oliver said: "...my hope for you today is that you might hear Jesus' imperative to the disciples as an imperative for you and your ministry, as well. That your ministry – your life as a priest in the church of God – would firstly be a ministry of welcome."

Oliver, who is the rector of Christ Church, said, "Welcome always involves two things – risk and the possibility of failure... Practicing welcome means taking risks and often it means causing disruption. In our liturgies, in our services, in our budget and priorities... So often we remain in our areas of comfort with individuals who look and act like us – mostly out of fear. Fear of getting it wrong, fear of



Clockwise from top: Bishop Stephen London, assisted by thurifer Jay Adams, anoints Christa Eisbrenner for priestly ministry; sharing the Peace; procession of Susan Oliver (l), Christa Eisbrenner, Jason Eisbrenner.

being used or taken advantage of, fear of the messiness of other people's lives, fear of it taking time, fear of rejection. In our fear – we reject the call to welcome.

"Christa, may you be a leader who guides and shapes your community to be a church crouched down to eye level to see, receive, listen and to open wide the welcome of love to all God's children ...

"And may you be strengthened to do this work by your ability to receive this Kingdom of

God as a child; to simply enjoy the knowledge that you are loved by an extraordinary God..."

Welcoming children with a loving embrace is perhaps the greatest of Eisbrenner's gifts. She and Jason are the parents of six daughters, ranging in age from late 20s to pre-school. The girls joined their mom's family and friends in celebrating the beginning of her ministry as a priest in the Anglican Diocese of Edmonton.

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Lac La Biche Celebrates Rebirth of St. Andrew's Church

The Rev. Canon PETER CLARKE
Athabasca Editor

When a worship space, a church building, is deliberately burned it brings a great sense of loss to members of that congregation and the community surrounding the building. There are always questions: who did this, why and what happens now? St. Andrew's church building in Lac La Biche was devastated by such a fire. The Athabasca

diocese decided that although St. Andrew's had been a small worshipping congregation, Lac La Biche needed the presence of the Anglican Church to serve God. Over the past 18 months or so, the structure was rebuilt and refurbished. On November 30, 2024, St. Andrew's Day, the church held an open house for people in the community to experience for themselves the effort that went into restoring and improving the building. It is now warmer than the old structure.

Bishop David Greenwood had the great pleasure to host a service of rededication at St. Andrew's Church the next day, December 1. People came from across the diocese to experience this rebirth of the Anglican Church in Lac La Biche and its dedication to continue to honour, serve and proclaim God in the community and wider world. Later, Bishop David mentioned he has had to deconsecrate several churches in his time as bishop, so he felt joy in being able to rededicate this church to God's service.



Photos: Benita Greenwood

Christa Eisbrenner Ordained to Sacred Priesthood on Eve of St. Nicholas of Myra



Clockwise from top left: Bishop Stephen London presents newly ordained priest Christa Eisbrenner; Archdeacon Travis Enright (r) and Canon to the Ordinary Scott Sharman vest Eisbrenner for priestly ministry; Eisbrenner and Bishop London present 'the gifts of God for the people of God'; Enright leads the Smudge ceremony.



Becoming person of hope is lifelong journey

Our world deeply needs people of hope. People of hope are those who show up in hard times to bring a word of encouragement and practical acts of love and service. These are the people who are the leaven to the world because they are channels of God's grace. I think this is what it looks like on the outside to be a Christian. How do we grow into that vision as Christians? Jesus gives the answer in the words from the Gospel of Matthew:

'Everyone then who hears these words of mine and acts on them will be like a wise person who built their house on rock. The rain fell, the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on rock.' (Matthew 7:24-25)

Christianity is both a message (the Gospel) and a practical way of life (discipleship) that forms us to be people of hope. This call of ours to be Christians is not just about believing certain truths (though that is central), and it is not just about certain acts that we do (though that is central), but it is about being formed in the way of Jesus so that our whole lives are about hope.



Bishop STEPHEN LONDON
Diocese of Edmonton

The quote above has always been important to me because Jesus is telling us clearly what discipleship looks like: we hear the words of Jesus and act on them. Beautifully simple. And yet, it will take your whole life to do this. What are the words that Jesus wants us to hear and act on? The central message of Jesus is that the Kingdom of God has come into the world in him. While there is so much to be said about this, the gist is that the Kingdom of God means that God has sent Jesus into our world to heal us and make all things right. The Kingdom of God is creation healed and restored to Wholeness. In the words of our prayer book, Jesus came that the Kingdoms of this world might become the Kingdom of God. This is a kingdom that turns the world upside down where the focus is not about power, influence or wealth, but about peace, justice and love. What does this mean practically for those of us who want to act on the words of Jesus? In my reading of the New Testament, I understand that Jesus kept coming back to four primary teachings that he wants his disciples to focus on

in their lives: Faith, Humility, Courage and Love. He kept challenging his disciples to not be people of 'little faith,' and a couple of times he pointed out people who were of 'great faith.' Faith is all about our relationship with God. It is about trust and deep relationship; faith is about putting our walk with God at the center of our lives. Humility is about recognizing the equality and belovedness of every person, including ourselves. We are all Children of God, and in God's eyes none of us are greater than any other, but all loved by God. Courage is central to the Christian life. Jesus kept coming to his disciples when they were afraid and said, 'Take heart! Do not be afraid.' To be true people of hope, we need to be able to step into the hard situation of life. And finally, the greatest of all the virtues central to Jesus' teaching: love. He taught us to be such people of love that we love even our enemies. These four daily practices are what it means to act on the words of Jesus. They are laid out practically in the words of your Baptismal Covenant (pages 158 and 159 of the *Book of Alternative Services*). My encouragement is to take seriously the words of Jesus as the rock on which you build your life. It is a solid rock that the storms of life won't destroy and will make you into a person of hope.

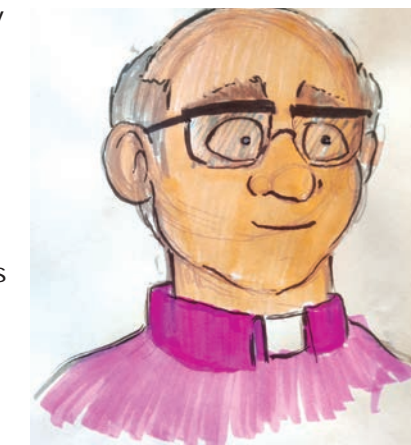
Blessings!
+ Stephen

Blessed are the people who believe without seeing

Beginning this year on January 6, the liturgical season of Epiphany lasts until March 2. Epiphany means "an illuminating discovery, realization, or disclosure." It is a revelation, an insight, a deep and clear understanding of something. In our case, the epiphany is that there was a theophany: an encounter with a deity manifested in an observable and tangible form. Not just any deity either, but the only true deity: God Almighty, incarnate on earth: Jesus the Christ.

As is written in the first letter of John: *"This is what we proclaim to you: what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and our hands have touched ... we announce to you the eternal life that was with the Father and was revealed to us ... so that you may have fellowship with us (and with the Father and with his Son Jesus the Christ)."*

When you truly encounter God, the only God, God invites you into fellowship with Him. Here is a being more profound than the entire universe, asking you to be part of its life. It's as if you went to an amoeba and asked it to



Bishop DAVID GREENWOOD
Diocese of Athabasca

be part of your life, only even more extreme. Jesus' disciples saw Him, touched Him, felt Him. You spend the rest of your life getting to know Him more and more. The Magi came -- not knowing who they were going to, yet knowing this person was to be a great, great king -- and brought expensive gifts, fit for a king. The shepherds came -- not knowing who they were going to, yet knowing this person was to be the saviour of humanity, the one to bring humanity into God's presence -- and brought themselves. God came in a physical incarnation, to push His agenda of salvation for all of humanity. And God comes to you, today and every day, with the same agenda: salvation for you and for all of humanity. Some people encounter God in an observable and tangible form. Many encounter God spiritually or emotionally, rather than physically. As Christ said, after Thomas called Him "My Lord and my God," "Have you believed because you have seen me? Blessed

are the people who have not seen and yet have believed." Blessed are those who believe. You could say an epiphany is "an encounter or insight which leads to belief." We live in a society where many claim not to believe, and many more claim to believe but do not desire to belong. But as John wrote, the purpose of God granting belief is not for its own sake, but to bring about fellowship -- fellowship with God and with each other, so that our (and His) joy may be complete. Eternal fellowship. That is God's plan, and God will bring it about. Right now, our parishes are sparse with few members. We are the yeast in the dough, the seed in the garden, the few among many. But God desires the bread to be made, the garden to grow. His fellowship to be fulfilled. So do not be surprised if strangers start coming to your worship. If people you do not expect seek your fellowship. If people ask you questions about God, about Christ, about love, about why you do what you do. Things will turn around. The bread will rise, the garden will grow, God's fellowship will be realized. All it takes is an epiphany.

God bless you greatly,
+ David

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

Submissions are due one month prior to the issue for which they are intended, for example: MARCH 1 for APR 2025.

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Archdeacon Susan Oliver Experiences

*God Bless Africa,
Guard her children,
Guide her leaders,
And give her peace, for Jesus
Christ's sake.
Amen.*
— Archbishop Trevor Huddleston

When I was growing up in the 1980s and early 1990s, South Africa was constantly in the news. The names Mandela and Tutu were as familiar as Mulroney and Chrétien. And of course, I knew the role of the global Anglican Church in opposition to the apartheid regime, and later while taking a summer course in Canterbury had an opportunity to learn about reconciliation from Michael Battle, who was Tutu's close associate.

When I married Steve, who had spent the better part of a decade in South Africa and continues to write about the church there, I learned much more, albeit vicariously. I always wanted to visit and see and experience this place and its people for myself. The opportunity finally came this past October.

Our trip coincided with Steve's sabbatical from The King's University. He had already arranged a research trip to Stellenbosch University and to attend a theology conference. Our time there was shaped around this conference and the retreat which followed. It was a time of learning and exploring. It was a time to think and pray. It was a time of rest and renewal.

After a quick tour of the winelands and beaches of Cape Town, Steve and I spent a week at a retreat centre called Volmoed (which means "full of courage and hope"). Volmoed is located 90 minutes southwest of Cape Town in the Hemel-en-Aarde ("Heaven and Earth") Valley. Volmoed was originally established by Moravians as a leper colony in the 18th century. It fell into disrepair, but with Desmond Tutu as its patron, it was brought back to life by Anglicans from Cape Town as a centre for reconciliation during the dark days of Apartheid. Today, it serves as a centre for healing and spirituality and recently has become home to a Benedictine priory. The setting is stunning, and I found it deeply restful and healing.

At Volmoed, I met John de Gruchy, Steve's doctoral supervisor, and resident theologian at Volmoed where he lives in retirement. It was good to meet someone so important to Steve. I also met Wilma Jakobsen, one of the first women ordained to the priesthood in South Africa and former chaplain to Tutu. Wilma is an old friend of Steve's from his student days and now serves as chaplain to Volmoed, where she continues to work with youth from the neighbouring townships.

During our time, we were blessed by the presence of Rowan Williams, noted theologian, poet and former Archbishop of Canterbury, who was sharing his theological



Above: Sue Oliver and Stephen Martin with Cape Town's Table Mountain in the background. Below: former Archbishop of Canterbury Rowan Williams (l) and Stephen Martin trade theological insights.

and pastoral wisdom.

We participated in two events. The first was a theological colloquium mainly of professors and doctoral students from the Faculty of Theology at Stellenbosch. For this colloquium, Rowan (everyone just called him Rowan) gave a series of lectures on his most recent book, *Passions of the Soul*. In ancient eastern Christianity, "the passions" describe those dispositions that prevent us from seeing God, the world and ourselves truthfully. Rowan connected each negative passion to a positive beatitude from the Sermon on the Mount (Matthew 5:1-5). For example, pride -- which is the beginning and most fundamental of the passions -- sets up a rivalry between God, me and others. This contrasts with the poverty of spirit that recognises dependence and vulnerability as the most basic truth of my life. In terms of the famous African proverb, "I am because we are."

After the colloquium, we had a day of rest to explore the coastal town of Hermanus, about 15 minutes from Volmoed.

The second event was a four-day retreat on "Discerning the Future of the Church," also under Rowan's direction. Each morning began in the beautiful chapel with Matins (a



service of chanting Psalms) and a Eucharist, followed by Rowan taking up the theme of "being prophetic." This phrase is often taken to mean "shout louder," but is much more than that. Each of the four examples of prophets he gave: Jeremiah, Ezekiel, Hosea and Jesus, are called through a shattering vision of God's glory manifest amidst brokenness and pain. It is from that disorienting vision, wherein we glimpse God and the world truthfully, that the faith community is called to manifest the same truthfulness to the world and to live our lives differently.

Continued on next page.

'Beauty, Pain, Complexity' of South Africa



Left: Sue and Steve hanging out with the African penguins, also known as Cape penguins, frolicking along the rocky southern coast of Africa. Right: "Rowan" leads a retreat on "Discerning the Future of the Church."



Continued from previous page.

After each talk, there was time for discussion and quiet meditation before lunch. The afternoons were reserved for rest, and for exploring the beautiful fynbos (vegetation) of Volmoed. Evening began with Lauds (another service of chanting Psalms) led by the Benedictines. After dinner, we lingered for "Table Talk," an opportunity to discuss with Rowan any question we might have. The conversations were candid, heartfelt and deeply honest, with the most memorable taking place the evening after the U.S. elections. Rowan showed tremendous pastoral gifts helping us process our fear for the world, but also prophetic insight about what was at stake in the concentration of wealth and power in the hands of the few. He challenged us to remain faithful in tending and healing the world, like the Jewish phrase *tikkun olam*.

The "table talks" proved to be one of the best parts of the week. People asked about the meaning of the decline of the mainline church around the globe. They asked about staying faithful amidst deep suffering and abandonment. And they asked about the church and reconciliation. Rowan also made himself available for one-on-one meetings, and both Steve and I were privileged to spend time with him.

All in all, the setting, the people and the wisdom of Rowan created a space for deep learning, spiritual refreshment and rest.

After the retreat, Steve and I spent a few days in a series of beautiful places along the southern coast of Africa. We explored beaches and botanical gardens, coves and caves, mountain tops and tidal pools. We sampled fantastic wines and cuisine, watched whales from a boat,

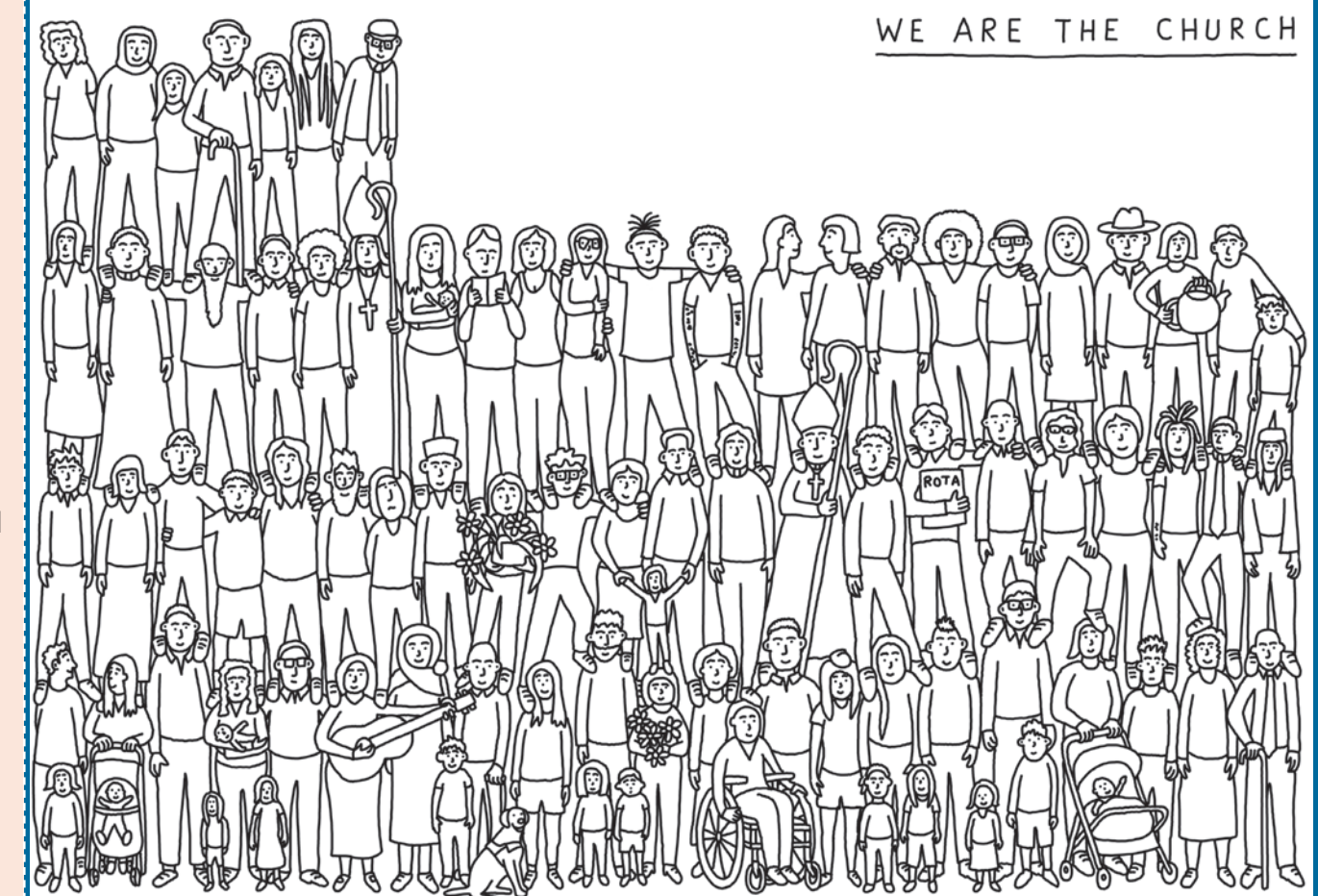
and hung out with African penguins. We spent the last weekend with Steve's friends in Cape Town and our final evening at Blouberg beach watching a glorious sunset over the famous view of Table Mountain.

I was struck by the beauty of South Africa, but also its pain and complexity. The stark contrast between beachfront resorts and mansions in green suburbs and the miles of shacks sprawling among the sand dunes and marshes near the airport was almost unbearable. The difference between

people sitting in high-end cars at traffic lights while other people stood selling crafts made from bits of wire and discarded Coke cans was stark. Tensions were close to the surface and clear in many conversations with people I met. But there was also hope that South Africa might yet become the place to which so many gave of themselves, and for which so many of us pray. I learned much and was glad for the opportunity to explore, learn and rest.

Kids' Corner -- Clip 'n Colour

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Remembering in Gratitude as We Plan

The Ven. JONATHAN CRANE
Archdeacon for Mission and Discipleship
Diocese of Edmonton

My feelings about late-winter changed when I had a chance to engage beekeeping a few years ago. I learned that the number of honeybees in a hive changes quite a lot over the year with the peak being mid-summer with upwards of 60,000 bees. It astonished me that to prepare for these huge numbers, the queen begins laying in February. That is, when there are no signs of life, when the hive seems absolutely quiet from the outside, there are mass preparations occurring within. If a hive doesn't survive the winter, it is often because they lack the food to make it through this energy-draining reproductive cycle.



It is not out-of-cycle then, that many of our diocesan family host parish and ministry AGMs during this late-winter. Financial, leadership, staff and event-planning all require recalibration before we move through the rest of the year. Like the bees, it is a kind of reproduction, a way of re-creating ourselves in a process of prayer, discernment, figuring and dreaming.

One of the best tools I have come across for AGM-planning is Appreciative Inquiry which comes out of positive psychology. After studying how our brains respond to problem-solving, Appreciative Inquiry was developed

using several assertions about how we can best frame a meeting, or a challenge in a way that draws out creativity instead of roadblocks. A simple tool from the Inquiry world is to begin a meeting in gratitude and celebration.

It is easy and delightful to either invite stories before the AGM for a celebration report, or right in the meeting, take a solid 15-20 minutes to patiently draw in the beautiful stories that shaped the parish over the year. Whenever I have had opportunity to do this, I am moved by how many stories there are to share. As a rector I know many of them already, but there are always some that surprise me, and I think how glad I am that we gave space to share these encouraging words right up front. Beginning a meeting in gratitude and celebration helps cue us to approach all challenges from this angle, rather than letting issues overtake the beloved reality of our communal life together.

This approach, which might seem like a simple meeting tool, is theologically profound. You might remember the Hebrew Passover teachings we read in church on Maundy Thursday about how to eat the unleavened bread and the Passover lamb. The entire admonition is to remember well. Tell your children what God has done. Live within the story as you perform the ritual. In Christian



Eucharist teachings we encounter the word anamnesis which means not only mere remembering but participating anew in the experience of Jesus' last supper. How we remember is critical to how we live on in faith. The Spirit is ever recreating but recreating from within a pre-existing story of faith and life in the world. We discern God's movements standing on the shoulders of giants and benefitting greatly from the faithful ancestors who have preceded our time. How we tell the story of God's work in us and in our parish, or ministry, or diocese in the previous year is critical to what we will look for in the year to come. Truly, without diminishing the struggles one iota, God's church moves forward from strength to strength and from glory to glory.

As we come to this planning and reviewing season of the church year, may we truly discern God's work in hindsight so that we may move faithfully into the year ahead.

Maturity Reveals Deep Meaning of The Prodigal Son

MARION BULMER
St. Thomas, Sherwood Park

I am sure many of you have read Henri Nouwen. Ronald Rolheiser would see Henri Nouwen as the father of spirituality in our times. I certainly believe Henri Nouwen has been an author that is both prolific and important.

I read Nouwen's *The Return of the Prodigal Son: A Story of Homecoming*, published in 1994, for the first time many years ago, when it had a big impact on me. Nouwen wrote this book as he was getting on in age. Now that I am of a certain age, and reading the book with my spiritual book club, it has affected me differently.

The book's title speaks to a story of homecoming. This plays out in the book in many ways. For Nouwen, this was a very personal book both because of the parable and because Rembrandt's painting of the parable, which he completed near the end of his life, had led Nouwen to a deeper understanding of the parable's meaning. He had been permitted to sit alone with the original painting in the Hermitage Museum in St. Petersburg.

In the Rembrandt masterpiece, the older son is clearly standing distant from his younger brother in a place of filial obedience to his father, having never left home. Yet this had not been acknowledged. The younger son is seen in his complete supplication and wanting forgiveness. His behaviour away from home brought him to destitution. The father's face projects only love for his younger son and relief and happiness over his return.



What impressed upon Nouwen, and indeed affected me, is that the father represents a God of compassion and love. As we age, we might look to this model when people in our lives are in need.

Nouwen notes that scholars viewing the painting bring our attention to the father's hands where we see the care and love of mother and father united. Facing the picture, one sees that the left hand is smaller and smoother, the hand of a woman. The right hand is larger and more worn, suggesting a labourer, who at the time of the painting, was likely to be a man. Scholars feel that this is a deliberate rendering by Rembrandt to depict the coming together of the feminine and masculine in father who represents the forgiveness, love and compassion of God.

There is capacity to be all three actors in the drama which makes up this parable. There is opportunity to step into the position of truly uniting with God to be the compassion and forgiveness which our families, communities and the world need.

We are called to seek forgiveness from God



whether we are the entitled older son who stays home to help his family, or the younger son who leaves home and his family responsibilities behind. Both brothers were in need of love and compassion from their elder and from God.

Ultimately, our calling is to extend forgiveness, understanding and love to those in our lives seeking understanding and wholeness. This might seem an ambitious role when we are younger, but our ability to love and care for others, hopefully, grows in time.

By the time of writing this book, Henri Nouwen had concluded this could and should be something he could offer to people.

High Prairie Community Shares Story of Jesus' Birth

The Rev. Deacon PETER CLARKE
Athabasca Editor

For several years, the Parish of St. Mark's Anglican Church, High Prairie has told the story of Jesus' birth through words of Scripture and song. All the characters dress in costume: angels, shepherds, Magi (kings), and of course, Mary and Joseph.

The cast of people is made up of members of the public who are persuaded to be a part of the event. This year, Mary and Joseph were played by Sloan and Murdy Chapman, brother and sister in real life, who had come with family simply to watch. Little did they know, they would become the show's main characters. Likewise, local Roman Catholic priest, Fr. Eucharius Ndzefemiti (St. Paul's, High Prairie), donned resplendent robes to become a member of the Magi. Bishop David Greenwood gave the opening and final prayer.

Support from the people of High Prairie, like James Waikle who has played the Angel Gabriel for several years, ensures the continuity of this popular event. Many people take on speaking roles, either as readers or costumed characters.

Occasionally, animals interrupt the production. We try to have some animals present to add to the atmosphere. One year, cows bellowed in response to Herod's question about where the Christ child was born. This year, a miniature goat, tiny horse and a donkey brayed for the enjoyment of the 80 people in attendance.

The first Friday in December has become known as the night of the Live Nativity at St. Mark's. Held at the start of the Christmas season, regardless of the weather, it is intended to be a reminder of the real meaning of Christmas in our increasingly secular world.

The idea originated at a St. Mark's Vestry meeting by Colleen Greer generated an air of excitement in the parish, mixed with anxiety

and trepidation. It was a frigid -34C that first night and people sat on old metal chairs. Nevertheless, about 120 people turned out for the inaugural outdoor performance and helped show the world why we celebrate Christmas.

If your parish is interested in spreading God's word in a similar fashion, Peter Clarke would gladly share more about St. Mark's experience. You can contact Peter by email at seens@telus.net.

Clockwise from top, l to r: The baby Jesus lays in the manger with Joseph (Murdy Chapman), and Mary (Sloan Chapman); Three wise men bearing gifts are Ken Cox, Eucharius Ndzefemiti, Riley Cox; Shepherds tending to the sheep are Cameron Waikle, David Auger, Jesse Holleis and Jeremiah Auger. Photos: *South Peace News*, High Prairie.



Mary's Shower Gifts Blessing for Sherwood Park Mothers



The Ven. CHELSY BOUWMAN Rector, St. Thomas, Sherwood Park

The parish of St. Thomas, Sherwood Park held a Baby Shower for Mary (the mother of Jesus), on Sunday, December 22. Guests were invited to bring gifts of diapers, formula, baby wipes, baby clothes and blankets

for the mothers and expectant mothers who reside at A Safe Place in Sherwood Park. An outpouring of love and generosity filled two truckloads of baby items delivered to A Safe Place the next day. We hope that these items will be of benefit to moms, moms-to-be and their children who fled their homes as a result of domestic violence.

Auggie's Cafe Brings Christmas Cheer to Parkland County



Bishop Stephen London was a dinner guest at Auggie's Café on December 17. St. Augustine-Parkland has been running Auggie's Café on Tuesdays in Spruce Grove since 2011, and their Christmas celebration is extra special.

Celebrating its 14th anniversary as a parish ministry this March, Auggie's Café has become a diverse community of people of all ages, from all walks of life in need of a home-cooked meal and social connection.

"It is so important to the community and an amazing sign of

the Gospel of Jesus," said Bishop Stephen London. "It is a meal prepared every week for dozens of people who are hungry for both food and companionship. I went to the Christmas celebration and got to visit with many people and sing as well in the carol group."

This year, Auggie's Café was also the distribution hub for Christmas gifts for families throughout the Parkland region.

"Thank you, Kevin (Kraglund, St. Augustine-Parkland rector) and the whole team for the work you do to embody God's love," said Bishop London.

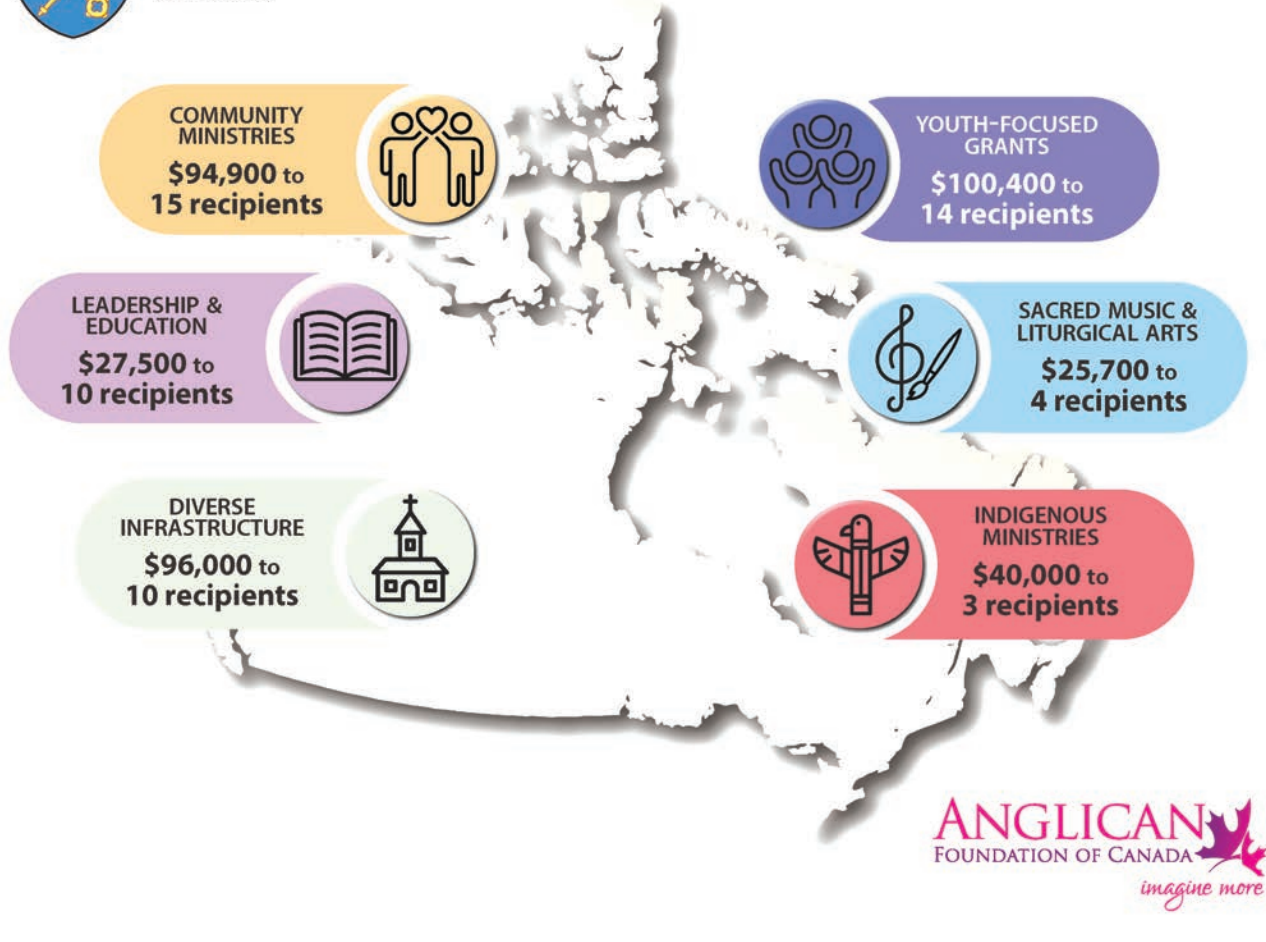
Community

Anglican Foundation of Canada Source of Support for Community Ministries and Theological Education



AFC & The Diocese of Edmonton: \$284,000 to 42 Recipients

(Since 2010)



In 2024, four community-focused ministries in the Anglican Diocese of Edmonton received grants totalling \$30,000 from the Anglican Foundation of Canada.

St. George's, Edmonton received \$5,000 for its Music Mends Minds program supporting people living with a cognitive impairment and their caregivers. All Saints' Cathedral received \$15,000 for accessibility upgrades to its chancel. The Diocesan Children's Choir, which performed at many services throughout the year including the 69th Synod Opening Eucharist, received \$5,000 from The Fulford Trust for Liturgical Music and the Sacred Arts. St. John the Evangelist received \$5,000 for a new community ministry.

Since 2010, the Edmonton diocese has received grants and bursaries totalling more than \$284,000 from the Anglican Foundation. While \$12,500 in theological education bursaries have been awarded to candidates in the Edmonton diocese, there has not been a recipient since 2020. In addition to awarding bursaries to candidates for ordination, the foundation also provides funding to clergy completing graduate-level studies.

The Anglican Foundation is grateful for the Edmonton diocese's support in 2024, including \$2,000 to the David Phillip Jones Preaching Fund, and \$1,000 to the Archbishop Linda Nicholls Theological Education Fund. While the Edmonton diocese can no longer provide friend-level memberships for each parish, individuals and parishes can become members of the AFC family by purchasing a \$50 annual membership.

Peace Country Goes 'Above and Beyond' to Fight Hunger

The Rev. Deacon DANIELLE MCKENZIE

The Peace Country Co-op has been an amazing supporter of the Berwyn/Grimshaw Ecumenical Care Society Food Bank in Grimshaw since day one, back in February 2020. And this Christmas Season they really went above and beyond!

Highlighting increases in need for local families, Peace Country Co-op invited customers to purchase an ornament for the store tree as a donation to food banks and/or a "Say Goodbye to Hunger" bag (to receive 10 per cent off groceries).

The Grimshaw Food Bank, operated ecumenically by church volunteers and located in St. Bartholomew's Anglican Church, was presented with a cheque for \$3671.30, and \$600 worth of food items in "Say Goodbye to Hunger" bags.

The Ecumenical Care Society Food Bank serves an average of 80-100 families per month and this type of support and community commitment is what keeps the doors open! The society is truly thankful for partners like The Peace Country Co-op and the generosity of the people in the Grimshaw/Berwyn area.



St. Peter's Ecumenical Church, Slave Lake Celebrates Diocese's 150th

Bishop David Greenwood had the pleasure of celebrating the 150th year of the Diocese of Athabasca with St. Peter's Ecumenical Church in Slave Lake on Sunday, December

8, 2024. He shared lunch and fellowship following the service, and accepted an invitation to see the "Traveling Mabels" concert that evening.

